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ENCYCLOPÆDIA BRITANNICA



M I E

Miel,
Mieris.

MIEL (JAN), called *Giovanni della Vita*, a most eminent painter, was born in Flanders in 1599. He was at first a disciple of Gerard Seghers, in whose school he made a distinguished figure; but he quitted his master, and went to Italy, to improve himself in design, and to obtain a more extensive knowledge of the several branches of his art. At Rome he particularly studied and copied the works of the Caracci and the Regio; and was admitted into the academy of Annibale Sacchi, where he gave such evident proofs of extraordinary merit and genius, that he was invited by Andrea to assist him in a grand design which he had already begun. But Miel, through some disgust, rejected those elevated subjects which at first had engaged his attention, refused the friendly proposal of Sacchi, and chose to imitate the style of Bamboccio, as having more of that nature which pleased his own imagination. His general subjects were huntings, carnivals, gypsies, beggars, pastoral scenes, and conversations; of those he composed his easel pictures, which are the finest of his performances. But he also painted history in a large size in fresco, and in oil; which, though they seem to want elevation of design, and a greater degree of grace in the heads, yet appear superior to what might be expected from a painter of such low subjects as he generally was fond of representing. His pictures of huntings are particularly admired: the figures and animals of every species being designed with uncommon spirit, nature, and truth. The transparency of his colouring, and the clear tints of his skies, enliven his compositions; nor are his paintings in any degree inferior to those of Bamboccio either in their force or lustre. His large works are not so much to be commended for the goodness of the design as for the expression and colouring; but it is in his small pieces that the pencil of Miel appears in its greatest delicacy and beauty. The singular merit of this master recommended him to the favour of Charles Emanuel duke of Savoy, who invited him to his court, where he appointed Miel his principal painter, and afterwards honoured him with the order of St Mauritius, and made him a present of a cross set with diamonds of great value, as a particular mark of his esteem. He died in 1664.

MIERIS (Francis), the *Old*, a justly celebrated painter, was born at Leyden in 1635; and was at first placed under the direction of Abraham Toorne Vliet, one of the best designers of the Low Countries, and afterwards entered himself as a disciple with Gerard Douw. In a short time he far surpassed all his companions, and was by his master called the prince of his disciples. His manner of painting silks, velvets, stuffs, or carpets, was so singular, that the different kinds and fabric of any of them

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M I E

Mieris.

might easily be distinguished. His pictures are rarely to be seen, and as rarely to be sold; and when they are, the purchase is extremely high, their intrinsic value being so incontestably great. Besides portraits, his general subjects were conversations, persons performing on musical instruments, patients attended by the apothecary or doctor, chemists at work, mercers shops, and such like; and the usual valuation he set on his pictures was estimated at the rate of a ducat an hour. The finest portrait of this master's hand is that which he painted for the wife of Cornelius Plaats, which is said to be still preserved in the family, although very great sums have been offered for it. In the possession of the same gentleman was another picture of Mieris, representing a lady fainting, and a physician applying the remedies to relieve her. For that performance he was paid (at his usual rate of a ducat an hour) so much money as amounted to fifteen hundred florins when the picture was finished. The grand duke of Tuscany wished to purchase it, and offered three thousand florins for it; but the offer was not accepted. However, that prince procured several of his pictures, and they are at this day an ornament to the Florentine collection. One of the most curious of them is a girl holding a candle in her hand, and it is accounted inestimable. This painter died in 1681.

MIERIS (John), son of the former, was born at Leyden in 1660, and learned the art of painting from his father. The young artist unhappily was severely afflicted with the gravel and stone; and by those complaints was much hindered in the progress of his studies. But, after the death of his father, he travelled to Germany, and from thence to Florence, where the fame of his father's merit procured him a most honourable reception from the grand duke, who, when he saw some of his paintings, endeavoured to retain him in his service. But Mieris politely declined it, and proceeded to Rome, where his great abilities were well known before his arrival, and his works were exceedingly coveted. In that city his malady increased; yet at the intervals of ease he continued to work with his usual application, till the violence of his distemper ended his days in 1690, when he was only thirty years old. He was allowed to have been as eminent for painting in a large size as his father had been for his works in small.

MIERIS (William), called the *Young Mieris*, was brother to the former, and born at Leyden in 1662. During the life of his father, he made a remarkable progress; but, by being deprived of his director when he was only arrived at the age of nineteen, he had recourse to nature, as the most instructive guide; and by studying with diligence and judgment to imitate her, he approached near to the merit of his father. At

A

MIGNON (Peter), a French painter, was born at Troyes in 1610; and acquired so much of the taste of the Italian school, as to be known by the name of the *Roman*. He was generally allowed to have a superior genius to his brother Nicholas; and had the honour of painting the popes Alexander VII. and Urban VIII. besides many of the nobility at Rome, and several of the Italian princes: his patron, Louis, sat ten times to him for his portrait, and respected his talents so much as to ennoble him, make him his principal painter after the death of Le Brun, and appoint him director of the manufactories. He died in 1695. and many of his pieces are to be seen at St Cloud.

Left he took his subjects from private life, in the manner of Francis; such as tradesmen in their shops, or a woman looking out at a window; all which he copied minutely after nature, nor did he paint a single object without his model. As Mieris had observed the compositions of Gerard Lairesse, and other great historical painters, with singular delight, he attempted to design subjects in that style; and began with the story of Rinaldo sleeping on the lap of Armida, surrounded with the Loves and Graces, the fore ground being enriched with plants and flowers; a work which added greatly to his fame, and was sold for a very high price. This master also painted landscapes and animals with equal truth and neatness; and modelled in clay and wax, in so sharp and accurate a manner, that he might justly be ranked among the most eminent sculptors. In the delicate finishing of his works, he imitated his father; .. he likewise did in the lustre, harmony, and truth, of his paintings, which makes them to be almost as highly prized; but they are not equal in respect of design, or of the striking effect, nor is his touch so very exquisite as that of the father. The works of the old Mieris are better composed, the figures are better grouped, and they have less confusion; yet the younger Mieris is acknowledged to be an artist of extraordinary merit, although inferior to him, who had scarcely his equal. He died in 1747.

MIRIS (Francis), called the *Young Francis*, was the son of William, and the grandson of the celebrated Francis Mieris; and was born at Leyden in 1689. He learned the art of painting from his father, whose manner and style he always imitated; he chose the same subjects, and endeavoured to resemble him in his colouring and pencil. But with all his industry he proved far inferior to him: and most of those pictures which at the public sales are said to be of the young Miris, and many also in private collections ascribed to the elder Francis, or William, are perhaps originally painted by this master, who was far inferior to both, or are only his copies after the works of those excellent painters, as he spent abundance of his time in copying their performances.

MIEZA, (anc. geog.), a town of Macedonia, which was anciently called *Stymonium*, situated near Stagira. Here, Plutarch informs us, the stone seats and shady walk, of Aristotle were shown. Of this place was Pausanias, one of Alexander's generals, and therefore named *Miezeus*, (Arrian.)

MIGDOL, or **MAGDOL**, (anc. geog.), a place in the Lower Egypt, on this side Pihahiroth, or between it and the Red sea, towards its extremity. The term denotes a tower or fortress. It is probably the *Magdolum* of Herodotus, seeing the Septuagint render it by the same name.

MIGNARD (Nicholas), a very ingenious French painter, born at Troyes in 1628; but, settling at Avignon, is generally distinguished from his brother Peter by the appellation of *Mignard of Avignon*. He was afterwards employed at court and at Paris, where he became rector of the royal academy of painting.

There are a great number of his historical pieces and portraits in the palace of the Tuilleries. He died in 1690.

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MIGNON, or **MINJON**, (Abraham), a celebrated painter of flowers and still life, was born at Francfort in 1639; and his father having been deprived of the greatest part of his substance by a series of losses in trade, left him in very necessitous circumstances when he was only seven years of age. From that melancholy situation he was rescued by the friendship of James Murel, a flower painter in that city; who took Mignon into his own house, and instructed him in the art, till he was 17 years old. Murel had often observed an uncommon genius in Mignon: he therefore took him along with him to Holland, where he placed him as a disciple with David de Heem; and while he was under the direction of that master he laboured with incessant application to imitate the manner of De Heem, and ever afterwards adhered to it; only adding daily to his improvement, by studying nature with a most exact and curious observation.—

“When we consider the paintings of Mignon, one is at a loss (Mr Pilkington observes) whether most to admire the freshness and beauty of his colouring, the truth in every part, the bloom on his objects, or the perfect resemblance of nature visible in all his performances. He always shows a beautiful choice in those flowers and fruits from which his subjects are composed: and he groups them with uncommon elegance. His touch is exquisitely neat, though apparently easy and unlaboured; and he was fond of introducing insects among the fruits and flowers, wonderfully finished, so that even the drops of dew appear as round and as translucent as nature itself.” He had the good fortune to be highly paid for his works in his lifetime; and he certainly would have been accounted the best in his profession even to this day, if John Van Huysum had not appeared. Weyerman, who had seen many admired pictures of Mignon, mentions one of a most capital kind. The subject of it is a cat, which had thrown down a pot of flowers, and they lie scattered on a marble table. That picture is in every respect so wonderfully natural, that the spectator can scarce persuade himself that the water which is spilled from the vessel is not really running down from the marble. This picture is distinguished by the title of *Mignon's Cat*. This painter died in 1679, aged only 40.

MIGRATION, the passage or a removal of a thing out of one place into another.

MIGRATION of Birds.—It has been generally believed, that many different kinds of birds annually pass from one country to another, and spend the summer or the winter where it is most agreeable to them; and that even the birds of our own island will seek the most distant southern regions of Africa, when directed by a peculiar instinct to leave their own country. It has long

Mignon,
Migration.

Migration. long been an opinion pretty generally received, that swallows reside during the winter season in the warm southern regions; and Mr Adanson particularly relates his having seen them at Senegal when they were obliged to leave this country. But besides the swallow, Mr Pennant enumerates many other birds which migrate from Britain at different times of the year, and are then to be found in other countries; after which they again leave these countries, and return to Britain. The reason of these migrations he supposes to be a defect of food at certain seasons of the year, or the want of a secure asylum from the persecution of man during the time of courtship, incubation, and nutrition. The following is his list of the migrating species.

1. *Crows.* Of this genus, the hooded crow migrates regularly with the woodcock. It inhabits North Britain the whole year: a few are said annually to breed on Dartmoor, in Devonshire. It breeds also in Sweden and Austria: in some of the Swedish provinces it only shifts its quarters, in others it resides throughout the year. Our author is at a loss for the summer retreat of those which visit us in such numbers in winter, and quit our country in the spring; and for the reason why a bird, whose food is such that it may be found at all seasons in this country, should leave us.

2. *Cuckoo.* Disappears early in autumn; the retreat of this and the following bird is quite unknown to us.

3. *Wryneck.* Is a bird that leaves us in the winter. If its diet be ants alone, as several assert, the cause of its migration is very evident. This bird disappears before winter, and revisits us in the spring a little earlier than the cuckoo.

4. *Hoopoe.* Comes to England but by accident: Mr Pennant once indeed heard of a pair that attempted to make their nest in a meadow at Selborne, Hampshire, but were frightened away by the curiosity of people. It breeds in Germany.

5. *Grouse.* The whole tribe, except the quail, lives here all the year round: that bird either leaves us, or else retires towards the sea coasts.

6. *Pigeons.* Some few of the ring doves breed here; but the multitude that appears in the winter is so disproportioned to what continue here the whole year, as to make it certain that the greatest part quit the country in the spring. It is most probable they go to Sweden to breed, and return from thence in autumn; as Mr Ekmark informs us they entirely quit that country before winter. Multitudes of the common wild pigeons also make the northern retreat, and visit us in winter; not but numbers breed in the high cliffs in all parts of this island. The turtle also probably leaves us in the winter, at least changes its place, removing to the southern counties.

7. *Stare.* Breeds here. Possibly several remove to other countries for that purpose, since the produce of those that continue here seems unequal to the clouds of them that appear in winter. It is not unlikely that many migrate into Sweden, where Mr Berger observes they return in spring.

8. *Thrushes.* The fieldfare and the redwing breed and pass their summers in Norway and other cold countries; their food is berries, which abounding in our kingdoms, tempts them here in the winter. These two and the Roydon crow are the only land birds that re-

gularly and constantly migrate into England, and do not breed here. The hawfinch and crossbill come here at such uncertain times as not to deserve the name of birds of passage.

9. *Chatterer.* The chatterer appears annually about Edinburgh in flocks during winter; and feeds on the berries of the mountain ash. In South Britain it is an accidental visitant.

10. *Grosbeaks.* The grosbeak and crossbill come here but seldom; they breed in Austria. The pine grosbeak probably breeds in the forests of the Highlands of Scotland.

11. *Buntings.* All the genus inhabits England throughout the year; except the greater brambling, which is forced here from the north in very severe seasons.

12. *Finches.* All continue in some parts of these kingdoms, except the siskin, which is an irregular visitant, said to come from Russia. The linnets shift their quarters, breeding in one part of this island, and remove with their young to others. All finches feed on the seeds of plants.

13. *Larks, fly-catchers, wagtails, and warblers.* All of these feed on insects and worms; yet only part of them quit these kingdoms; though the reason of migration is the same to all. The nightingale, black-cap, fly-catcher, willow wren, wheat-ear, and white-throat, leave us before winter, while the small and delicate golden crested wren braves our severest frosts. The migrants of this genus continue longest in Great Britain in the southern counties, the winter in those parts being later than in those of the north; Mr Stillingfleet having observed several wheat-ears in the isle of Purbeck on the 18th of November. As these birds are incapable of very distant flights, Spain, or the south of France, is probably their winter asylum.

14. *Swallows and goat-suckers.* Every species disappears at the approach of winter.

WATER FOWL.

Of the vast variety of water fowl that frequent Great Britain, it is amazing to reflect how few are known to breed here: the cause that principally urges them to leave this country, seems to be not merely the want of food, but the desire of a secure retreat. Our country is too populous for birds so shy and timid as the bulk of these are: when great part of our island was a mere waste, a tract of woods and fen, doubtless many species of birds (which at this time migrate) remained in security throughout the year.—Egrets, a species of heron now scarce known in this island, were in former times in prodigious plenty; and the crane, that has totally forsaken this country, bred familiarly in our marshes: their place of incubation, as well as of all other cloven-footed water fowl (the heron excepted), being on the ground, and exposed to every one. As rural economy increased in this country, these animals were more and more disturbed; at length, by a series of alarms, they were necessitated to seek, during the summer, some lonely safe habitation.

On the contrary, those that build or lay in the almost inaccessible rocks that impend over the British seas, breed there still in vast numbers, having little to fear from the approach of mankind; the only disturb-

Migration and they meet with in general being from the desperate attempts of some few to get their eggs.

CLOVEN-FOOTED WATER FOWL.

15. *Heron*. The white heron is an uncommon bird, and visits us at uncertain seasons; the common kind and the bittern never leave us.

16. *Curlews*. The curlew breeds sometimes on our mountains: but, considering the vast flights that appear in winter, it is probable that the greater part retire to other countries: the whimbrel breeds on the Grampian hills, in the neighbourhood of Invercauld.

17. *Snipes*. The woodcock breeds in the moist woods of Sweden, and other cold countries. Some snipes breed here, but the greatest part retire elsewhere: as do every other species of this genus.

18. *Sandpipers*. The lapwing continues here the whole year; the ruff breeds here, but retires in winter; the redshank and sandpiper breed in this country, and reside here. All the others absent themselves during summer.

19. *Plovers and oyster-catcher*. The long legged plover and sanderling visit us only in winter; the dotterel appears in spring and in autumn; yet, what is very singular, we do not find it breeds in South Britain. The oyster-catcher lives with us the whole year. The Norfolk plover and sea lark breed in England. The green plover breeds on the mountains of the north of England, and on the Grampian hills.

We must here remark, that every species of the genera of curlews, woodcocks, sandpipers, and plovers, that forsakes us in the spring, retires to Sweden, Poland, Prussia, Norway, and Lapland, to breed: as soon as the young can fly, they return to us again, because the frosts which set in early in those countries totally deprive them of the means of subsisting; as the dryness and hardness of the ground, in general, during our summer, prevent them from penetrating the earth with their bills, in search of worms, which are the natural food of these birds. Mr Ekmark speaks thus of the retreat of the whole tribe of cloven-footed water fowl out of his country (Sweden) at the approach of winter; and Mr Klein gives much the same account of those of Poland and Prussia.

20. *Rails and gallinules*. Every species of these two genera continues with us the whole year; the land-rail excepted, which is not seen here in winter. It likewise continues in Ireland only during the summer months, when they are very numerous, as Mr Smith tells us in the *History of Waterford*, p. 336. Great numbers appear in Anglesea the latter end of May; it is supposed that they pass over from Ireland, the passage between the two islands being but small. As we have instances of these birds fighting on ships in the Channel and the bay of Biscay, we may conjecture their winter quarters to be in Spain.

FINNED-FOOTED WATER BIRDS.

21. *Phalaropes*. Visit us but seldom; their breeding place is Lapland, and other arctic regions.

22. *Grebes*. The great crested grebe, the black and white grebe, and little grebe, breed with us, and never migrate; the others visit us accidentally, and breed in Lapland.

WEB-FOOTED BIRDS.

23. *Anas*. Breed near Folsdike in Lincolnshire,

but quit their quarters in winter. They are then shot Migration in different parts of the kingdom, which they visit, not regularly, but accidentally.

24. *Auks and guillemots*. The great auk or penguin sometimes breeds in St Kilda. The auk, the guillemot, and puffin, inhabit most of the maritime cliffs of Great Britain, in amazing numbers, during summer. The black guillemot breeds in the Bass isle, and in St Kilda, and sometimes in Llandidno rocks. We are at a loss for the breeding place of the other species; neither can we be very certain of the winter residence of any of them, excepting of the lesser guillemot and black-billed auk, which, during winter, visit in vast flocks the frith of Forth.

25. *Divers*. These chiefly breed in the lakes of Sweden and Lapland, and in some countries near the pole; but some of the red-throated divers, the northern and the amber, may breed in the north of Scotland and its isles.

26. *Terns*. Every species breeds here; but leaves us in the winter.

27. *Petrels*. The fulmar breeds in the isle of St Kilda, and continues there the whole year except September and part of October: the shearwater visits the isle of Man in April; breeds there; and, leaving it in August or the beginning of September, disperses over all parts of the Atlantic ocean. The stormfinch is seen at all distances from land on the same vast watery tract; nor is ever found near the shore except by some very rare accident, unless in the breeding season. Mr Pennant found it on some little rocky isles off the north of Sky. It also breeds in St Kilda. He also suspects that it nestles on the Blasquet isles off Kerry, and that it is the gaurder of Mr Smith.

28. *Mergansers*. This whole genus is mentioned among the birds that fill the Lapland lakes during summer. Mr Pennant has seen the young of the red-breasted in the north of Scotland: a few of these, and perhaps of the goosanders, may breed there.

29. *Ducks*. Of the numerous species that form this genus, we know of few that breed here: The swan and goose, the sheld duck, the eider duck, a few shovelers, garganics, and teals, and a very small portion of the wild ducks.

The rest contribute to form that amazing multitude of water fowl that annually repair from most parts of Europe to the woods and lakes of Lapland and other arctic regions, there to perform the functions of incubation and nutrition in full security. They and their young quit their retreat in September, and disperse themselves over Europe. With us they make their appearance the beginning of October; circulate first round our shores; and, when compelled by severe frost, betake themselves to our lakes and rivers. Of the web-footed fowl there are some of hardier constitutions than others: these endure the ordinary winters of the more northern countries; but when the cold reigns there with more than common rigour, they repair for shelter to these kingdoms: this regulates the appearance of some of the diver kind, as also of the wild swans, the swallow-tailed shield duck, and the different sorts of goosanders which then visit our coasts. Barentz found the barnacles with their nests in great numbers in Nova Zembla. (*Collect. Voy. Dutch East-India Company*, 8vo, 1703, p. 19.) Clusius, in his *Exot.* 368. also

Migration. also observes, that the Dutch discovered them on the rocks of that country and in Waygate straits. They, as well as the other species of wild geese, go very far north to breed, as appears from the histories of Greenland and Spitzbergen, by Egede and Crantz. These birds seem to make Iceland a resting place, as Horrebow observes: few continue there to breed, but only visit that island in the spring, and after a short stay retire still further north.

30. *Corvorants.* The corvorant and shag breed on most of our high rocks: the gannet in some of the Scotch isles and on the coast of Kerry: the two first continue on our shores the whole year. The gannet disperses itself all round the seas of Great Britain, in pursuit of the herring and pilchard, and even as far as the Tagus to prey on the sardina.

But of the numerous species of fowl here enumerated, it may be observed how very few intrust themselves to us in the breeding season, and what a distant flight they make to perform the first great dictate of nature.

There seems to be scarcely any but what we have traced to Lapland, a country of lakes, rivers, swamps, and alps, covered with thick and gloomy forests, that afford shelter during summer to these fowls, which in winter disperse over the greatest part of Europe. In those arctic regions, by reason of the thickness of the woods, the ground remains moist and penetrable to the woodcocks, and other slender-billed fowl: and for the web-footed birds, the waters afford larvæ innumerable of the tormenting knat. The days there are long; and the beautiful meteorous nights indulge them with every opportunity of collecting to minute a food: whilst mankind is very sparingly scattered over that vast northern waste.

Why then should Linnæus, the great explorer of these rude deserts, be amazed at the myriads of water fowl that migrated with him out of Lapland? which exceeded in multitude the army of Xerxes; covering, for eight whole days and nights, the surface of the river Calix! His partial observation as a botanist, would confine their food to the vegetable kingdom, almost denied to the Lapland waters; inattentive to a more plenteous table of insect food, which the all-bountiful Creator had spread for them in the wilderness. It may be remarked, that the lakes of mountainous rocky countries in general are destitute of plants: few or none are seen on those of Switzerland; and Linnæus makes the same observation in respect to those of Lapland; having, during his whole tour, discovered only a single specimen of a *lemma trifolca*, or "ivy-leaved duck's meat," *Flora Lap.* N^o 470.; a few of the *scirpus lacustris*, or "bullrush," N^o 18.; the *alopecurus geniculatus*, or "stote foxtail grass," N^o 38.; and the *ranunculus aquatilis*, N^o 234.; which are all he enumerates in his *Prolegomena* to that excellent performance.

Under the article SWALLOW will be found the principal arguments for and against the migration of swallows. Here we shall give a short abstract of the arguments used by the Hon. Daines Barrington against the migration of birds in general, from a paper published by him in the 62d volume of the Philosophical Transactions. This gentleman denies that any well attested instances can be produced of this supposed mi-

gration; which, he thinks, if there were any such periodical flight, could not possibly have escaped the frequent observation of seamen. It has indeed been asserted that birds of passage become invisible in their flight, because they rise too high in the air to be perceived, and because they choose the night for their passage. The author, however, expresses his doubts "whether any bird was ever seen to rise to a greater height than perhaps twice that of St Paul's cross;" and he further endeavours to show, that the extent of some of these supposed migrations (from the northern parts of Europe, for instance, to the line) is too great to be accounted for, by having recourse to the argument founded on a nocturnal passage.

The author next recites, in a chronological order, all the instances that he has been able to collect; of birds having been actually seen by mariners when they were crossing a large extent of sea; and he endeavours to show that no stress can be laid on the few casual observations of this kind that have been produced in support of the doctrine of a regular and periodical migration.

Mr Barrington afterwards proceeds to invalidate M. Adanson's celebrated observation with respect to the migration of the swallow in particular, and which has been considered by many as perfectly decisive of the present question. He endeavours to show that the four swallows which that naturalist caught, on their settling upon his ship, on the 6th of October at about the distance of 50 leagues from the coast of Senegal, and which he supposes to have been then proceeding from Europe to pass the winter in Africa, could not be true European swallows; or, if they were, could not have been on their return from Europe to Africa. His objections are founded principally on some proofs which he produces of M. Adanson's want of accuracy on this subject, which has led him, in the present instance, to mistake two African species of the swallow tribe, described and engraved by Brisson, for European swallows, to which they bear a general resemblance; or granting even that they were European swallows, he contends that they were flying from the Cape de Verd islands to the coast of Africa; "to which short flight, however, they were unequal, and accordingly fell into the sailor's hands." See the article SWALLOW.—We shall here only add, in opposition to the remarks of Mr Barrington, the following observations of the Rev. Mr White* in a letter to Mr Pennant on this subject.

"We must not (says he) deny migration in general; because migration certainly does subsist in some places, as my brother in Andalusia has fully informed me. Of the motions of these birds he has ocular demonstration, for many weeks together, both spring and fall: during which periods myriads of the swallow kind traverse the Straits from north to south, and from south to north, according to the season. And these vast migrations consist not only of hirundines, but of bee birds, hoopoes, oro pendolos, or golden thrushes, &c. &c. and also of many of our soft-billed summer birds of passage; and moreover, birds which never leave us, such as all the various sorts of hawks and kites. Old Belon, 200 years ago, gives a curious account of the incredible armies of hawks and kites which he saw in the spring time traversing the Thra-

Migration.

* *Natural History of Selborne*, Letter III. p. 139.

Migration einn Polphorus from Asia to Europe. Besides the above mentioned, he remarks that the procession is ~~led~~ by whole troops of eagles and vultures.

"Now it is no wonder that birds residing in Africa should retreat before the sun as it advances, and retire to milder regions, and especially birds of prey, whose blood being heated with hot animal food, are more impatient of a sultry climate: but then I cannot help wondering why kites and hawks, and such hardy birds as are known to defy all the severity of England, and even of Sweden and all north Europe, should want to migrate from the south of Europe, and be dissatisfied with the winters of Andalusia.

"It does not appear to me that much stress may be laid on the difficult and hazard that birds must run in their migrations, by reason of vast oceans, cross winds, &c; because, if we reflect, a bird may travel from England to the equator without launching out and exposing itself to boundless seas, and that by crossing the water at Dover and again at Gibraltar. And I with the more confidence advance this obvious remark, because my brother has always found that some of his birds, and particularly the swallow kind, are very sparing of their pains in crossing the Mediterranean: for when arrived at Gibraltar, they do not,

—rang'd in figure, wedge their way,

—and sit forth

"Their airy caravan high over seas

"Flying, and over lands with mutual wing

"Easing their flight "

MILTON.

but scout and hurry along in little detached parties of six or seven in a company; and sweeping low, just over the surface of the land and water, direct their course to the opposite continent at the narrowest passage they can find. They usually slope across the bay to the south-west, and so pass over opposite to Tangier, which it seems is the narrowest space.

"In former letters we have considered whether it was probable that woodcocks in moon-shiny nights cross the German ocean from Scandinavia. As a proof that birds of less speed may pass that sea, considerable as it is, I shall relate the following incident, which, though mentioned to have happened so many years ago, was strictly matter of fact:—As some people were shooting in the parish of Trotton, in the county of Sussex, they killed a duck in that dreadful winter 1708-9, with a silver collar about its neck (I have read a like anecdote of a swan), on which were engraven the arms of the king of Denmark. This anecdote the rector of Trotton at that time has often told to a near relation of mine; and, to the best of my remembrance, the collar was in the possession of the rector.

"At present I do not know anybody near the sea side that will take the trouble to remark at what time of the moon woodcocks first come. One thing I used to observe when I was a sportsman, that there were times in which woodcocks were so sluggish and sleepy that they would drop again when flushed just before the spaniels, nay just at the muzzle of a gun that had been fired at them: whether this strange laziness was the effect of a recent fatiguing journey, I shall not presume to say.

"Nightly ~~etc.~~ not only never reach Northumber-

land and Scotland, but also, as I have been always told, St Miguel Devonshire and Cornwall. In those two last counties we cannot attribute the failure of them to the want of warmth: the defect in the west is rather a presumptive argument that these birds come over to us from the continent at the narrowest passage, and do not stroll so far westward."

MIGRATION of Fishes. See CLUZA.

ST MIGUEL, one of the Azore islands, situated in W. Long. 22. 45. N. Lat. 38. 10. This island appears to be entirely volcanic. The best account we have of it hath been published in the 68th volume of the Philosophical Transactions by Mr Francis Masson. According to him, the productions differ greatly from those of Madeira, inasmuch that none of the trees of the latter are found here, except the faya: it has a nearer affinity to Europe than Africa. The mountains are covered with the erica vulgaris, and an elegant evergreen shrub very like a phillyrea, which gives them a most beautiful appearance.

It is one of the principal and most fertile of the Azorian islands, lying nearly east and west. Its length is about 18 or 20 leagues; its breadth unequal, not exceeding five leagues, and in some places not more than two. It contains about 80,000 inhabitants.

Its capital, the city of Ponta del Guda, which contains about 12,000 inhabitants, is situated on the south side of the island, on a fine fertile plain country, pretty regularly built; the streets straight, and of a good breadth. It is supplied with good water, which is brought about the distance of three leagues from the neighbouring mountains. The churches and other religious edifices are elegant and well built for such an island. There is a large convent of Franciscan friars and one of the order of St Augustine, four convents for professed nuns, and three Recolimentos for young women and widows who are not professed. The vessels anchor in an open road; but it is not dangerous, as no wind can prevent their going to sea in case of stormy weather.

The country round the city is plain for several miles, well cultivated, and laid out with good taste into spacious fields, which are sown with wheat, barley, Indian corn, pulse, &c. and commonly produce annually two crops; for as soon as one is taken off, another is immediately sown in its place. The soil is remarkably gentle and easy to work, being for the most part composed of pulverized pumice stone. There are in the plains a number of pleasant country seats, with orchards of orange trees, which are esteemed the best in Europe.

The second town is Ribeira Grande, situated on the north side of the island, containing about as many inhabitants as the city; a large convent of Franciscan friars, and one of nuns. It gives title to a count, called the *Conde Ribeira Grande*, who first instituted linen and woollen manufactories in the island.

The third town is Villa Franca, on the south side of the island, about six leagues east of Ponta del Guda. It has a convent of Franciscan friars and one of nuns, which contains about 300. Here, about half a mile from the shore, lies a small island (Ilhao), which is hollow in the middle, and contains a fine basin with only one entrance into it, fit to hold 50 sail of vessels secure from all weather; at present it wants cleaning out,

St Miguel out, as the winter rain washes down great quantities of earth into it, which has greatly diminished its depth. But vessels frequently anchor between this island and the main.

Besides these towns are several smaller, viz. Alagao, Agoa de Pao, Brelanha, Fanaes de Ajuda, and a number of hamlets, called *lugars* or *places*.

About four leagues north-east from Villa Franca, lies a place called the Furnas, being a round deep valley in the middle of the east part of the island, surrounded with high mountains, which, though steep, may be easily ascended on horseback by two roads. The valley is about five or six leagues in circuit. The face of the mountains, which are very steep, is entirely covered with beautiful evergreens, viz. myrtles, laurels, a large species of bilberry called *uva de ferro*, &c. and numberless rivulets of the purest water run down their sides. The valley below is well cultivated, producing wheat, Indian corn, flax, &c. The fields are planted round with a beautiful sort of poplars, which grow into pyramidal forms, and by their careless, irregular disposition, together with the multitude of rivulets, which run in all directions through the valley, a number of boiling fountains throwing up clouds of steam, a fine lake in the south-west part about two leagues round, compose a prospect the finest that can be imagined. In the bottom of the valley the roads are smooth and easy, there being no rocks, but a fine pulverized pumice stone that the earth is composed of.

There are a number of hot fountains in different parts of the valley, and also on the sides of the mountains: but the most remarkable is that called the *chaldaina*, situated in the eastern part of the valley, on a small eminence by the side of a river, on which is a basin about 30 feet diameter, where the water continually boils with prodigious fury. A few yards distant from it is a cavern in the side of the bank, in which the water boils in a dreadful manner, throwing out a thick, muddy, unctuous water several yards from its mouth with a hideous noise. In the middle of the river are several places where the water boils up so hot, that a person cannot dip his finger into it without being scalded; also along its banks are several apertures, out of which the steam rises to a considerable height, so hot that there is no approaching it with one's hand: in other places, a person would think that 100 smiths bellows were blowing altogether, and sulphureous steams issuing out in thousands of places; so that native sulphur is found in every chink, and the ground covered with it like hoar frost; even the bushes that happen to lie near these places are covered with pure brimstone, condensing from the steam that issues out of the ground, which in many places is covered over with a substance like burnt alum. In these small caverns, where the steam issues out, the people often boil their yams.

Near these boiling fountains are several mineral springs; two in particular, whose waters have a very strong quality, of an acid taste, and bitter to the tongue.

About half a mile to the westward, and close by the river side, are several hot springs, which are used by sick people with great success. Also, on the side of a hill west of St Anne's church, are many others, with

three bathing houses, which are most commonly used: St Miguel. These waters are very warm, although not boiling hot; but at the same place issue several streams of cold mineral water, by which they are tempered, according to every one's liking.

About a mile south of this place, and over a low ridge of hills, lies a fine lake about two leagues in circumference, and very deep, the water thick, and of a greenish colour. At the north end is a plain piece of ground, where the sulphureous steams issue out in many places, attended with a surprising blowing noise. Our author could observe strong springs in the lake, but could not determine whether they were hot or cold: this lake seems to have no visible evacuation. The other springs immediately form a considerable river, called *Ribeira Quente*, which runs a course about two or three leagues, through a deep rent in the mountains, on each side of which are several places where the smoke issues out. It discharges itself into the sea on the south side, near which are some places where the water boils up at some distance in the sea.

This wonderful place had been taken little notice of until very lately: so little curiosity had the gentlemen of the island, that scarcely any of them had seen it, until of late some persons, afflicted with very virulent disorders, were persuaded to try its waters, and found immediate relief from them. Since that time it has become more and more frequented; several persons who had lost the use of their limbs by the dead palsy have been cured; and also others who were troubled with eruptions on their bodies.

A clergyman, who was greatly afflicted with the gout, tried the said waters, and was in a short time perfectly cured, and has had no return of it since. When Mr Masson was there, several old gentlemen, who were quite worn out with the said disorder, were using the waters, and had received incredible benefit from them; in particular, an old gentleman about 60 years of age, who had been tormented with that disorder more than 20 years, and often confined to his bed for six months together: he had used these waters about three weeks, had quite recovered the use of his limbs, and walked about in the greatest spirits imaginable. A friar also who had been troubled with the said disorder about 12 years, and reduced to a cripple, by using them a short time was quite well, and went a hunting every day.

There are several other hot springs in the island, particularly at Ribeira Grande; but they do not possess the same virtues, at least not in so great a degree.

The east and west part of the island rises into high mountains; but the middle is low, interspersed with round conic hills, all of which have very recent marks of fire; all the parts below the surface consisting of melted lava lying very hollow.

Most of the mountains to the westward have their tops hollowed out like a punch bowl, and contain water. Near the west end is an immense deep valley like the Furnas, called the *Sete Cidades*. This valley is surrounded with very abrupt mountains, about seven or eight leagues round; in the bottom is a deep lake of water about three leagues in circuit, furnished with great numbers of water fowls. This water has no mineral quality; neither are there any hot springs in the valley. All these mountains are composed of a
white.

Milan. — white crumbly pumice stone, which is so loose, that if a person thrust a stick into the banks, whole wagon loads of it will tumble down. The inhabitants of the island relate a story, that he who first discovered it observed an extraordinary high peak near the west end; but the second time he visited it, no such peak was to be seen, which he supposed must have certainly sunk; but, however improbable this story may be, at some period or other it must have certainly been the case.

MILAN, or the duchy of the Milanese, a country of Italy, bounded on the west by Savoy, Piedmont, and Montferrat; by Switzerland on the north; by the territories of Venice, the duchies of Mantua, Parma, and Placentia, on the east; and by the territories of Genoa on the south.

Anciently this duchy, containing the north part of the old Liguria, was called *Insubria*, from its inhabitants the *Insubres*; who were conquered by the Romans, as these were by the Goths; who in their turn were subdued by the Lombards. Didier, the last king of the Lombards, was taken prisoner by Charlemagne, who put an end to the Longobardic empire, and appointed governors of Milan. These governors, being at a distance from their masters, soon began to assume an independency, which brought a dreadful calamity on the country; for, in 1152, the capital itself was levelled with the ground by the emperor Frederic Barbarossa, who committed great devastations otherwise throughout the duchy. Under this emperor lived one Galvian, a nobleman who was descended from Otho a Milanese. Galvian, along with William prince of Montferrat, served in the crusade, when Godfrey of Boulogne took Jerusalem: he killed in single combat the Saracen general, whom he stripped of his helmet, which was adorned with the image of a serpent swallowing a youth; and this ever afterwards was the badge of that family. His grandson Galvian, having opposed the emperor, was taken prisoner, and carried in irons into Germany, from whence he made his escape, and returning to Milan, died in the service of his country. From him descended another Otho, at the time that Otho IV. was emperor of Germany, and who soon distinguished himself by the accomplishments both of his mind and body. When he grew up, he was received into the family of Cardinal Octavian Ubaldini at Rome. This prelate, who was himself aspiring at the popedom, was in a short time greatly taken with the address and accomplishments of young Otho, and predicted his future greatness. In the mean time, one Torrefa, or Torriano, a Milanese nobleman of unbounded ambition, was attempting to make himself master of Milan. The popular faction had some time before been caballing against the nobility; and at last, Torriano, putting himself at their head, expelled the bishop, and put to death or banished all the nobility; by which means the popular government was fully established; and Torriano, under this pretence, ruled every thing as he pleased. He was, however, soon opposed by one Francisco Sepri, who formed a great party, pretending to deliver the city from Torriano's haughtiness and cruelty. But while the two parties were collecting their forces against each other, Cardinal Ubaldini was projecting the destruction of both, by

means of his favourite Otho. This prelate had for some time borne an implacable hatred to Torriano, because he had been by him prevented from carrying out of the treasury of St Ambrose's church at Milan, a carbuncle or jewel of great value, which he pretended to reserve for adorning the papal tiara; for which reason he now determined to oppose his ambition.

Ubaldini began with naming Otho archbishop of Milan; which, as the pope's legate, he had a right to do. This nomination was confirmed by Pope Urban IV.; and the party of the nobility having now got a head from the pope himself, began to gather strength. Otho in the mean time employed himself in collecting troops; and had no sooner procured a show of an army, than he advanced towards Lago Maggiore, and took possession of Arona, a strong post near that lake; but Torriano, marching immediately against him with all his troops, obliged him to abandon the place, and leave his party to make the best terms they could with the conqueror. This was followed by the destruction of the castles of Arona, Anghieri, and Brebia: soon after which Torriano died, and was succeeded by his brother Philip, who had sufficient interest to get himself elected podesta, or prætor of Milan, for ten years. During his lifetime, however, the party of the nobility increased considerably under Otho, notwithstanding the check they had received. Philip died in 1265, having lost ground considerably in the affections of the people, though he obtained a great reputation for his courage and conduct. His successor Napi rendered himself terrible to the nobility, whom he proscribed, and put to death as often as he could get them into his power. He proceeded such lengths, and acted with such fury against that unfortunate party, that Pope Clement IV. who had succeeded Urban, at last interdicted Milan, and excommunicated Napi and all his party. By this Napi began to lose his popularity, and the public disaffection towards him was much heightened by the natural cruelty of his temper. But in the mean time, the party of the nobility was in the utmost distress. Otho himself and his friends, having spent all their substance, wandered about from place to place; the pope not being in a capacity of giving them any assistance. Otho, however, was not discouraged by his bad success, but found means still to keep up the spirits of his party, who now chose for their general Squarcini Burri, a man of great eminence and courage, whose daughter was married to Matthew Visconti, afterwards called *Matthew the Great*. At the same time they renewed their confederacy with the marquis of Montferrat, who was son-in-law to the king of Spain. The marquis agreed to this confederacy chiefly with a view to become master of the Milanese.

The nobility now again began to make head; and having collected an army, which was joined by 600 Spanish cavalry and a body of foot, gained some advantages. But in the mean time Napi, having gathered together a superior army, suddenly attacked Otho and Burri, and defeated them. After this disaster Otho applied to the pope; from whom, however, he did not obtain the assistance he desired; and in the mean time Napi invited the emperor Rodolph into Italy, with the promise of being crowned at Milan. This invitation was accepted of with great readiness by

Milan. by Rodolph, who constituted Napi his governor and vicar-general in Lombardy, sending to him at the same time a fine body of German horse, the command of which was given to Cassoni, Napi's nephew. On this Otho again applied to the pope (Gregory X.); but he was so far from granting him any assistance, that he is said to have entered into a scheme of assassinating him privately; but Otho escaped the danger, and in 1276 began to recover his affairs. The reason of Pope Gregory's enmity to him was, that he and his party were thought to be Ghibelines; and were opposed by great numbers of the nobility themselves; but after that pope's death, the Milanese exiles being united under one head, soon became formidable. They now chose for their general Godfrey count of Langusio, a noble Pavian, and an inveterate enemy of the Torriano family. This nobleman being rich and powerful, enlisted many German and other mercenaries, at whose head he marched towards the Lago Maggiore. All the towns in that country opened their gates to him, through the interest of the Visconti family, who resided in these parts. But this success soon met with a severe check in an unfortunate engagement, wherein Godfrey was defeated and taken prisoner; after which he and 34 nobles had their heads struck off, and sent from the field of battle piled up in a common waggon.

This defeat greatly affected Otho; but having in a short time recovered himself, he again attacked his enemies, and defeated them; but, suffering his troops to grow remiss after their victory, the fugitives rallied, and entirely defeated him. The next year, however, Otho had better success, and totally defeated and took prisoner Napi himself. After this victory Cassoni was obliged to abandon Milan to his competitor, who kept possession of it till his death, which happened in 1295, in the 87th year of his age.

Otho was succeeded by Matthew Visconti above mentioned; and Milan continued in subjection to that family without any very memorable occurrence till the year 1378, when, by the death of Galeazzo II. his brother Barnabo became sovereign of Milan. He was of a brave and active disposition; but excessively profuse in his expences, as his brother Galeazzo had also been; and to procure money to supply his extravagancies, was obliged to oppress his subjects. Galeazzo had engaged in an enterprise against Bologna, and the siege of it was continued by Barnabo. It lasted for nine years; and during this time is said to have cost 300 millions of gold, a prodigious sum in those days, near 40 millions sterling, the lowest gold coin being in value somewhat more than half-a-crown English. Both the brothers were excessively fond of building. Barnabo erected a bridge over the Adda, consisting of three stories; the lowest for chariots and heavy carriages, the middle for horses, and the uppermost for foot passengers. He built also another bridge which was carried over houses without touching them. To accomplish these, and many other expensive schemes, he became one of the greatest tyrants imaginable, and every day produced fresh instances of his rapacity and cruelty. He instituted a chamber of inquiry, for punishing all those who had for five years before been guilty of killing boars, or

even of eating them at the table of another. They who could not redeem themselves by money were hanged, and above 100 wretches perished in that manner. Those who had any thing to lose were stripped of all their substance, and obliged to labour at the fortifications and other public works. He obliged his subjects to maintain a great many hunting dogs, and each district was taxed a certain number. The overseers of his dogs were at the same time the instruments of his rapacity. When the dogs were poor and slender, the owners were always fined; but when the dogs were fat, the owners were also fined for suffering them to live without exercise.

The extravagant behaviour of Barnabo soon rendered public affairs ready for a revolution, which was at last accomplished by his nephew John Galeazzo. He affected a solitary life, void of ambition, and even inclining to devotion; but at the same time took care to have his uncle's court filled with spies, who gave him information of all that passed. He reduced his table and manner of living, pretending that he took these steps as preparatives to a retirement from the world, which was soon to take place, after he had paid a religious vow. In short, he acted his part so well, that even Barnabo, though abundantly cautious, had no suspicion of his having any designs against him; and so entirely did he conceal his ambition, that he several times made application to his uncle for his interest to procure him a quiet retreat as soon as his religious vows were performed. One of these was to pay a visit to the church of the blessed Virgin upon Mount Varezio. This was to be done with so much secrecy that all kinds of eye witnesses were to be excluded; and it was with difficulty that Barnabo himself and two of his sons were allowed to accompany our devotee. But, in the mean time, the hypocritical Galeazzo had soldiers advancing from all quarters; so that Barnabo and his sons were immediately seized, and the houses of those who had sided with them given up to be plundered. The booty in plate, money, and all kinds of rich furniture, was immense. The ministers of the late government were dragged from their hiding places, and put to death; and at last the citadel itself fell into the hands of Galeazzo, who found in it an immense sum of money. Barnabo was carried prisoner to Tritici, a castle of his own building, where he had the happiness to find one person still faithful to him. This was his mistress, named *Donina Porra*; who, when he was abandoned by all the world, shut herself up a voluntary prisoner in his chamber, and remained with him as long as he lived, which was only seven months after his degradation.

John Galeazzo was the first who took upon him the title of the *Duke of Milan*, and was a prince of great policy and no less ambition. He made war with the Florentines, became master of Pisa and Bologna, and entirely defeated the emperor in 1401, so that he entertained hopes of becoming master of all Lombardy, and cutting off all possibility of invading it either from France or Germany; but his designs were frustrated by death, which happened in 1402, in the 55th year of his age. After his decease the Milanese government fell into the most violent distractions, so that it

Milan. could not be supported, even in time of peace, without an army of 20,000 foot and as many horse. In the year 1421, however, Philip duke of Milan became master of Genoa; but though he gained great advantages in all parts of Italy, the different states still found means to counterbalance his successes, and prevent him from enslaving them: so that Milan never became the capital of any extensive empire; and in 1437 Genoa revolted, and was never afterwards reduced.

Philip died in 1448, and by his death the male line of the Visconti family was at an end. The next lawful heir was Valentina his sister, who had married the duke of Orleans, son to Charles V. of France. By the contract of that marriage, the lawful progeny of it was to succeed to the duchy of Milan in failure of the heirs male of the Visconti family; but this succession was disputed by Sforza, who had married Philip's natural daughter. It is certain, however, that the rightful succession was vested in the house of Orleans and the kings of France; and therefore though the Sforza family got possession of the duchy for the present, Louis XII. afterwards put in his claim, as being grandson to John Galeazzo. For some time he was successful; but the French behaved in such an insolent manner, that they were driven out of the Milanese by the Swiss and Maximilian Sforza. The Swiss and Milanese were in their turn expelled by Francis I. who obliged the Sforza family to relinquish the government for a pension of 30,000 ducats a-year. Francis Sforza, the son of Maximilian, however, being assisted by the emperor and the pope, regained the possession of the Milanese about the year 1521; and, eight years after, the French king, by the treaty of Cambray, gave up his claim on the duchy.

But, in fact, the emperors of Germany seem to have had the fairest title to the Milanese in right of their being for a long time sovereigns of Italy. On the death of Francis Sforza, therefore, in the year 1536, the emperor Charles V. declared the Milanese to be an imperial fief, and granted the investiture of it to his son Philip II. king of Spain. In his family it continued till the year 1706, when the French and Spaniards were driven out by the Imperialists, and the emperor again took possession of it as a fief. It was confirmed to his house by the treaty of Baden in 1714, by the quadruple alliance in 1718, and by the treaty of Aix-la-Chapelle in 1748.

The duchy of Milan is one of the finest provinces in Italy. It is bounded on the south by the Apennine mountains; and the territory of Genoa; on the north by Switzerland; on the east by the Venetian territories, and the duchies of Mantua, Parma, and Placentia; and on the west by Savoy, Piedmont, and Montserrat; extending from north to south about 100 miles, and from east to west about 108. It is well watered by the Tessino, the Sesia, the Adda, the Po, the Oglio, the Lombro, Serio, &c. and also by several canals and lakes. Of the latter, the Lago Maggiore is between 30 and 40 miles in length, and in some places six or seven miles broad. In it lie the *Borromean islands*, as they are called, viz. Isola Bella and Isola Madre, the beauty of which almost exceeds imagination: art and nature seem to have vied with one another in embellishing them. In each of them is a palace with delicious gardens, belonging to the

Borromean family. The water of the lake is clear **Milan.**

trees, interspersed with summer houses. There is a canal running from it towards Switzerland, with which the city of Milan has a communication. It was anciently called *Lacus Verbanus*. The Lago de Como, which was called by the Latin poets *Lacus Larius*, but had its modern name from the city near which it lies, extends itself about 30 miles northward from Como, but its greatest breadth is not above five miles. From the Lago Maggiore issues the Tessino. and from that of Como the Adda. Of the other lakes, that of Lugano and Guarda are the chief: that of Guarda was anciently called *Benacus*.

The trade and manufactures of this duchy consist principally in silk stuffs, stockings, gloves, and handkerchiefs, linen and woollen cloth, hardware, curious works of crystal, agate, hyacinths, and other gems, but their exports are usually far short of their imports.

As to the revenue of the duchy, it must without doubt be very considerable. It is said to have amounted to 2,000,000 of dollars while the duchy was in the hands of the Spaniards.

In the year 1767, the Austrian government of Milan published a law, by which all the rights which the pope or the bishops had till then exercised over ecclesiastics, either with regard to their effects or persons, is transferred to a council established for that purpose at Milan. By the same edict, all ecclesiastics were obliged to sell the estates which they had become possessed of since the year 1722; and no subject, whether ecclesiastic or secular, was to go to Rome to solicit any favour, except letters of indulgence, without the consent of the said council.

MILAN, the capital of the duchy of that name, in Latin *Mediolanum*, is a very large city, and has a wall and rampart round it, with a citadel; yet is thought to be incapable of making any great resistance. The gardens within the city take up a great deal of ground. In the citadel is a foundry for cannon, and an arsenal furnished with arms for 12,000 men. The governor of it is quite independent of the governor general of the Milanese, who resides in the city, in a large but old and ill contrived palace. The yearly income of the governor of Milan is said to be 200,000 guilders. The council belonging to the city, is composed of a president and 60 doctors of law, who are all nobles, and independent of the governor general. Milan hath experienced a great variety of fortune, having been subject sometimes to the French, sometimes to the Spaniards, and sometimes to the Germans. A great number of persons of rank and fortune live in it, especially during the winter. The ladies in France are not allowed more liberty than those of this city: even the austerities of the monastic life are so far mitigated here, that gentlemen have not only the liberty of talking with the nuns, and of rallying and laughing at the grate, but also of joining with them in concerts of music, and of spending whole afternoons in their company. The place where the *beau monde* take the air, either in their coaches or on foot, is the rampart betwixt the Porta Orientale and the Porta Tosa, where it is straight and broad, and extremely pleasant,

Milan.

pleasant, being planted with white mulberry trees, and commanding a prospect on one side of the open country, and on the other of the gardens and vineyards between the ramparts and the city. Milan, which is said to have been built by the Gauls about 200 years after the foundation of Rome, contains a great number of stately edifices, as churches, convents, palaces, and hospitals. The cathedral is a vast pile, all of marble; and though something has been doing for near 400 years towards the outward or inward ornament thereof, it is not yet finished. Of the great number of statues about it, that of St Bartholomew, just dead alive, with his skin hanging over his shoulders; and of Adam and Eve, over the main portal, are the finest. The pillars supporting the roof of the church are all of marble, and the windows finely painted. This church contains a treasure of great value, particularly a shrine of rock crystal, in which the body of St Charles Borromeo is deposited. The other churches most worthy a stranger's notice are those of St Alexander, St Jerome, St Giovanni di Casarotti della Passione, that of the Jesuits, and of St Ambrose, in which lie the bodies of the saint and of the kings Pepir and Bernard. In the Ambrosian college, founded by Frederic Borromeo, 16 professors teach gratis. In the same college is also an academy of painting, with a museum, and a library containing a vast number of printed books and manuscripts; among the last of which is a translation of Josephus's History of the Jews, done by Rufinus about 1200 years ago, and written on the bark of a tree; St Ambrose's works on vellum, finely illuminated; the orations of Gregory Nazianzen, and the works of Virgil, in folio, with Petrarch's notes. In the museum are Leonardi da Vinci's mathematical and mechanical drawings, in 12 large volumes. The seminary for sciences, the college of the nobles, the Helvetian college, and the mathematical academy, are noble foundations, and stately buildings. Of the hospitals, the most remarkable are the Lazaretto, and that called the *great hospital*; the latter of which receive sick persons, foundlings, and lunatics, and has six smaller hospitals depending on it, with a revenue of 100,000 rix dollars.

The number of the inhabitants of this city is said to be about 200,000. It has been 40 times besieged, taken 20 times, and four times almost entirely demolished; yet it hath always recovered itself. It is said that gunpowder is sold here only by one person, and in one place. The court of inquisition is held in the Dominican convent, near the church of Madonna della Grotta. The houses of entertainment, and the ordinaries here, are represented as very indifferent.—Mr Keyser says, it is not unusual for young travellers, when they go to any of the taverns in Milan, to be asked, “whether they choose a *letto fornito*, or female bedfellow,” who continues masked till she enters the bedchamber. Milan is described as inferior to Turin both in beauty and conveniency, many of the streets being crooked and narrow, and paper windows much more frequent than in that city; even in grand palaces, the windows are often composed promiscuously of glass and paper. Two large canals extend from hence, the one to the Tessino, and the other to the Adda; the Tessino having a communication with the

Lago Maggiore, and, by a canal, with the Sesia, and the Adda issuing from the Lago di Como, and having a communication by canals with the Lambro and Serio. In a void space in one of the streets of Milan, where stood the house of a barber who had conspired with the commissary of health to poison his fellow citizens, is erected a pillar called *Colonna Infame*, with an inscription to perpetuate the memory of the execrable design. The environs of this city are very pleasant, being adorned with beautiful seats, gardens, orchards, &c. About two Italian miles from it, at the seat of the Simonetti family, is a building, that would have been a masterpiece of its kind had the architect designed it for an artificial echo. It will return or repeat the report of a pistol above 60 times; and any single musical instrument well touched, will have the same effect as a great number of instruments, and produce a most surprising and delightful concert.

According to Dr Moore, “there is no place in Italy, perhaps in Europe, where strangers are received in such an easy hospitable manner as at Milan. Formerly the Milanese nobility displayed a degree of splendour and magnificence, not only in their entertainments, but in their usual style of living, unknown in any other country in Europe. They are under a necessity at present of living at less expence, but they still show the same obliging and hospitable disposition. This country having, not very long since, been possessed by the French, from whom it devolved to the Spaniards, and from them to the Germans, the troops of those nations have, at different periods, had their residence here, and, in the course of these vicissitudes, produced a style of manners, and stamped a character on the inhabitants of this duchy, different from what prevails in any other part of Italy; and nice observers imagine they perceive in Milanese manners the politeness, formality, and honesty imputed to those three nations, blended with the ingenuity natural to Italians. The great theatre having been burnt to the ground last year, there are no dramatic entertainments, except at a small temporary play-house, which is little frequented; but the company assemble every evening in their carriages on the ramparts, and drive about, in the same manner as at Naples, till it is pretty late. In Italy, the ladies have no notion of quitting their carriages at the public walks, and using their own legs, as in England and France. On seeing the number of servants, and the splendour of the equipages which appear every evening at the Corso on the ramparts, one would not suspect that degree of depopulation, and diminution of wealth, which we are assured has taken place within these few years all over the Milanese; and which proceeds from the burdensome nature of some late taxes, and the insolent and oppressive manner in which they are gathered.”—E. Long. 15. 35. N. Lat. 38. 32.

MILBORN-FORT, a town of Somersetshire in England, seated on a branch of the river Parret, 115 miles from London. Though represented in parliament, it is no market town nor corporation; but it appears in Domesday-book to have had a market once, and 56 burgesses. It is in a manner surrounded by Dorsetshire. Here are nine capital burgesses, who

Military. tend to the oppression of the people, that power was delegated to him by the vote of the people themselves. So too, among the ancient Germans, the ancestors of our Saxon forefathers, they had their dukes, as well as kings, with an independent power over the military, as the kings had over the civil state. The dukes, were elective, the kings hereditary: for so only can be consistently understood that passage of Tacitus, *Reges ex nobilitate, duces ex virtute sumunt*. In constituting their kings, the family or blood royal was regarded; in choosing their dukes or leaders, warlike merit: just as Cæsar relates of their ancestors in his time, that whenever they went to war, by way either of attack or defence, they elected leaders to command them. This large share of power, thus conferred by the people, though intended to preserve the liberty of the subject, was perhaps unreasonably detrimental to the prerogative of the crown: and accordingly we find a very ill use made of it by Eadric duke of Mercia, in the reign of King Edmund Ironside; who, by his office of duke or heretoch, was entitled to a large command in the king's army, and by his repeated treacheries at last transferred the crown to Canute the Dane.

It seems universally agreed by all historians, that King Alfred first settled a national militia in this kingdom, and by his prudent discipline made all the subjects of his dominions soldiers: but we are unfortunately left in the dark as to the particulars of this his so celebrated regulation; though, from what was last observed, the dukes seem to have been left in possession of too large and independent a power: which enabled Duke Harold, on the death of Edward the Confessor, though a stranger to the royal blood, to mount for a short space the throne of this kingdom, in prejudice of Edgar Etheling the rightful heir.

Upon the Norman conquest, the feudal law was introduced here in all its rigour, the whole of which is built on a military plan. In consequence thereof, all the lands in the kingdom were divided into what were called *knight's fees*, in number above 60,000; and for every knight's fee a knight or soldier, *miles*, was bound to attend the king in his wars, for 40 days in a year; in which space of time, before war was reduced to a science, the campaign was generally finished, and a kingdom either conquered or victorious. By this means the king had, without any expence, an army of 60,000 men always ready at his command. And accordingly we find one, among the laws of William the Conqueror, which in the king's name commands and fully enjoins the personal attendance of all knights and others; *quod habeant et teneant se semper in armis et equis, ut decet et oportet: et quod semper sint prompti et parati ad servitium suum integrum nobis explendum et peragendum; cum opus adfuerit, secundum quod debent de feodis et tenementis suis de jure nobis facere*. This personal service in process of time degenerated into pecuniary commutations or aids; and at last the military part of the feudal system was abolished at the Restoration, by statute 12 Car. II. c. 24. See *FEUDAL System*.

In the meantime, we are not to imagine that the Kingdom was left wholly without defence in case of domestic insurrections, or the prospect of foreign invasions. Besides those who by their military tenures

were bound to perform 40 days service in the field, *Military.* first the assize of arms, enacted 27 Hen. II. and afterwards the statute of Winchester, under Edward I. obliged every man, according to his estate and degree, to provide a determinate quantity of such arms as were then in use, in order to keep the peace; and constables were appointed in all hundreds by the latter statute, to see that such arms were provided. These weapons were changed, by the statute 4 & 5 Ph. & M. c. 2. into others of more modern service; but both this and the former provisions were repealed in the reign of James I. While these continued in force, it was usual from time to time for our princes to issue commissions of array, and send into every county officers in whom they could confide, to muster and array (or set in military order) the inhabitants of every district; and the form of the commission of array was settled in parliament in the 5 Hen. IV. But at the same time it was provided, that no man should be compelled to go out of the kingdom at any rate, nor out of his shire, but in cases of urgent necessity; nor should provide soldiers unless by consent of parliament. About the reign of King Henry VIII. and his children, lord lieutenants began to be introduced, as standing representatives of the crown, to keep the counties in military order; for we find them mentioned as known officers in the statute 4 & 5 Ph. & M. c. 3. though they had not been then long in use; for Camden speaks of them in the time of Queen Elizabeth as extraordinary magistrates, constituted only in times of difficulty and danger.

In this state things continued till the repeal of the statutes of armour in the reign of King James I.; after which, when King Charles I. had, during his northern expeditions, issued commissions of lieutenancy, and exerted some military powers which, having been long exercised, were thought to belong to the crown, it became a question in the long parliament, how far the power of the militia did inherently reside in the king; being now unsupported by any statute, and founded only upon immemorial usage. This question, long agitated with great heat and resentment on both sides, became at length the immediate cause of the fatal rupture between the king and his parliament: the two houses not only denying this prerogative of the crown, the legality of which claim perhaps might be somewhat doubtful; but also seizing into their hands the entire power of the militia, the illegality of which step could never be any doubt at all.

Soon after the restoration of King Char. II. when the military tenures were abolished, it was thought proper to ascertain the power of the militia, to recognize the sole right of the crown to govern and command them, and to put the whole into a more regular method of military subordination: and the order in which the militia now stands by law, is principally built upon the statutes which were then enacted. It is true, the two last of them are apparently repealed; but many of their provisions are re-enacted, with the addition of some new regulations, by the present militia laws; the general scheme of which is to discipline a certain number of the inhabitants of every county, chosen by lot for three years, and officered by the lord lieutenant, the deputy lieutenants, and other principal landholders, under a commission from the crown. They are not compellable to march out of their counties, unless in

Military. in case of invasion or actual rebellion, nor in any case compellable to march out of the kingdom. They are to be exercised at stated times: and their discipline in general is liberal and easy; but, when drawn out into actual service, they are subject to the rigours of martial law, as necessary to keep them in order. This is the constitutional security which our laws have provided for the public peace, and for protecting the realm against foreign or domestic violence; and which the statutes declare as essentially necessary to the safety and prosperity of the kingdom.

When the nation was engaged in war, more veteran troops and more regular discipline were esteemed to be necessary, than could be expected from a mere militia; and therefore at such times more rigorous methods were put in use for the raising of armies and the due regulation and discipline of the soldiery: which are to be looked upon only as temporary excrescences bred out of the distemper of the state, and not as any part of the permanent and perpetual laws of the kingdom. For martial law, which is built upon no settled principles, but is entirely arbitrary in its decisions, is, as Sir Matthew Hale observes, in truth and reality no law, but something indulged rather than allowed as a law. The necessity of order and discipline in an army is the only thing which can give it countenance; and therefore it ought not to be permitted in time of peace, when the king's courts are open for all persons to receive justice according to the laws of the land. Wherefore, Thomas earl of Lancaster being convicted at Pontefract, 15 Edward II. by martial law, his attainder was reversed: Edward III. because it was done in time of peace. And it is laid down, that if a lieutenant, or other, that hath commission of martial authority, doth in time of peace hang or otherwise execute any man by colour of martial law, this is murder; for it is against *magna charta*. And the petition of right enacts, that no soldier shall be quartered on the subject without his own consent; and that no commission shall issue to proceed within this land according to martial law. And whereas, after the Restoration, King Charles II. kept up about 5000 regular troops, by his own authority, for guards and garrisons, which King James II. by degrees increased to no less than 30,000, all paid from his own civil list; it was made one of the articles of the bill of rights, that the raising or keeping a standing army within the kingdom in time of peace, unless it be with consent of parliament, is against law.

But as the fashion of keeping standing armies (which was first introduced by Charles VII. in France, 1445) has of late years universally prevailed over Europe (though some of its potentates, being unable themselves to maintain them, are obliged to have recourse to richer powers, and receive subsidiary pensions for that purpose), it has also for many years past been annually judged necessary by our legislature for the safety of the kingdom, the defence of the possessions of the crown of Great Britain, and the preservation of the balance of power in Europe, to maintain even in time of peace a standing body of troops, under the command of the crown; who are however *ipso facto* disbanded at the expiration of every year, unless continued by parliament. And it was enacted by statute 10 William III. c. 1. that not more than 12,000 regu-

lar forces, should be kept on foot in Ireland, though paid at the charge of that kingdom: which permission is extended by statute 8 George III. c. 13. to 10,235 men in time of peace.

To prevent the executive power from being able to oppress, says Baron Montesquieu, it is requisite that the armies with which it is intrusted should consist of the people, and have the same spirit with the people: as was the case at Rome, till Marius new-modelled the legions by enlisting the rabble of Italy, and laid the foundation of all the military tyranny that ensued. Nothing then, according to these principles ought to be more guarded against in a free state, than making the military power, when such a one is necessary to be kept on foot, a body too distinct from the people. Like ours, therefore, it should wholly be composed of natural subjects; it ought only to be enlisted for a short and limited time; the soldiers also should live intermixed with the people; no separate camp, no barracks, no inland fortresses should be allowed. And perhaps it might be still better, if, by dismissing a stated number, and enlisting others at every renewal of their term, a circulation could be kept up between the army and the people, and the citizen and the soldier be more intimately connected together.

To keep this body of troops in order, an annual act of parliament likewise passes, "to punish mutiny and desertion, and for the better payment of the army and their quarters." This regulates the manner in which they are to be dispersed among the several inn-keepers and victuallers throughout the kingdom; and establishes a law-martial for their government. By this, among other things, it is enacted, that if any officer or soldier shall excite, or join any mutiny, or, knowing of it, shall not give notice to the commanding officer, or shall desert, or list in any other regiment, or sleep upon his post, or leave it before he is relieved, or hold correspondence with a rebel or enemy, or strike or use violence to his superior officer, or shall disobey his lawful commands; such offender shall suffer such punishment as a court martial shall inflict, though it extend to death itself.

However expedient the most strict regulations may be in time of actual war, yet in times of profound peace, a little relaxation of military rigour would not, one should hope, be productive of much inconvenience. And, upon this principle, though by our standing laws (still remaining in force, though not attended to) desertion in time of war is made felony without benefit of clergy, and the offence is triable by a jury, and before the judges of the common law: yet, by our militia laws before-mentioned, a much lighter punishment is inflicted for desertion in time of peace. So, by the Roman law also, desertion in time of war was punished with death, but more mildly in time of tranquillity. But our mutiny act makes no such distinction: for any of the faults above-mentioned are, equally at all times, punishable with death itself, if a court martial shall think proper. This discretionary power of the court martial is indeed to be guided by the directions of the crown; which, with regard to military offences, has almost an absolute legislative power. "His Majesty (says the act) may form articles of war, and constitute courts martial, with power to try any crime by such articles, and inflict such penalties as the articles direct."

Military direct." A vast and most important trust! an unlimited power to create crimes, and annex to them any punishments not extending to life or limb! These are indeed forbidden to be inflicted, except for crimes declared to be so punishable by this act; which crimes have just enumerated, and among which, we may observe, that any disobedience to lawful commands is one. Perhaps in some future revision of this act, which is in many respects hastily penned, it may be thought worthy the wisdom of parliament to ascertain the limits of military subjection, and to enact express articles of war for the government of the army, as is done for the government of the navy; especially as, by our present constitution, the nobility and gentry of the kingdom, who serve their country as militia officers, are annually subjected to the same arbitrary rule during their time of exercise.

One of the greatest advantages of our law is, that not only the crimes themselves which it punishes, but also the penalties which it inflicts, are ascertained and notorious: nothing is left to arbitrary discretion: the king by his judges dispenses what the law has previously ordained, but is not himself the legislator. How much, therefore, is it to be regretted, that a set of men, whose bravery has so often preserved the liberties of their country, should be reduced to a state of servitude in the midst of a nation of freemen; for Sir Edward Coke will inform us, that it is one of the genuine marks of servitude, to have the law, which is our rule of action, either concealed or precarious; *Miseræ est servitus, ubi jus est vagum aut incognitum*. Nor is this state of servitude quite consistent with the maxims of sound policy observed by other free nations. For the greater the general liberty is which any state enjoys, the more cautious has it usually been in introducing slavery in any particular order or profession. These men, as Baron Montesquieu observes, seeing the liberty which others possess, and which they themselves are excluded from, are apt (like eunuchs in the eastern seraglios) to live in a state of perpetual envy and hatred towards the rest of the community, and indulge a malignant pleasure in contributing to destroy those privileges to which they can never be admitted. Hence have many free states, by departing from this rule, been endangered by the revolt of their slaves; while, in absolute and despotic governments, where no real liberty exists, and consequently no invidious comparisons can be formed, such incidents are extremely rare. Two precautions are therefore advised to be observed in all prudent and free governments: 1. To prevent the introduction of slavery at all: or, 2. If it be already introduced, not to intrust those slaves with arms, who will then find themselves an overmatch for the freemen. Much less ought the soldiery to be an exception to the people in general, and the only state of servitude in the nation.

But as soldiers, by this annual act, are thus put in a worse condition than any other subjects; so, by the humanity of our standing laws, they are in some cases put in a much better. By statute 43 Eliz. c. 3. a weekly allowance is to be raised in every county for the relief of soldiers that are sick, hurt, and maimed: not forgetting the royal hospital at Chelsea for such as are worn out in their duty. Officers and soldiers, that have been in the king's service, are by several sta-

tutes, enacted at the close of several wars, at liberty to use any trade or occupation they are fit for, in any town in the kingdom (except the two universities), notwithstanding any statute, custom, or charter to the contrary. And soldiers in actual military service may make nuncupative wills, and dispose of their goods, wages, and other personal chattels, without these forms, solemnities, and expences, which the law requires in other cases. Our law does not indeed extend this privilege so far as the civil law, which carried it to an extreme that borders upon the ridiculous: for if a soldier, in the article of death, wrote any thing in bloody letters on his shield, or in the dust of the field with his sword, it was a very good military testament.

MILITARY COURT. See CHIVALRY (Court of).

MILITARY TENURES. See TENURE, FEODAL SYSTEM, and KNIGHT.

MILITARY Ways (*via militares*), are the large Roman roads which Agrippa procured to be made through the empire, in the time of Augustus, for the more convenient marching of troops and conveyance of carriages. N. Bergier has written the history of the origin, progress, and amazing extent, of these military roads, which were paved from the gates of Rome to the extreme parts of the empire. See WAY.

MILITIA, in general, denotes the body of soldiers, or those who make profession of arms.

In a more restrained sense, militia denotes the trained bands of a town or country, who arm themselves, upon a short warning, for their own defence. So that, in this sense, militia is opposed to regular or stated troops. See MILITARY STATE, and FEODAL SYSTEM.

MILIUM, MILLET, in botany: A genus of the digynia order, belonging to the triandria class of plants; and in the natural method ranking under the 4th order, *Gramina*. The calyx is bivalved, and unisporous; the corolla is very short; the stigmata pencil-like.—There are five species; of which the most remarkable is the panicum, or common millet. This is a native of India, but is now commonly cultivated in many parts of Europe as an esculent grain. It rises, with a reed-like stalk, three or four feet high, and channelled: at every joint there is one reed-like leaf, which is joined on the top of the sheath, and embraces and covers that joint of the stalk below the leaf; this sheath is closely covered with soft hairs, but the leaf which is expanded has none. The top of the stalk is terminated by a large loose panicle, which hangs on one side, having a chaffy flower, which is succeeded by a small round seed. There are two varieties; one with white, and the other with black seeds; but they do not differ in any other particular. This plant is greatly cultivated in the oriental countries, and from whence we are annually furnished with it. It is seldom cultivated in Britain but in small gardens, for feeding of poultry, where the seeds generally ripen very well. It is used as an ingredient in puddings, and is by some people greatly esteemed. The seeds must be sown in the beginning of April, upon a warm dry soil, but not too thick, because the plants divide into several branches, and should have much room. When they come up they should be cleaned from weeds; after which they will

Military
Mihum.

Milk. will in a short time get the better of them, and prevent the future growth. In August the seeds will ripen, when the plant must be cut down, and the seeds beaten out, as is practised for other grain; but if it is not protected from birds, they will devour it as soon as it begins to ripen.

? *Let. an*
Mat. Med.

MILK, a well known fluid, prepared by nature in the breasts of women, and the udders of other animals, for the nourishment of their young.—According to Dr Cullen *, milk is a connecting and intermediate substance between animals and vegetables. It seems immediately to be secreted from the chyle, both being a white liquor of the same consistence: it is most copiously secreted after meals, and of an acedent nature. In most animals who live on vegetables, the milk is acedent; and it is uncertain, though at the same time no observation proves the contrary, whether it is not so likewise in carnivorous animals. But, whatever be in this, it is certain, that the milk of all animals who live on vegetables is acedent. Milk being derived from the chyle, we thence conclude its vegetable nature; for in those who live on both promiscuously, more milk is got, and more quickly, from the vegetable than the animal food. Milk, however, is not purely vegetable; though we have a vegetable liquor that resembles its taste, consistence, colour, acedency, and the separability of the oily part, viz. an emulsion of the nuce oleosæ and farinaceous substances. But these want the coagulable part of milk, which seems to be of animal nature, approaching to that of the coagulable lymph of the blood. Milk, then, seems to be of an intermediate nature, between chyle taken up from the intestines and the fully elaborated animal fluid.

Its contents are of three kinds: 1st, An oily part, which, whatever may be said concerning the origin of other oils in the body, is certainly immediately derived from the oil of the vegetables taken in; as with these it agrees very exactly in its nature, and would entirely if we could separate it fully from the coagulable part. Another mark of their agreement is the separability, which proves that the mixture has been lately attempted, but not fully performed. 2dly, Besides this oily, there is a proper coagulable part: And, 3dly, Much water accompanies both, in which there is dissolved a saline saccharine substance. These three can be got separate in cheese, butter, and whey; but never perfectly so, a part of each being always blended with every other part.

Nothing is more common, from what has been said of its immediate nature, than to suppose that it requires no assimilation; and hence has been deduced the reason of its exhibition in the most weakly state of the human body. But wherever we can examine milk, we always find that it coagulates, suffers a decomposition, and becomes acedent. Again, Infants, who feed entirely on milk, are always troubled with eructations, which every body observes are not of the same quality with the food taken; and therefore it appears, that, like all other food, milk turns naturally acedent in the stomach, and only enters the chyle and blood in consequence of a new recombination. It approaches then to the nature of vegetable aliment, but is not capable of its noxious vinous fermentation, and therefore has an advantage over it; neither from this quality, like

animal food, is it heating in the stomach, and productive of fever; though at the same time, from its quantity of coagulable matter, it is more nourishing than vegetables.

Milk is the food most universally suited to all ages and states of the body; but it seems chiefly designed by nature as the food of infants. When animals are in the fœtus state, their solids are a perfect jelly, incapable of an assimilatory power. In such state nature has perfectly assimilated food, as the albumen ovi in the oviparous, and in the viviparous animals certainly somewhat of the same kind, as it was necessary the vessels should be filled with such a fluid as would make way for an after assimilation. When the infant has attained a considerable degree of firmness, as when it is separated from the mother, yet such a degree of weakness still remains as makes somewhat of the same indication necessary; it behoves the infant to have an alkalescent food ready prepared, and at the same time its noxious tendency to be avoided. Milk then is given, which is alkalescent, and, at the same time, has a sufficient quantity of acidity to correct that alkalescence. As the body advances in growth, and the alkalescent tendency is greater, the animal, to obviate that tendency, is led to take vegetable food, as more suited to its strength of assimilation.

Dr Cullen observes, that milk is suited to almost all temperaments; and it is even so to stomachs disposed to acedency, more than those substances which have undergone the vinous fermentation; nay, it even cures the heartburn, checks vinous fermentation, and precipitates the lees, when, by renewal of fermentation, the wine happens to be fouled. It therefore very properly accompanies a great deal of vegetable aliment: although sometimes its acedency is troublesome, either from a large proportion taken in, or from the degree of it; for, according to certain unaccountable circumstances, different acids are formed in the stomach in different states of the body; in a healthy body, e. g. a mild one; in the hypochondriac disease, one sometimes as corrosive as the fossil acid. When the acidity of milk is carried to a great degree, it may prove remarkably refrigerent, and occasion cold crudities, and the recurrence of intermittent fevers. To take the common notion of its passing unchanged into the blood, it can suffer no solution. But if we admit its coagulum in the stomach, then it may be reckoned among soluble or insoluble foods, according as that coagulum is more or less tenacious. Formerly rennet, which is employed to coagulate milk, was thought an acid; but, from late observations, it appears, that, if it be an acid, it is very different from other acids, and that its coagulum is stronger than that produced by acids. It has been imagined, that a rennet is to be found in the stomachs of all animals, which causes coagulation of milk; but to Dr Cullen the coagulation of milk seems to be owing to a weak acid in the stomach, the relics of our vegetable food, inducing, in healthy persons, a weak and soluble coagulum: but in different stomachs this may be very different, in these becoming heavy and less soluble food, and sometimes even evacuated in a coagulated undissolved state both by stomach and stool.

As milk is acedent, it may be rendered sometimes purgative by mixing with the bile; and some examples

Milk of this have been remarked. More commonly, however, it is reckoned among those foods which occasion accefcency.

Hoffman, in his experiments on milk, found that all kinds of it contained much water; and when this was diffipated, found the refiduums very different in their folubility. But we muft not thence conclude, that the fame infolubility takes place in the ftomach; for extracts made from vegetables with water are often very infoluble fubftances, and hardly diffufible through water itfelf: therefore, in Hoffman's extracts, if we may fo call them, of milk, fomewhat of the fame kind might have appeared; and thefe fubftances, which in their natural ftate were not fo, might appear very infoluble. However, we may allow that milk is always fomewhat infoluble in the inteflines, as it is of a drying nature, and as cheefe, &c. is very coftive. And this effect fhows that milk is always coagulated in the ftomach: for if it remained fluid, no feces would be produced, whereas fometimes very hard ones are obferved. In the blood veffels, from its animal nature, it may be confidered as nutritious; but when we confider its vegetable contents, and accefcency in the primæ viæ, we find that, like animal food, it does not excite that degree of fever in the tune of digeftion, and that from its accefcency it will refift putrefaction. Hence its ufe in heftic fevers, which, whatever be their caufe, appear only to be exacerbations of natural feverifh paroxyfms, which occur twice every day, commonly after meals, and at night. To obviate thefe, therefore, we give fuch an aliment as produces the leaft exacerbation of thefe fevers: and of this nature is milk, on account of its accefcent vegetable nature.

There appears alfo fomewhat peculiar to milk, which requires only a fmall exertion of the animal powers in order to its affimilation; and befides, in heftic complaints there is wanted an oily, bland food, approaching to the animal nature; fo that on all thefe accounts milk is a diet peculiarly adapted to them, and, in general, to moft convalefcents, and to thofe of inflammatory tenements. So far of milk in general. We fhall now fpeak of the particular kinds which are in common ufe.

The milks of women, mares, and affes, agree very much in their qualities, being very dilute, having little folid contents, and, when evaporated to drynefs, having thefe very foluble, containing much faccharine matter, of a very ready accefcency, and, when coagulated, their coagulum being tender and eafily broke down. From this view they have lefs oil, and feem to have lefs coagulable matter than the reft.

The milks of cows, fheep, and goats, agree in oppofite qualities to the three juft mentioned; but here there is fomewhat more of gradation. Cows milk comes neareft to the former milk: goats milk is lefs fluid, lefs fweet, lefs fatulent, has the largeft proportion of infoluble part after coagulation, and indeed the largeft proportion of coagulable part; its oily and coagulable parts are not fpontaneoufly feparable, never throwing out a cream, or allowing butter to be readily extracted from it. Hence the virtues of thefe milks are obvious, being more nourifhing, though at the fame time lefs eafily foluble in weak ftomachs, than the three firft, lefs accefcent than thefe, and fo more rarely laxative, and peculiarly fitted for the diet of conva-

lefcents without fever. The three firft again are lefs nourifhing, more foluble, more laxative, as more accefcent, and adapted to the convalefcents with fever.

These qualities, in particular milks, are confiderably diverfified by different circumftances. Firft, Different animals, living on the fame diet, give a confiderably different milk; for there feems to be fomething in the conftitution, abftacting from the aliment, which conftitutes a confiderable diverfity of milk, not only in the fame fpecies of animals, but alfo in the fame animal, at different ages, and at different diftances after delivery: this applies to the choice of nurfes. Secondly, Milk follows the nature of the aliment more than any other juice in the human body, being more or lefs fluid and dilute, more or lefs folid and nourifhing, in proportion as thefe qualities are more or lefs in the aliment. The nature of the aliment differs according to its time of growth, *e. g.* old grafs being always found more nourifhing than young. Aliment, too, is always varied according to the feafon, as that is warm or dry, moift or cloudy.

The milk of each particular kind of animal is fitter for particular purpofes, when fed on proper food.— Thus the cow delights in the fucculent herbage of the vale: if the fheep be fed there he certainly rots, but on the higher and more dry fide of the mountain he feeds pleafantly and healthy; while the goat never ftops near the bottom, but afcends to the craggy fummit: and certainly the milks of thefe animals are always beft on their proper foil, and that of goats is beft on a mountainous country. From a difertation of Linnæus, we have many obfervations concerning the diverfity of plants on which each animal choofes to feed. All the Swedifh plants which could be collected together, were prefented alternately to domeftic animals, and then it appeared that the goat lived on the greateft variety, and even on many which were poifonous to the reft; that the cow chofe the firft fucculent fhoots of the plant, and neglected the fructification; which laft was preferred by the goat. Hence may be deduced rules concerning the pafturnage of different animals; *e. g.* Farmers find, that, in a pafture which was only fit to feed a certain number of fheep, an equal number of goats may be introduced, while the fheep are no lefs nourifhed than before.

It is not eafy to affign the difference between milk frefh drawn and that detained in the open air for fome time: but certainly there is fome material one, otherwife nature univerfally would not have directed infants to fucking; and indeed it feems, better than the other, fitted for digeftion and nourifhment. Phyficians have fuppofed that this depended on the evaporation of fome *fpi. refinor*: but our author cannot conceive any fuch, except common water here; and befides, thefe volatile parts can hardly be nutritious. A more plaufible account feems deducible from mixture: milk new drawn has been but lately mixed, and is expofed to fpontaneous feparation, a circumftance hurtful to digeftion; none of the parts being, by themfelves, fo eafily affimilated as when they are all taken together. Hence, then, milk new drawn is more intimately blended, and therefore then is moft proper to the weakly and infants.

Another difference in the ufe of milk expofed for fome time to the air, is taking it boiled or unboiled, Phyficians

Milk. Physicians have generally recommended the former; but the reason is not easily assigned. Perhaps it is this: Milk kept for some time exposed to the air has gone so far to a spontaneous separation; whereas the heat thoroughly blends the whole, and hence its resolution is not so easy in the stomach; and thus boiled milk is more costive than raw, and gives more faeces. Again, When milk is boiled, a considerable quantity of air is detached, as appears from the froth on the surface; and air is the chief instrument of fermentation in bodies; so that after this process it is not liable to acescency: for these reasons it is proper for the robust and vigorous.

Another difference of milk is, according as it is fluid or coagulated. The coagulated is of two kinds, as induced by rennet, or the natural acescency of the milk. The former preparation makes the firmer and less easily soluble coagulum; though, when taken with the whey unseparated, it is less difficult of solution, though more so than any other coagulum in the same case. Many nations use the latter form, which is easier soluble, but very much acscent, and therefore, in point of solution, should be confined to the vigorous, in point of acescency, to those who live on alkaliescent food; and in the last case, the Laplanders use it as their chief acscent condiment. From the same considerations it is more cooling, and in its other effects like all other acscent vegetables.

Milk by evaporation yields a sweet saline matter, of which Dr Lewis gives the following proportions:

Twelve ounces of	Left of dry matter	From which water extracted a sweet saline substance amounting to
Cows milk	13 drachms.	1½ drachms.
Goats milk	12½	1½
Human milk	8	6
Asses milk	8	6

The saline substance extracted from asses milk was white, and sweet as sugar; those of the others brown or yellow, and considerably less sweet; that from cows milk had the least sweetness of any.

On distilling 12 quarts of milk in *balneo maris*, at least nine quarts of pure phlegm were obtained; the liquor which afterwards arose was acidulous, and by degrees grew sensibly more and more acid as the distillation was continued. After this came over a little spirit, and at last an empyreumatic oil. The remaining solid matter adhered to the bottom of the retort, in the form of elegant shining black flowers, which being calcined and elixated yielded a portion of fixed alkaline salt.

Milk set in a warm place, throws up to the surface an unctuous cream, from which, by agitation, the butter is easily separated. The addition of alkaline salts prevents this separation, not (as some have supposed) by absorbing an acid from the milk, but by virtue of their property of intimately uniting oily bodies with watery liquors. Sugar, another grand intermedium betwixt oils and water, has this effect in a greater degree, though that concrete is by no means alkaline, or an absorbent of acids.

The sweet saccharine part of the milk remains dissolved in the whey after the separation of the curd or

cheesy matter, and may be collected from it in a white crystalline form, by boiling the whey till all remains of the curdled substance have fallen to the bottom; then filtering, evaporating it to a due consistence, setting it to shoot, and purifying the crystals by solution in water and a second crystallization. Much has been said of the medicinal virtues of this sugar of milk, but it does not seem to have any considerable ones: It is from cows milk that it has been generally prepared; and the crystals obtained from this kind of milk have but little sweetness.

When milk is suffered to coagulate spontaneously, the whey proves acid, and on standing grows more and more so till the putrefactive state commences. Sour whey is used as an acid, preferably to the directly vegetable or the mineral acids, in some of the chemical arts; as for dissolving iron in order to the staining of linen and leather. This acid was commonly made use of in the bleaching of linen, for dissolving and extracting the earthy particles left in the cloth by the alkaline salts and lime employed for cleansing and whitening it. Butter milk is preferred to plain sour milk or sour whey: This last is supposed to give the cloth a yellow colour. Dr Home, in his ingenious treatise on this subject, recommends water acidulated with spirit of vitriol (in the proportion of about half an ounce, or at most three quarters of an ounce, to a gallon), as preferable in many respects to the acid of milk, or of the more directly vegetable substances.

He observes, that the latter are often difficultly procurable, abound with oleaginous particles, and hasten to corruption; whilst the vitriolic acid is cheap, and pure, and indisposed to putrefy: That milk takes five days to perform its office, whilst the vitriolic acid does it in as many hours, perhaps in as many minutes: That this acid contributes also to whiten the cloth, and does not make it weaker though the cloth be kept in it for months. He finds, that acids as well as alkalis, extract an oily matter from the cloth, and lose their acidity and alkalicity. Since this treatise appeared, the use of sour milk is very generally superseded by oil of vitriol.

It is observable, that asses milk is greatly disposed, on standing for a little time, to become thick and ropy. In the Breslaw collection for the year 1720, there is a remarkable account of milk (which probably was that of the ass) grown so thick and tenacious as to be drawn out into long strings, which, when dried, were quite brittle.

New cows milk, suffered to stand for some days on the leaves of butterwort or sun-dew, becomes uniformly thick, slippery, and coherent, and of an agreeable sweet taste, without any separation of its parts. Fresh milk, added to this, is thickened in the same manner, and this successively. In some parts of Sweden, as we are informed in the Swedish Memoirs, milk is thus prepared for food.

New milk has a degree of glutinous quality, so as to be used for joining broken stone ware. There is a far greater tenacity in cheese properly prepared.

Milk, when examined by a microscope, appears composed of numerous globules swimming in a transparent fluid. It boils in nearly the same degree of heat with common water; some sorts rise to a boil and some a little later: after boiling, it

Milk. posed to grow sour than in its natural state. It is coagulated by acids both mineral and vegetable, and by alkalis both fixed and volatile. The coagulum made by acids falls to the bottom of the serum; that made by alkalis swims on the surface, commonly forming (especially with volatile alkalis) a thick coriaceous skin. The serum, with alkalis, proves green or saffronous; with acids, it differs little in appearance from the whey that separates spontaneously. The coagulum formed by acids is dissolved by alkalis, and that formed by alkalis is redissolved by acids; but the milk does not in either case resume its original properties. It is coagulated by most of the middle salts, whose basis is an earth or a metallic body; as solution of alum, fixed sal ammoniac, sugar of lead, green and blue vitriol; but not by the chalybeate or purging mineral waters, nor by the bitter salt extracted from the purging waters. Among the neutral salts that have been tried, there is not one that produces any coagulation. They all dilute the milk, and make it less disposed to coagulate with acids or alkalis: Nitre seems to have this effect in a greater degree than the other neutral salts. It is instantly coagulated by highly-rectified spirit of wine, but scarcely by a phlegmatic spirit. It does not mingle with expressed oils. All the coagula are dissolved by gall.

It has generally been supposed by medical authors, that the milk of animals is of the same nature with chyle, and that the human milk always coagulates in the stomach of infants; but in a late dissertation upon the subject by Mr Clarke, member of the Royal Irish Academy, we find both these positions controverted. According to him, women's milk, in a healthy state, contains no coagulable, mucilaginous, or cheesy principle, in its composition; or it contains so little, that it cannot admit of any sensible proof. Dr Ruttie states, that it does not afford even a sixth part of the curd which is yielded by cows' milk; and Dr Young denies that it is at all coagulable either by rennets or acids. This is confirmed by Dr Ferrius, who in 1782 gained the Harveian prize medal at Edinburgh by a dissertation upon milk. *Irisl T ans- for 1788.* Mr Clarke informs us, that he has made a vast number of experiments upon women's milk with a view to determine this point. He made use of ardent spirits, all the different acids, infusions of infants' stomachs, and procured the milk of a great many different women; but in no instance, excepting one or two, did he perceive any thing like curd. This took place in consequence of a spontaneous acrescency; and only a small quantity of soft flaky matter was formed, which floated in the serum. This he looked upon to be a morbid appearance.

The general opinion that women's milk is coagulable has arisen from a single circumstance, viz. that infants frequently vomit the milk they suck in a state of apparent coagulation. This greatly perplexed Dr Young; who, after having tried in vain to coagulate human milk artificially, concluded, that the process took place spontaneously in the stomach; and that it would always do so if the milk were allowed to remain in a degree of heat equal to about 96 degrees of Fahrenheit. Mr Clarke took equal quantities of three different kinds of milk, and put them into bottles slightly corked, and these bottles into water, the temperature of which was kept up by a spirit of wine

lamp as near as possible to 96° of Fahrenheit: but after frequently examining each bottle during the course of the experiment, at the expiration of several hours there was not the smallest tendency towards coagulation to be perceived in any of them; the cream was only thrown to the surface in a thick and adhesive form, and entirely separated from the fluid below, which had something of a gray and wheyish appearance. As the matter vomited by infants is sometimes more adhesive than we can suppose cream to be, Mr Clarke supposed that the curd might be so entangled with the cream, as to be with difficulty separated from it; but having collected a quantity of rich cream from the milk of different women, he repeated the experiment with precisely the same event, not being able in any one instance to produce the smallest quantity of curd. To determine, however, what effects might be produced upon milk by the stomach of an infant, Mr Clarke made the following experiment: Having taken out the stomach of a fœtus which had been deprived of life by the use of instruments, he infused it in a small quantity of hot water, so as to make a strong infusion. He added a tea-spoonful of this infusion to equal quantities of cows and human milk; the consequence of which was, that the cow's milk was firmly coagulated in a short time, but the human milk was not altered in the least; neither was the least coagulation produced by adding a second and third spoonful to the human milk. "Upon the whole, then, (says Mr Clarke), I am persuaded it will be found, that human milk, in an healthy state, contains little or no curd, and that the general opinion of its nature and properties is founded upon fallacious analogy and superficial observations made on the matter vomited by infants. We may presume, that the cream of women's milk, by its inferior specific gravity, will swim on the surface of the contents of the stomach; and being of an oily nature, that it will be of more difficult digestion than any other constituent part of milk. When an infant then sucks very plentifully, so as to over-distend the stomach, or labours under any weakness in the powers of digestion, it cannot appear unreasonable to suppose, that the cream shall be first rejected by vomiting. Analogous to this, we know that adults affected with dyspepsia often bring up greasy fluids from the stomach by eructation, and this especially after eating fat meat. We have, in some instances, known this to blaze when thrown into the fire like spirit of wine or oil." Our author derives a confirmation of his opinion from the following observation, viz. that curds vomited by infants of a few days old are yellow, while they become white in a fortnight or three weeks. This he accounts for from the yellow colour of the cream thrown up by the milk of women during the first four or five days after delivery.

Mr Clarke likewise controverts that common opinion of the human milk being so prone to acidity, that a great number of the diseases of children are to be accounted for from that principle. "Whoever (says he) takes the trouble of attentively comparing human milk with that of ruminant animals, will soon find it to be much less prone to run into the acrescent or acid process. I have very often exposed equal quantities of human and cows milk in degrees of temperature, varying from the common summer heat, or 65° to 100°, and

Milk.

Milk. and I have constantly found that cows milk acquires a greater degree of acidity in 36 hours than the human did in many days; cows milk becomes offensively putrid in four or five days; a change which healthy human milk, exposed in the same manner, will not undergo in many weeks, nay sometimes in many months. I once kept a few ounces of a nurse's milk, delivered about six or seven days, for more than two years in a bottle moderately corked. It stood on the chimney-piece, and was frequently opened to be examined. At the end of this period it showed evident marks of moderate acidity, whether examined by the taste, smell, or paper stained with vegetable blues or purples; the latter it changed to a florid red colour, whereas cows milk kept a few days changed the colour of the same paper to a green, thereby clearly showing its putrescent tendency."

Our author next goes on to consider of the probability there is of milk becoming so frequently and strongly acid as to occasion most of the diseases of infants. He begins with an attempt to show that the phenomena commonly looked upon to be indications of acrimony are by no means certain. Curdled milk has already been shown to be no sign of acidity; and the other appearance which has commonly been thought to be so certain, viz. green fæces, is, in the opinion of Mr Clarke, equally fallacious. In support of this he quotes a letter from Dr Sydenham to Dr Cole; in which he says that the green matter vomited by hysterical women is not any proof of acrid humours being the cause of that disease, for sea-sick people do the same. The opinion of green fæces being an effect of acidity, proceeds upon the supposition that a mixture of bile with an acid produces a green colour; but it is found, that the vegetable acid, which only can exist in the human body, is unable to produce this change of colour, though it can be effected by the strong mineral acids. As nothing equivalent to any of these acids can be supposed to exist in the bowels of infants, we must therefore take some other method of accounting for the green fæces frequently evacuated by them. "Why should sour milk, granting its existence, give rise to them in infants and not in adults? Have butter milk, summer fruits of the most acrescent kind, lemon or orange juice, always this effect in adults by their admixture with bile? This is a question which, I believe, cannot be answered in the affirmative."

On the whole, Dr Clarke considers the disease of acidity in the bowels, though so frequently mentioned, to be by no means common. He owns indeed, that it may sometimes occur in infancy as well as in adults, from weakness of the stomach, costiveness, or improper food; and an indubitable evidence is afforded by fæces which stain the blue or purple colour of vegetables to a red, though nothing can be inferred with certainty from the colour or smell.

The Doctor next proceeds to state several reasons for his opinion, that the greater number of infantile diseases are not owing to acidity; 1. Women's milk in a healthy state contains little or no coagulable matter or curd. 2. It shows less tendency out of the body to become acrescent than many other kinds of milk. 3. The appearances which have been generally supposed to characterize its acidity do not afford satisfactory evidence of such a morbid cause. 4. Granting

this to be the case, we have plenty of mild absorbents, capable of destroying all the acid which can be supposed to be generated in the bowels of an infant; yet many children are observed to die in consequence of these diseases supposed to arise from acidity. 5. Tho' the milk of all ruminant animals is of a much more acrescent nature than that of the human species, yet the young of these animals never suffer any thing like the diseases attributed to acidity in infants. 6. History informs us that whole nations use sour curdled milk as a considerable part of their food, without feeling any inconvenience; which, however, must have been the case, if acidity in the stomach were productive of such deleterious effects as has been supposed.

The reasoning of Dr Clarke seems here to be very plausible, and nothing has as yet been offered to contradict it. The reviewers in taking notice of the treatise only observe, that the Doctor's positions are supported by great probability; yet "they have seen them, or think they have seen them, contradicted by the appearance of diseases and the effects of medicines;" so that they must leave the subject to farther examination.

In a memoir by Messrs Parmentier and Deyeux, members of the royal college of pharmacy, &c. in Paris, we have a great number of experiments on the milk of asses, cows, goats, sheep, and mares, as well as women. The experiments on cows milk, were made with a view to determine whether any change was made in the milk by the different kinds of food eaten by the animal. For this purpose some were fed with the leaves of *marrubium* or Turkey wheat; some with cabbage; others with small potatoes; and others with common grass. The milk of those fed with the *marrubium* or Turkey wheat was extremely sweet; that from the potatoes and common grass much more serous and insipid; and that from the cabbages the most disagreeable of all. By distillation only eight ounces of a colourless fluid were obtained from as many pounds of each of these milks; which from those who fed upon grass had an aromatic flavour; a disagreeable one from cabbage; and none at all from the potatoes and Turkey wheat. This liquid became fetid in the space of a month, whatever substance the animal had been fed with, acquiring at the same time a viscosity and becoming turbid; that from cabbage generally, but not always, becoming first putrid. All of them separated a filamentous matter, and became clear on being exposed to the heat of 25° of Reaumur's thermometer. In the residuums of the distillation no difference whatever could be perceived. As the only difference therefore existing in cows milk lies in the volatile part, our authors conclude, that it is improper to boil milk either for common or medicinal purposes. They observed also that any sudden change of food, even from a worse to a better kind was attended by a very remarkable diminution in the quantity of milk. All the residuums of the distillations yielded, in a strong fire, a yellow oil and acid, a thick and black empyreumatic oil, a volatile alkali, and towards the end a quantity of inflammable air, and at last a coal remained containing some fixed alkali with muriatic acid.

On agitating in long bottles the creams from the milk cows fed with different substances, all of them were

Milk was used that the milk of this tree was the specific employed. Mr Ives inquired at the black doctors concerning the virtues of this plant; who all agreed, that it will cure the lues venerea, but differed as to the manner of administering it; some saying that a joint of it should be eaten every morning; others that the milk only should be dropped upon sugar; and then put into milk, oil, &c. and given daily to the patient.

Milk-Way. See ASTRONOMY, Index.

MILL, a machine for grinding corn, &c. of which there are various kinds, according to the different methods of applying the moving power; as water-mills, wind-mills, mills worked by horses, &c. See MECHANICS, Sect. V.

The first obvious method of reducing corn into flour for bread would be by the simple expedient of pounding. And that was for ages the only one which was practised by the various descendants of Adam, and actually continued in use among the Romans below the reign of Vespasian. But the process was very early improved by the application of a grinding power, and the introduction of millstones. This, like most of the common refinements in domestic life, was probably the invention of the antediluvian world, and certainly practised in some of the earliest ages after it; and, like most of them, it was equally known in the east and west. Hence the Gauls and Britons appear familiarly acquainted with the use of hand-mills before the time of their submission to the Romans; the Britons particularly distinguishing them, as the Highlanders and we distinguish them at present, by the simple appellations of *querns*, *carries*, or *stones*. And to these the Romans added the very useful invention of water-mills. For this discovery the world is pretty certainly indebted to the genius of Italy; and the machine was not uncommon in the country at the conquest of Lancashire. This, therefore, the Romans would necessarily introduce with their many other refinements among us. And that they actually did, the British appellation of a *water-mill* fully suggests of itself; the *melm* of the Welsh and Cornish, the *mull*, *meill*, and *meln* of the Armoricans, and the Irish *mulcan* and *milind*, being all evidently derived from the Roman *mola* and *molendinum*. The subject Britons universally adopted the Roman name, but applied it, as we their successors do, only to the Roman mill; and one of these was probably erected at every stationary city in the kingdom. One plainly was at Manchester, serving equally the purposes of the town and the accommodation of the garrison.—And one alone would be sufficient, as the use of hand-mills remained very common in both, many having been found about the site of the station particularly; and the general practice having descended among us nearly to the present period. Such it would be peculiarly necessary to have in the camp, that the garrison might be provided against a siege. And the water-mill at Manchester was fixed immediately below the Castle-field and the town, and on the channel of the Medlock. There, a little above the ancient ford, the sluice of it was accidentally discovered about 30 years ago. On the margin of Dyer's-croft, and opposite to some new constructions, the current of the river, accidentally swelled with the rains, and obstructed by a dam, broke

*Whitaker's
History of
Manchester.*

down the northern bank, swept away a large oak upon the edge of it, and disclosed a long tunnel in the rock below. This has been since laid open in part with a spade. It appeared entirely uncovered at the top, was about a yard in width, and another in depth, but gradually narrowed to the bottom. The sides showed everywhere the marks of the tool on the rock, and the course of it was parallel with the channel. It was bared by the flood about 25 yards only in length, but was evidently continued for several further; having originally begun, as the nature of the ground evinces, just above the large curve in the channel of the Medlock.

For the first five or six centuries of the Roman state, there were no public bread bakers in the city of Rome. They were first introduced into it from the east, at the conclusion of the war with Perseus, and about the year 167 before Christ. And, towards the close of the first century, the Roman families were supplied by them every morning with fresh loaves for breakfast.—But the same custom, which prevailed originally among the Romans and many other nations, has continued nearly to the present time among the Mancunians. The providing of bread for every family was left entirely to the attention of the women in it; and it was baked upon stones, which the Welsh denominate *greiddols* and we *gredles*. It appears, however, from the kiln-burnt pottery which has been discovered in the British sepulchres, and from the British appellation of an *odyn* or *oven* remaining among us at present, that furnaces for baking were generally known among the original Britons. An *odyn* would, therefore, be erected at the mansion of each British baron, for the use of himself and his retainers. And, when he and they removed into the vicinity of a Roman station, the oven would be rebuilt with the mansion, and the public bakehouses of our towns commence at the first foundation of them. One bakehouse would be constructed, as we have previously shown one mill to have been set up, for the public service of all the Mancunian families. One oven and one mill appear to have been equally established in the town. And the inhabitants of it appear immemorably accustomed to bake at the one and grind at the other. Both, therefore, were in all probability constructed at the first introduction of water-mills and ovens into the country. The great similarity of the appointments refers the consideration directly to one and the same origin for them. And the general nature of all such institutions points immediately to the first and actual introduction of both. And, as the same establishments prevailed equally in other parts of the north, and pretty certainly obtained over all the extent of Roman Britain, the same erections were as certainly made at every stationary town in the kingdom.

MILL (John), a very learned divine, was born at Shap in Westmorland, about the year 1645; and became a seryitor of Queen's college, Oxford. On his entering into orders he became an eminent preacher, and was made prebendary of Exeter. In 1681, he was created doctor of divinity; about the same time he was made chaplain in ordinary to King Charles II. and in 1685 he was elected principal of St Edmund's hall in Oxford. His edition of the Greek Testament, which will ever render his name memorable, was published about a fortnight before his death, which happened

M. II.

Mill opened in June 1707. Dr Mills was employed 30 years in preparing this edition.

Millener. **MILLSTONE**, the stone by which corn is ground. — The millstones which we find preserved from ancient times are all small, and very different from those in use at present. Thoresby mentions two or three such found in England, among other Roman antiquities, which were but 20 inches broad; and there is great reason to believe that the Romans, as well as the Egyptians of old, and the ancient Jews, did not employ horses, or wind, or water, as we do, to turn their mills, but made their slaves and captives of war do this laborious work: they were in this service placed behind these millstones, and pushed them on with all their force. Sampson, when a prisoner to the Philistines, was treated no better, but was condemned to the millstone in his prison. The runner or loose millstone, in this sort of grinding, was usually very heavy for its size, being as thick as broad. This is the millstone which is expressly prohibited in Scripture to take in pledge, as lying loose it was more easily removed. The Talmudists have a story, that the Chaldeans made the young men of the captivity carry millstones with them to Babylon, where there seems to have been a scarcity at that time; and hence, probably, their paraphrase renders the text “have borne the mills or millstones;” which might thus be true in a literal sense. They have also a proverbial expression of a man with a millstone about his neck; which they use to express a man under the severest weight of affliction. This also plainly refers to this small sort of stones.

Rhenish **MILLSTONES**, is classed by Cronstedt among the volcanic products, on account of its appearance, which is a blackish gray, porous, and perfectly resembling a lava of Mount Vesuvius.

MILLENARIANS, or **CHILIASTS**, a name given to those in the primitive ages, who believed that the saints will reign on earth with Christ 1000 years. See **MILLENNIUM**.

MILLENER, or **MILLINER**, one who sells ribbands and dresses, particularly head dresses for women; and who makes up those dresses.

Of this word different etymologies have been given. It is not derived from the French; for, through some strange fatality, the French cannot express the notion of *millener*, otherwise than by the circumlocution *marchand* or *marchande des modes*.

Neither is it derived from the Low Dutch language, the great, but neglected, magazine of the Anglo-Saxon. For Sewell, in his Dictionary English and Dutch, 1708, describes *millener* to be “en kraamer van lint en andere optonifelon, Fransche kraamer;” that is, “a pedlar who sells ribbands and other trimmings or ornaments; a French pedlar.”

Littleton, in his English and Latin dictionary, published 1677, defines millener, “a jack of all trades;” q. d. *millenarius*, or *mille mercium venditor*; that is, “one who sells a thousand different sorts of things.” This etymology seems fanciful: But, if he rightly understood the vulgar meaning of the word *millener* in his time, we must hold that it then implied what is now termed “a haberdasher of small wares,” one who dealt in various articles of petty merchandise, and who did not *make up* the goods which he sold.

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Before Littleton's time, however, a somewhat nicer *Millener* characteristic than seems compatible with his notion, appears to have belonged to them; for Shakespeare, in *Millenium* his Henry IV. makes Hotspur, when complaining of the dauntiness of a courtier, say,

“He was *performed* like a millener.”

The fact seems to be, that there were milleners of several kinds: as, *horse milleners*, (for so those persons were called who make ornaments of coloured worsted for horses); haberdashers of small wares, the *milleners* of Littleton; and *milleners* such as those now peculiarly known by that name, whether male or female, and to whom Shakespeare's allusion seems most appropriate.

Lastly, Dr Johnson, in his dictionary, derives the word from *milaner*, an inhabitant of *Milan*, from whence people of this profession first came, as a *Lombard* is a banker.

MILLE PASSUS, or *Milia Passuum*: a very common expression among the ancient Romans for a measure of distance, commonly called a *mile*. *Miliarium*, rarely used. Which Hesychius made to consist of seven stadia; Plutarch, little short of eight; but many others, as Strabo and Polybius, make it just eight stadia. The reason of this difference seems to be, that the former had a regard to the Grecian foot, which is greater than the Roman or Italic. This distance is oftentimes called *lapis*, which see. Each passus consisted of five feet (*Columella*).

MILLENNIUM, “a thousand years;” generally employed to denote the thousand years, during which, according to an ancient tradition in the church, grounded on some doubtful texts in the Apocalypse and other Scriptures, our blessed Saviour shall reign with the faithful upon earth after the first resurrection, before the final completion of beatitude.

Though there has been no age of the church in which the millennium was not admitted by individual divines of the first eminence, it is yet evident from the writings of Eusebius, Irenæus, Origen, and others among the ancients, as well as from the histories of Dupin, Mosheim, and all the moderns, that it was never adopted by the whole church, or made an article of the established creed in any nation.

About the middle of the fourth century the Millenians held the following tenets.

1st, That the city of Jerusalem should be rebuilt, and that the land of Judea should be the habitation of those who were to reign on earth 1000 years.

2^{dly}, That the first resurrection was not to be confined to the martyrs; but that after the fall of Antichrist all the just were to rise, and all that were on the earth were to continue for that space of time.

3^{dly}, That Christ shall then come down from heaven, and be seen on earth, and reign there with his servants.

4^{thly}, That the saints during this period shall enjoy all the delights of a terrestrial paradise.

These opinions were founded upon several passages of Scripture, which the Millenarians among the fathers understood in no other than a literal sense, but which the moderns, who hold that opinion, consider as partly literal and partly metaphorical. Of these passages, that upon which the greatest stress has been laid, we believe to be the following. — “And I saw an angel come down from heaven, having the key

Millennium key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a *thousand years*, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till *the thousand years* should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a *thousand years*. But the rest of the dead lived not again till *the thousand years were finished*. This is the first resurrection †. This passage all the ancient millenarians took in a sense grossly literal; and taught, that during the millennium the saints on earth were to enjoy every bodily delight. The moderns, on the other hand, consider the power and pleasure of this kingdom as wholly spiritual; and they represent them as not to commence till after the conflagration of the present earth. But that this last supposition is a mistake, the very next verse except one assures us: for we are there told, that “when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of *the earth*,” and we have no reason to believe that he will have such power or such liberty in “the new heavens and the *new earth* wherein dwelleth righteousness.”

For this and other reasons, which our limits will not permit us to enumerate, the most judicious critics contend, that the prophecies of the millennium point, not to a resurrection of martyrs and other just men to reign with Christ a thousand years in a visible kingdom upon earth, but to that state of the Christian church, which, for a thousand years before the general judgment, will be so pure and so widely extended, that, when compared with the state of the world in the ages preceding, it may, in the language of Scripture, be called a resurrection from the dead. In support of this interpretation they quote two passages from St Paul, in which a conversion from Paganism to Christianity, and a reformation of life, is called a resurrection from the dead — “Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God as those that are *alive from the dead* ‡.” And again, “Wherefore he saith, Awake thou that sleepest, and *arise from the dead*, and Christ shall give thee light †.” It is likewise to be observed, that in all the descriptions of the resurrection and future judgment which are given us at such length in the gospels and epistles, there is no mention made of a *first* and *second* resurrection at the distance of a thousand years from each other. There is indeed an order in the resurrection: for we are told *, that “every man shall rise in his own order; Christ the first fruits, afterwards they that are Christ’s at his coming, &c.” But were the millenarian hypothesis well founded, the words should rather have run thus: “Christ the first fruits, then the martyrs at his coming, and a thousand years afterwards the residue of mankind. Then cometh the end, &c.”

§ Rom. vi.
23

§ Eph. v.
24

* 1 Cor.
xv. 23

These arguments strongly incline us to believe, that Millennium by the reign of Christ and the saints for a thousand years upon earth, nothing more is meant, than that before the general judgment the Jews shall be converted, genuine Christianity be diffused through all nations, and mankind enjoy that peace and happiness which the faith and precepts of the gospel are calculated to confer on all by whom they are sincerely embraced.

Our Saviour’s own account of his religion is, that from a small beginning it will increase to the full harvest. The millennium therefore is to be considered as the full effect of the Christian principles in the hearts of men, and over the whole world; and the divines who have treated of this subject endeavour to prove, that this is to be expected from the facts which have already existed, and from the importance of the Christian doctrine.

1. The gradual progress of Christianity is no objection to this fact. This is similar to the progress and advancement from less to greater perfection in every thing which possesses vegetable or animal life. The same thing is observed in the arts, in civilization, in societies, and in individuals—and why should it not be admitted to have place in religion? There is indeed a general principle on which a gradual progression, both in the natural and moral world, is founded. The Almighty never employs supernatural means where the thing can be accomplished by those which are natural. This idea is of the most general extent through the whole of the present system of nature. The possibility of another plan could easily be admitted; but in this case there would be a total alteration of every part of the works of God or of man that we are acquainted with. In the same manner, if the religion of Christ had been irresistible, it would have totally altered its natural consequences. It was necessary, therefore, from the present condition of man, as an active, intelligent, and accountable being, that means should be employed; and wherever means are employed, the effects produced must be gradual, and not instantaneous.

2. Though the progress of a divine revelation be gradual, yet it is to be expected, from the wisdom and compassion of God, that it will still be advancing in the hearts of men, and over the world. In the first age of the church, the word of God, supported by miracles, and by the animated zeal of men, who spake what they saw and heard, grew and prevailed. In this case supernatural means were necessary, because the prejudices of the world could not be subdued without them. It was the first watering of a plant which you afterwards leave to the dew of heaven. Miracles at the same time were employed only as the means of conviction; and they were not continued, because in this case they would have become a constant and irresistible principle, incompatible with the condition of man as a reasonable agent. After this power was withdrawn, there were many ages of ignorance and superstition in the Christian church. But what is necessary to be established on this subject is, not that the progress of Christianity has never been interrupted, but that on the whole it has been advancing. The effects of this religion on mankind, in proportion as it was received, were immediate and visible:

Millennium fible: It destroyed the gross superstition of idol worship: it abolished the practice, which was general in the heathen world, of reducing to the lowest state of servitude the greatest part of our brethren: it softened the horrors of war even when the vices of mankind made defence necessary: it entered into social and private life; and taught men benevolence, humanity, and mercy. It is in these blessed effects that we can observe the progress of Christianity even to this day. Superstition and idolatry were soon engrafted on the stem which our Saviour planted in the world; but the simplicity of the gospel has been gradually undermining the fabric of superstition; and the men who are most nearly interested in the deceit are now almost ashamed to show their faces in the cause. The practice of slavery has, generally speaking, been extinguished in the Christian world; yet the remains of it have been a disgrace to the Christian name, and the professors of that religion have now begun to see the inconsistency. War is not only carried on with less animosity, and less havoc of the human species; but men begin to cultivate more generally, and to delight in, the arts of peace. The increasing spirit of charity and benevolence, of which it were easy to give unexampled instances in the present age, is a decided proof of the increasing influence of Christianity. At the same time, if, instead of these general principles, we were to descend to private examples of infidelity or of wickedness, it would be easy to bring proofs in support of an opposite opinion: but the reasoning would by no means be equally conclusive; for if the general principles by which society is regulated be more liberal and merciful, it is evident that there is more goodness in a greater number of the human race. Society is nothing more than a collection of individuals; and the general tone, especially when it is on the side of virtue, which almost in every instance opposes the designs of leading and interested men, is a certain evidence of the private spirit. To show that this reformation is connected with Christianity, it is unnecessary to state any comparison between the influence of heathen, and the influence of Christian principles: between civilization as depending on the powers of the human understanding, and on the efficacy of the word of God. The whole of this controversy may be appealed to an obvious fact, viz. that as any nation has come nearer to the simplicity of the gospel in the standard of its worship, it has been more possessed of those national virtues which we have ascribed to the influence of Christianity. This fact is worth a thousand volumes of speculation on this subject.

3. A revelation sanctioned by God, for a benevolent purpose, will be expected to produce effects corresponding to the wisdom which gave it, and to the purpose for which it is employed. It may be gradual; but it will be increasing, and it must increase, to the full harvest. He that has begun the good work will also finish it. It is reasonable to expect this illustrious success of the gospel, both from the nature of the thing, and from the prophecies contained in the sacred scriptures. The precepts of the gospel, in their genuine sense, are admirably calculated for the peace and welfare both of individuals and society. The greatest liberality of mind, the greatest generosity of temper, the most unbounded love, and the greatest indifference

to the accumulation of this world's property, if they glowed from breast to breast, and operated with equal force on all men, would be productive of equal good and happiness to all. We are scarcely able to perceive the force of this at first view, because the deceit and imposition which yet exist in the world, prevent the operation of the best principles even in the best hearts. But in proportion to the improvement of mankind, what is their real interest, and what are the real objects of happiness, will gradually unfold. The contempt of vice will be greater in proportion to the scarcity of it: for one villain gives countenance and support to another, just as iron sharpeneth iron. This opens to our view another fact connected with the practice of Christianity, namely, that the nearer it arrives to its perfect state, it will be the more rapid in its progress. The beauty of holiness will be more visible; and, in the strong language of the prophet, "the earth shall bring forth in one day, and a nation shall be born at once*." This future perfection of the gospel is consistent with its nature and importance.—We can scarcely believe that means so admirably adapted to the reformation of mankind should be without their effect; and if the most difficult part be already accomplished, we have no reason to apprehend that the scheme will not be completed. This fact is also clearly the subject of ancient prophecy. For "thus saith the Lord †, I will extend peace to her like a river, † Ver 12. and the glory of the Gentiles like a flowing stream. ‡ And it shall come to pass, from one sabbath to another, and from one new moon to another, shall all flesh come to worship before me, saith the Lord."—"Violence shall be no more heard in thy land, wasting nor destruction within thy border; but thou shalt call thy walls salvation, and thy gates praise." (Is 1x. 18.)

Without entering more minutely on the prophecy already quoted from chap. xx. of the book of the Revelation, it is sufficient to observe, that Dr Whitby, in his treatise on the millennium at the end of his commentary, proves, in the clearest manner, from the spirit of the passage and the similarity of the expressions with those of other prophets, that it refers to a state of the church for a thousand years, which shall be like life from the dead. The commencement of this period is connected with two events. the fall of antichrist, and the conversion of the Jews. The latter of these events must be considered as a key to all the prophecies concerning the millennium. As the Jews were the ancient people of God, and as their conversion is to be the previous step to the general knowledge of Christianity, the prophecies of the millennium have a chief relation to this important event. We have already observed, that God never interposes with miraculous power to produce what can be effected by natural means; and from what we know of human nature, we cannot but perceive that the conversion of the Jews will powerfully operate to the general conversion of mankind. Freed from those prejudices which now make them the objects of hatred in all nations, and fired with that zeal by which new converts are always actuated, they will preach the gospel with a fervour of which we, who have long been blessed with its rays, can hardly form a conception; and, by their present dispersion over the whole earth, they will be enabled to adapt their instructions to every individual of the

Millepe human race in the language of his fathers. Indeed, if they are not at some future period to be employed by Providence for this purpose, it is difficult, if not impossible, to give any reason for their dispersed state and political existence. Just now it must be confessed that they are the most implacable enemies of the Christian name; but their conversion is not on that account more unlikely or improbable than were events which have taken place of nearly equal importance a very few years ago. On the whole, the perfection of Christianity is a doctrine of reasonable expectation to the church; and it is impossible for the advocates for natural religion to deny, that unlimited obedience to its precepts is consistent with the purest state of liberty and of happiness. This is the only millennium which the prophets and apostles, as we understand them, promise to the saints; but as men figuring in the very first ranks of learning have thought otherwise, we would not be too confident that our interpretation is just.—Such of our readers as wish for further information, will find it in the works of Mr Mede, Bishop Newton, Dr Whitby and Dr Gill; and to those matterly writers we refer them for that satisfaction which in such an article as this cannot be given.

MILLEPES, or **WOOD LOUSE**, in zoology; a species of **ONISCUS**. These insects are found in cellars, under stones, and in cold moist places; in the warmer countries they are rarely met with. Millepedes have a faint disagreeable smell, and a somewhat pungent, sweetish, nauseous taste. They have been highly celebrated in suppressions of urine, in all kinds of obstructions of the bowels, in the jaundice, weakness of sight, and a variety of other disorders. Whether they have any just title to these virtues is greatly to be doubted, thus much is certain, that their real effects come far short of the character usually given them.

MILLEPORA, in natural history, a name by which Linnaeus distinguishes that genus of lithophytes, of a hard structure and full of holes, which are not stellate or radiated, and whose animal is the hydra, in which it differs from the madrepora, and comprehending 14 different species.

In the millepora, the animal which forms and inhabits it occupies the substance; and it is observed that the millepora grow upon one another; their little animals produce their spawn; which attaching itself either to the extremity of the body already formed, or underneath it, gives a different form to this production. Hence the various shapes of the millepora, which is composed of an infinite number of the cells of those little insects, which all together exhibit different figures, though every particular cellula has its essential form, and the same dimensions, according to its own species.

MILLET, in botany. See **MILIUM**.

MILLIARE, or **MILLIARIUM**, a Roman mile, which consisted of 1000 paces, *mille passus*, whence the name.

MILLIARIUM AUREUM, was a gilded pillar in the forum of Rome, at which all the highways of Italy met, as one common centre. From this pillar the miles were counted, and at the end of every mile a stone was put down. The military column was erected by Augustus Caesar, and, as we are informed by travellers, is still to be seen.

MILLING of CLOTH. See **FULLING**.

MILLION, in arithmetic, the sum of ten hundred thousand, or a thousand times a thousand. See **ARITHMETIC**.

MILLO, a part of Mount Zion at its extremity; and therefore called *Millo* of the city of David (2 Chron. xxxii.), taken in with the wall that encompassed Mount Zion. Uncertain whether *Beth Millo*, (Judges ix. 20.) denotes a place; if it did, it lay near Sechem.

MILLOT (Claude Francis Xavier), of the French academy, was born at Besançon, March 1726, and was for some time a Jesuit. He was consecrated for the pulpit, and continued to preach after he left the society: But the weakness of his voice, his timidity, and the awkwardness of his manner, not permitting him to continue in this profession, he relinquished it, although he had preached Advent sermons at Versailles, and Lent sermons at Luneville. The Marquis de Felino, minister of Parma, instituted an historical class for the benefit of the young nobility; and, at the desire of M. le Duc de Nivernois, he gave the charge of it to the Abbé Millot. The minister having occasioned a kind of rebellion among the people by some innovations which he had made in the state, the Abbé continued attached to the interests of his patron, and would not desert him till the storm was blown over. When he was told that he would lose his place by this conduct, he replied, "My place is with a virtuous persecuted man who has been my benefactor; and that I shall never lose." At length, having filled the historical chair with great approbation, he returned to France, and was appointed preceptor to M. le Duc d'Enghien. In this situation he died, A. D. 1785, aged 59. The Abbé Millot did not shine in company; he was cold and reserved in his manner; but every thing he said was judicious, and exactly in point.—D'Alembert said, that of all his acquaintance the Abbé Millot had the fewest prejudices and the least pretension. He composed several works, which are digested with great care, and written in a pure, simple, and natural style. The principal are, 1. *Elements de l'Histoire de France, depuis Clovis jusqu'à Louis XIV.* 3 vols. in 12mo. The author, selecting the most curious and important facts, has suppressed every thing foreign to the subject; and has not only arranged the materials in their proper order, but chosen them with the greatest judgment. Quenlon thought this the best abridgment which we have of the history of France, and preferred it to that of the President Henault. 2. *Elements de l'Histoire d'Angleterre, depuis son origine sous les Romains, jusqu'à George II.* 3 vols. 12mo. In this valuable abridgment, the author satisfies, without tiring, his readers. It is all that is necessary for those who wish to gain a general knowledge of the English history, without entering minutely into its particular parts.—3. *Elements de l'Histoire Universelle*, 9 vols. 12mo. A certain critic maintains, that this work is merely a counterfeit of Voltane's general history. But this censure is altogether unjust. The ancient history in this work is wholly composed by the Abbé Millot; and, no less than the modern part, discovers his abilities in the choice of facts, in divesting them of useless circumstances, in relating them without prejudice, and in adorning them with judicious reflections. 4. *L'Histoire*

Milling
Millot.

Millot, *Œuvre des Trévins*, 3 vols. 12mo, compiled from the manuscripts of M. de Saint-Palais. This work appears rather tedious, because it treats of men almost unknown, and most of them deserving to be so. What is there quoted from the Provençal poets is not at all interesting; and, according to the observation of a man of wit, "it serves no purpose to search curiously into a heap of old names while we have modern palaces to engage our attention." 5. *Mémoires Politiques et Militaires, pour servir à l'Histoire de Louis XIV. et de Louis XV.* composed from original papers collected by Adrian Maurice duc de Noailles, marshal of France, in 6 vols. 12mo. 6. The Abbé Millot published also several Discourses, in which he discusses a variety of philosophical questions, with more ingenuity of argument than fire of expression; and a translation of the most select harangues in the Latin historians; of which it has been remarked, as well as of the orations of the Abbé d'Olivet, that they are coldly correct, and elegantly insipid. The character of the author, more prudent and circumspect than lively and animated, seldom elevated his imagination above a noble simplicity without warmth, and a pure style without ostentation. Some of the critics, however, have accused him of declamation in some parts of his histories, particularly in those parts which concern the clergy. But, in our opinion, the word declamation is totally inapplicable to the writings of the Abbé Millot. He flatters, it is true, neither priests nor statesmen; and he relates more instances of vicious than of virtuous actions, because the one are infinitely more common than the other: But he relates them coldly; and he appears to be guided more by sincerity and a love of truth, than by that partial philosophy which blames the Christian religion for those evils which it condemns.

MILLO, a celebrated athlete of Crotona in Italy. His father's name was Diotimus. He early accustomed himself to carry the greatest burdens, and by degrees became a prodigy of strength. It is said that he carried on his shoulders a young bullock, four years old, for above forty yards; and afterwards killed it with one blow of his fist, and eat it up in one day. He was seven times crowned at the Pythian games, and six at the Olympian. He presented himself a seventh time; but no one had the courage or boldness to enter the lists against him. He was one of the disciples of Pythagoras; and to his uncommon strength, it is said, the learned preceptor and his pupils owed their life: The pillar which supported the roof of the school suddenly gave way; but Milo supported the whole weight of the building, and gave the philosopher and his auditors time to escape. In his old age, Milo attempted to pull up a tree by the roots, and break it. He partly effected it; but his strength being gradually exhausted, the tree when half cleft re-united, and his hands remained pinched in the body of the tree. He was then alone; and, being unable to disentangle himself, he was devoured by the wild beasts of the place, about 500 years before the Christian era.

MILLO (T. Annus), a native of Lanuvium, who attempted to obtain the consulship at Rome by intrigue and seditious tumults. Clodius the tribune opposed his views; yet Milo would have succeeded but for the following event: As he was going into the country

attended by his wife and a numerous retinue of gladiators and servants, he met on the Appian road his enemy Clodius, who was returning to Rome with three of his friends and some domestics completely armed.—A quarrel arose between the servants. Milo supported his attendants, and the dispute became general.—Clodius received many severe wounds, and was obliged to retire to a neighbouring cottage. Milo pursued his enemy in his retreat, and ordered his servants to dispatch him. The body of the murdered tribune was carried to Rome, and exposed to public view. The enemies of Milo inveighed bitterly against the violence and barbarity with which the sacred person of a tribune had been treated. Cicero undertook the defence of Milo; but the continual clamours of the friends of Clodius, and the sight of an armed soldiery, which surrounded the seat of judgment, so terrified the orator, that he forgot the greatest part of his arguments, and the defence he made was weak and injudicious.—Milo was condemned, and banished to Massilia. Cicero soon after sent his exiled friend a copy of the oration which he had prepared for his defence, in the form in which we have it now; and Milo, after he had read it, exclaimed, *O Cicero, hadst thou spoken before my accusers in these terms, Milo would not be now eating figs at Marseilles.* The friendship and cordiality of Cicero and Milo were the fruits of long intimacy and familiar intercourse. It was to the successful labours of Milo that the orator was recalled from banishment, and restored to his friends.

MILLO, (anciently *Melos*), an island in the Archipelago, about 50 miles in circumference, with a harbour, which is one of the largest in the Mediterranean. The principal town is of the same name as the island, and was prettily built, but abominably nasty: the houses are two stories high, with flat roofs; and are built with a sort of pumice stone, which is hard, blackish, and yet very light.

This island was formerly rich and populous. From the earliest times of antiquity it enjoyed pure liberty. The Athenians, not being able to persuade the Melians to declare in their favour in the Peloponnesian war, made a descent upon the island, and attacked them vigorously. In two different expeditions they failed of their purpose: but returning with more numerous forces, they laid siege to Melos; and obliging the besieged to surrender at discretion, put to the sword all the men who were able to bear arms. They spared only the women and children, and these they carried into captivity. This act of cruelty puts humanity to the blush, and disgraces the Athenian name. But war was then carried on with a degree of wild rage, unexampled in the present times. Republics know not how to pardon, and always carry their vengeance to an extravagant height. When Lysander, the Lacedæmonian general, came to give law to the Athenians, he expelled the colony which they had sent to Melos, and re-established the unfortunate remains of its original inhabitants.

This island lost its liberty when Rome, aspiring to the empire of the world, conquered all the isles of the Archipelago. In the partition of the empire, it fell to the share of the eastern emperors, was governed by particular dukes, and was at last conquered by Soliman II. Since that period, it has groaned under the

Milo. yoke of Turkish despotism, and has lost its opulence and splendour. At the commencement of the present century, it boasted of 17 churches, and 11 chapels, and contained more than 20,000 inhabitants. It was very fertile in corn, wine, and fruits; and the whole space from the town to the harbour, which is nearly two miles, was laid out in beautiful gardens. M. Tournefort, who visited it in the year 1700, gives a fine description of it. "The earth, being constantly warmed by subterraneous fires, produced almost without interruption plenteous crops of corn, barley, cotton, exquisite wines, and delicious melons. St Elias, the finest monastery in the island, and situated on the most elevated spot, is encircled with orange, citron, cedar, and fig trees. Its gardens are watered by a copious spring. Olive trees, of which there are but few in the other parts of the island, grow in great numbers around this monastery. The adjacent vineyards afford excellent wine. In a word, all the productions of the island are the very best of their kinds; its partridges, quails, kids, and lambs, are highly valued, and yet may be bought at a very cheap price."

* *Letters on Greece, Let XLII.* Were M. Tournefort to return to Milo, M. Savary assures us, he would no longer see the fine island which he has described. "He might still see alum, in the form of feathers, and fringed with silver thread, hanging from the arches of the caverns; pieces of pure sulphur filling the cliffs of the rocks; a variety of mineral springs; hot baths (though these are now only a set of small dirty caves); the same subterraneous fires which in his days warmed the bosom of the earth, and were the cause of its extraordinary fertility: but instead of 5000 Greeks, all paying the capitation tax (A), he would now find no more than about 700 inhabitants on an island 18 leagues in circumference. He would sigh to behold the finest lands lying uncultivated, and the most fertile valleys converted into morasses; of the gardens scarcely a vestige left; three-fourths of the town in ruins, and the inhabitants daily decreasing. In short, during the last 50 years, Melos has assumed a quite different appearance. The plague, which the Turks propagate everywhere, has cut off one part of its inhabitants; the injudicious administration of the Porte, and the oppressive extortions of the captain pacha, have destroyed the rest. At present, for want of hands, they cannot cut out a free channel for their waters, which stagnate in the valleys, corrupt, and infect the air with their putrid exhalations. The salt marshes, of which there are numbers in the island, being equally neglected, produce the same effects. Add to these inconveniences, those sulphureous exhalations which arise all over the island, and by which the inhabitants of Melos are afflicted with dangerous fevers during three-fourths of the year. Perhaps they may be obliged to forsake their country. Every countenance is yellow, pale, and livid; and none bears any marks of good health. The prudent traveller will be careful to spend but a very short time in this unwholesome country, unless he chooses to expose himself to the danger of catching a fever."

To sleep over night, or to spend but one day in the island, is often enough to occasion his being attacked with that distemper.

"Yet (continues our author) a judicious and enlightened government might expel those evils which ravage Melos. Its first care would be to establish a lazaret, and to prohibit vessels whose crews or cargoes are infected with the plague from landing. Canals might next be cut, to drain the marshes, whose exhalations are so pernicious. The island would then be repopulated. The sulphureous vapours are not the most noxious. These prevailed equally in ancient times, yet the island was then very populous. M. Tournefort, who travelled through it at a time less distant from the period when it was conquered by the Turks, and when they had not yet had time to lay it waste, reckons the number of its inhabitants (as we have said) at about 20,000. The depopulation of Melos is therefore to be ascribed to the despotism of the Porte, and its detestable police."

The women of Milo, once so celebrated for their beauty, are now fallow, unhealthy, and disgustingly ugly; and render themselves still more hideous by their dress, which is a kind of loose jacket, with a white coat and petticoat, that scarcely covers two-thirds of their thighs, barely meeting the stocking above the knee. Their hind hair hangs down the back in a number of plaits; that on the fore part of the head is combed down each side of the face, and terminated by a small stiff curl, which is even with the lower part of the cheek. All the inhabitants are Greeks, for the Turks are not fond of trusting themselves in the small islands; but every summer the captain bashaw goes round with a squadron to keep them in subjection, and to collect the revenue. When the Russians made themselves masters of the Archipelago during the late war, many of the islands declared in their favour; but being abandoned by the peace, they were so severely mulcted by the grand signior, that they have professed a determination to remain perfectly quiet in future. As the Turks, however, do not think them worth a garrison, and will not trust them with arms and ammunition, all those which the Russians may choose to invade will be obliged to submit. The two points which form the entrance of the harbour, crossing each other, render it imperceptible until you are close to it. Thus, while you are perfectly secure within it, you find great difficulty in getting out, particularly in a northerly wind; and as no trade is carried on except a little in corn and salt, Milo would scarcely ever be visited, were it not that, being the first island which one makes in the Archipelago, the pilots have chosen it for their residence. They live in a little town on the top of a high rock, which, from its situation and appearance, is called the *Castle*.—Partridges still abound in this island; and are so cheap, that you may buy one for a charge of powder only. The peasants get them by standing behind a portable screen, with a small aperture in the centre, in which they place the muzzle of their piece, and then draw the

(A) Grown up men are the only persons who pay the capitation tax. Therefore, by adding to the number of 5000 who paid the tax, the women, boys, and girls, we find that Melos, in the days of Tournefort, contained at least 20,000 souls.

Milstone the partridges by a call. When a sufficient number are collected, they fire among them, and generally kill from four to seven at a shot; but even this method of getting them is so expensive, from the scarcity of ammunition, that the people can never afford to shoot them, except when there are gentlemen in the island, from whom they can beg a little powder and shot.

Milo is 60 miles north of Candia; and the town is situated in E. Long. 25. 15. N. Lat. 36. 27.

MILSTONE. See **MILLSTONE.**

MILT, in anatomy, a popular name for the **SPLEEN**.

MILT, or *Melt*, in natural history, the soft roe in fishes; thus called from its yielding, by expression, a whitish juice resembling milk. See **ROE**.

The milt is properly the seed or spermatic part of the male fish. The milt of a carp is reckoned a choice bit. It consists of two long whitish irregular bodies, each included in a very thin fine membrane. M. Petit considers them as the testicles of the fish wherein the seed is preserved; the lower part, next the anus, he takes for the *vesiculae seminales*.

MILTHORP, a port town of Westmorland, at the mouth of the Can, five miles from Kendal. It is the only sea port in the county; and goods are brought hither in small vessels from Grange in Lancashire. Here are two paper mills. It has a market on Friday, and a fair on Old May day; and there is a good stone bridge over the river Betha, which runs through the town.

MILTIADES, an Athenian captain, son of Cypselus. He obtained a victory in a chariot race at the Olympic games. He led a colony of Athenians to the Chersonesus. The causes of this appointment are striking and singular. The Thracian Dolonci, harassed by a long war with the Absynthians, were directed by the oracle of Delphi to take for their king the first man they met in their return home, who invited them to come under his roof and partake his entertainments. This was Miltiades, whom the appearance of the Dolonci, with their strange arms and garments, had struck. He invited them to his house, and was made acquainted with the commands of the oracle. He obeyed; and when the oracle of Delphi had approved a second time the choice of the Dolonci, he departed for the Chersonesus, and was invested by the inhabitants with sovereign power. The first measures he took were to stop the further incursions of the Absynthians, by building a strong wall across the isthmus. When he had established himself at home, and fortified his dominions against foreign invasion, he turned his arms against Lampacus. His expedition was unsuccessful; he was taken in an ambuscade, and made prisoner. His friend Cræsus king of Lydia was informed of his captivity, and procured his release. He lived few years after he had recovered his liberty. As he had no issue, he left his kingdom and possessions to Stefagoras the son of Cimon, who was his brother by the same mother. The memory of Miltiades was greatly honoured by the Dolonci, and they regularly celebrated festivals and exhibited shows in commemoration of a man to whom they owed their greatness and preservation.

MILTIADES, the son of Cimon, and brother of

Stefagoras mentioned in the preceding article, was some time after the death of the latter, who died without issue, sent by the Athenians with one ship to take possession of the Chersonesus. At his arrival Miltiades appeared mournful, as if lamenting the recent death of his brother. The principal inhabitants of the country visited the new governor to condole with him; but their confidence in his sincerity proved fatal to them. Miltiades seized their persons, and made himself absolute in Chersonesus. To strengthen himself, he married Hegesipyla, the daughter of Olorus the king of the Thracians. His triumph was short. In the third year of his government, his dominions were threatened by an invasion of the Scythian Nomades, whom Darius had some time before irritated by entering their country. He fled before them; but as their hostilities were of short duration, he was soon restored to his kingdom. Three years after, he left Chersonesus; and set sail for Athens, where he was received with great applause. He was present at the celebrated battle of **MARATHON**; in which all the chief officers ceded their power to him, and left the event of the battle to depend upon his superior abilities. He obtained an important victory over the more numerous forces of his adversaries. Some time after, Miltiades was intrusted with a fleet of 70 ships, and ordered to punish those islands which had revolted to the Persians. He was successful at first; but a sudden report that the Persian fleet was coming to attack him, changed his operations as he was besieging Paros. He raised the siege, and returned to Athens. He was accused of treason, and particularly of holding correspondence with the enemy. The falsity of these accusations might have appeared, if Miltiades had been able to come into the assembly. But a wound which he had received before Paros detained him at home; and his enemies, taking advantage of his absence, became more eager in their accusations, and louder in their clamours. He was condemned to death; but the rigour of his sentence was retracted on the recollection of his great services to the Athenians, and he was put into prison till he had paid a fine of 50 talents to the state. His inability to discharge so great a sum detained him in confinement; and his wounds becoming incurable, he died a prisoner about 489 years before the Christian era. His body was ransomed by his son Cimon; who was obliged to borrow and pay the 50 talents, to give his father a decent burial.—The accusations against Miltiades were probably the more readily believed by his countrymen, when they remembered how he made himself absolute in Chersonesus; and in condemning the barbarity of the Athenians towards a general, who was the source of their military prosperity, we must remember the jealousy which ever reigns among a free and independent people, and how watchful they are in defence of the natural rights which they see wrested from others by violence. Cornelius Nepos has written the life of Miltiades the son of Cimon; but his history is incongruous and unintelligible, from his confounding the actions of the son of Cimon with those of the son of Cypselus. Greater reliance is to be placed on the narration of Herodotus, whose veracity is confirmed, and who was indisputably better informed and more capable of giving an account of the

Mimosa.

If, as wise Minnervus said,
Life unblest with love and joy
Ranks us with the senseless dead,
Let these gifts each hour employ.

Alluding to some much admired lines of this Greek poet, which have been preserved by Stobæus.

Τὸ δὲ βίος, τὸ δὲ τιμὴν ἀπὸ χερσὶν Ἀφροδίτης, &c.

What is life and all its pride,
If love and pleasure be denied?
Snatch, snatch me hence, ye Fates, whene'er
The am'rous bliss I cease to share.
Oh let us crop each fragrant flow'r
While youth and vigour give us pow'r:
For frozen age will soon destroy
The force to give or take a joy;
And then, a prey to pain and care,
Detested by the young and fair,
The sun's blest beams will hateful grow,
And only shine on scenes of wo.

MIMOSA, the SENSITIVE PLANT: A genus of the polygamia order, belonging to the menœcia class of plants, and in the natural method ranking under the 33d order, *Lomentaceæ*. The hermaphrodite calyx is quinque-dentate; the corolla quinquefid; there are five or more stamina, one pistil, and a legumen: The male calyx is quinque-dentate, the corolla quinquefid; with two, three, or more stamina.

The name *mimosa* is given to it on account of the sensibility of the leaves, which, by their motion, mimic or imitate, as it were, the motion of animals. See *SENSITIVE Plant*.

To this genus Linnæus joins many of the *acacias*; and it comprises near 60 different species, all natives of warm climates. Of the sorts cultivated here in our hoves, &c. some are of the shrub and tree kind, and two or three are herbaceous perennials and annuals. The sensitive kinds are exceedingly curious plants in the very singular circumstance of their leaves receding rapidly from the touch, and running up close together; and in some sorts the footstalks and all are affected, so as instantly to fall downward as if fastened by hinges, which last are called *humble sensitives*. They have all winged leaves, each wing consisting of many small pinnae.

In the *Système Végétal*, this genus, including the *mimosas* properly so called, and the *acacias*, is divided into several sections, distinguished by the figure, situation, and arrangement, of the leaves; as, simple, simply pinnated, bigeminous and tergeminous, conjugate and pinnated, doubly pinnated. The following are the most remarkable

Species, with their properties. 1. The *Sensitive*, or common sensitive humble plant, rises with an under-shrubby prickly stem, branching six or eight feet high, armed with crooked spines; conjugated, pinnated leaves, with bigugated partial lobes or wings, having the inner ones the least, each leaf on a long footstalk; and at the sides and ends of the branches many purple flowers in roundish heads; succeeded by broad, flat, jointed pods, in radiated clusters.—This is somewhat of the humble sensitive kind; the leaves, footstalks and all, receding from the touch, though not with such facility as in some of the following sorts.

2. The *Pudica*, or bashful humble plant, rises with

an under-shrubby, declinated, prickly stem, branching two or three feet around, armed with hairy spines; pinnated, digitated leaves, each leaf being of five or more long folioles, attached by their base to a long footstalk, and spread out above like the fingers of a hand; and at the sides and ends of the branches roundish heads of greenish white flowers, succeeded by small jointed prickly pods.—This is truly of the humble sensitive kind, for by the least touch the leaves instantly recede, contract, close, and together with the footstalk quickly decline downward, as if ashamed at the approach of the hand.

3. The *Pernambucana*, or Pernambuco slothful mimosa, has unshrubby, procumbent, unarmed stems, branching two or three feet around, bipinnated leaves, of three or four pair of short winged foliola; and at the axillas drooping spikes of pentandrous flowers, the lower ones caltated.—This species recedes very slowly from the touch, only contracting its pinnae a little when smartly touched; hence the name *slothful mimosa*.

4. The *Asperata*, or Panama sensitive plant. Of this curious species, which has been well described by Dr Browne (but not figured), there is a good figure in the *Reliquæ Houssonianæ* published by Sir Joseph Banks. It grows in moist places, and by the sides of rivulets, in the parishes of St James and Hanover, Jamaica. It seldom rises above three feet in height; but its slender branches extend considerably on the neighbouring bushes. It is armed with crooked, sharp, spines; so thickly set on the trunk, branches, and leaves, that there is no touching it with safety. But the plant has a beautiful appearance; the flowers are yellow and globular, growing at the extremity of the branches. The pods are hairy, brown, and jointed; each containing a small, flat, and brown seed. The leaves are numerous, small, and winged: next to those of the *mimosa pudica*, they are the most irritable; contracting with the least touch, and remaining so for several minutes after. This species would form a good hedge or fence round a garden; and by being trimmed now and then by a cutlass or gardener's scissars, may be easily kept from spreading.

5. The *Punctata*, or punctuated sensitive mimosa, rises with a shrubby, upright, taper, spotted, unarmed stem, branching erectly five or six feet high; bipinnated leaves, of four or five pair of long winged folioles, having each about 20 pair of pinnae; and at the axillas and termination of the branches oblong spikes of yellowish decaudrous flowers, the inferior ones caltated; succeeded above by oblong seed pods. This sort, though naturally shrubby and perennial in its native soil, yet in this country it sometimes decays in winter. It is only sensitive in the foliola, but quick in the motion.

6. The *Vicia*, lively mimosa, or smallest sensitive weed, has many creeping roots, and spreads itself so as to cover large spots of ground. It rises at most to two inches, has winged leaves, with numerous small pinnae. The flower is globular, of a bluish colour, and grows in clusters from the axilla. these are followed by little, short, hairy pods, containing smooth shining seeds. This is the most sensible of all the *mimosas*, the *pudica* not excepted. By running a stick over the plant, a person may write his name, and it will remain visible for ten minutes.

7. The *Quadrivalvis*, perennial, or quadrivalve humble mimosa,

Mimosa

Mimosa *mimosa*, has herbaceous, slender, quadrangular, prickly stems, branching and spreading all around, armed with recurved spines; bipinnated leaves of two or three pair of winged lobes, having each many pinnæ; and at the axillas globular heads of purple flowers, succeeded by quadrivalvular pods. This is of the humble sensitive kind, both leaves and footstalks receding from the touch,

8. The *Plena*, annual, or double-flowered sensitive mimosa, raises with an herbaceous, erect, round, unarmed stem, closely branching and spreading every way, three or four feet high; bipinnated leaves of four or five pair of winged lobes, of many pairs of pinnæ; and at the axillas and termination of the branches spikes of yellow pentandrous flowers, the lower ones double; succeeded by short broad pods. This annual is only sensitive in the foliola, but extremely sensible of the touch or air.

9. The *Cornigera*, or horned Mexican mimosa, commonly called *great horned acacia*, has a shrubby, upright, deformed stem, branching irregularly, armed with very large, horn-like, white spines, by pairs, connated at the base; bipinnated leaves thinly placed; and flowers growing in spikes. This species is esteemed a curiosity for the oddity of its large spines, resembling the horns of animals, and which are often variously wreathed, twisted, and contorted.

10. The *Farnefiana*, or fragrant acacia, grows in woodlands and waste lands in most parts of Jamaica; rising to 25 or 30 feet, with suitable thickness. The bark of the trunk is brown and scaly, the branches are alternate. It is adorned with bipinnated leaves of a bright green colour; and yellow globular flowers from the axillæ, of a fragrant smell. The pods are about three inches long, and half an inch broad: they are of a light brown colour, smooth, compressed, and contain five or six smooth flat seeds. Formerly the flowers of this tree were used as an ingredient in the *theriaca andromachi* of the old dispensatories. The tree is sometimes planted for a hedge or fence round enclosures; and the timber, though small, is useful in rural economy.

11. The *Arborea*, or wild tamarind tree, is common in all the woodlands, and especially near where settlements have been made, in Jamaica. It rises to a considerable height, and is proportionably thick. The timber is excellent, and serves many purposes in rural economy: it is of the colour of cedar, pretty hard, and takes a good polish. The leaves are numerous; the flowers globular and white. The pods are about a foot in length, of a fine scarlet colour; when they are ripe they open and become twisted. The seeds then appear; they are oblong, smooth, of a shining black, and quite soft. On the whole, from the leaves, flowers, and pods, this tree exhibits a singular and beautiful contrast. With us this plant is raised in hot houses; but it appears, that with a little pains it may be made to grow in the open air. A good sized tree of this sort grew in the garden of the late Dr William Pittcairn, at Islington, near London.

12. The *Latifolia*, shag-bark, or white wild tamarind. This excellent timber tree is very common in Jamaica, and rises to a moderate height and good thickness. The trunk is rough and scaly: The leaves are

numerous, of a rhomboidal figure, and yellowish cast. The flower spikes are from the axillæ; their colour is yellow. The seed-vessels are flat, jointed, and twisted. The seeds are of the bigness of a vetch, white, and finely streaked with blue.

Of this tree there is a variety which some botanists call *M. serpentina*. The chief difference is in the leaves, which are smaller, and of a shining-dark green.

13. The *Lebeck*, or ebony tree. This is a native of the East Indies, but raised from seeds in Jamaica and St Vincent's. It is figured, though not accurately, by Plukenet, Tab. 331. fig. 1. To what height this tree grows, we cannot yet say; but it must be of a considerable thickness if it be the ebony we have in use here. Time will soon determine this, as the few plants in the islands are reared with great care by Dr Dancer in Jamaica, and Mr Alexander Anderson in St Vincent's.

14. 15. The *Cinerea*, — *β Pinnata*? Cashaw bushes. These species are common about Kingston and Spanish Town, Jamaica, and rise by slender trunks to about 20 feet.

Dr Roxburgh of Madras, amongst a number of useful discoveries, has found the lac insect on this species of mimosa*. We have seen the native gum-lac on one of the small twigs, and a specimen of the plant in the collection of a gentleman here. The plant is a variety of the *cinerea*, and appears rather to be the *M. pinnata*, L. in. It is to be hoped that in a short time the useful insect just mentioned may be transported from Asia to the West Indies, where this gum, or rather wax, may be also produced.

16. The *Scandens*, cacoons, or masootoo wyth (*G. galobum scandens*, Browne's Jam. p. 362. *Phuseolus maximus perennus*, Sloane's Cat. 68. *Perem Kaku-walli*, H. M. viii. T. 32. 3. 4.) This species of mimosa is frequent in all the upland valleys and woodlands on the north side of Jamaica. It climbs up the tallest trees, and spreads itself in every direction by means of its *cirrh*i or clasps, so as to form a complete arbour, and to cover the space of an English acre from one root. This circumstance has a bad effect on the trees or bushes so shaded. Light, air, and rain, (so necessary for all plants), being shut out, the leaves drop off, the tree gradually rots, and the limbs fall down by the weight of this parasite.

Several authors have mentioned the cocoon; but their descriptions of the plant, and particularly the figures, are erroneous. On that account we have given a figure from the herbarium of a gentleman long resident in Jamaica; and the following are the characters, transcribed from his field notes.

Folia conjugata. Petioli communis longi oppositi *cinrho* terminali. Pinnae quadrijugæ vel duodecim jugæ, oblongæ apice obtusæ nitidæ utrinque glabræ. Cirrhii longius contortus apice bifidus. Spicæ axillares erectæ, longissimæ, multifloræ floribus parvis, colore viride flavo. Calyx quinque-dentatus minimus. Corolla pentapetala, erecta, parva. Filamenta numerosa, e basi corollæ, et eodem longitudine. Anthere globosæ erectæ. Stylus filiformis, tortus, longitudine flammum. Stigma simplex. Legumen maximum, lignosum durum, 5 vel 8 pedale longum et 4-5 unciarum latitudine, variè contortum, compressum, bivalve.

Mimosa

Semina plura, circiter decem vel quindecim numero, orbiculata, subcompressa, cortice duro, nitidofusco. *Hilo* nigro breve.

The roots of this plant run superficially under the ground or herbage. The trunk is seldom thicker than a man's thigh, and sends off many branches, with numerous shining green leaves, each of which terminates in a tendril or clasper, that serves to fasten it to trees or bushes. The flower spikes are from the axilla. they are slender, and the florets on them small and numerous. The pod is perhaps the largest and longest of any other in the world; being sometimes eight or nine feet in length, five inches broad, jointed, and containing 10 or 15 seeds. These seeds are brown, shining, flattened, and very hard, and called *cocoons*. They are the same mentioned in the Philosophical Transactions, N^o 222, page 298, by Sir Hans Sloane, as being thrown ashore on the Hebrides and Orkneys. This happens in the following manner: The seeds or beans fall into the rivers, and are conveyed to the sea. The trade winds carry them westward till they fall into the gulf stream, which forces them northward along the coast of America and the Bahama islands. As the winds blow frequently and strong from America, these seeds are driven to the eastward, till at length they are thrown ashore and left with the tide as aforesaid.

This bean, after being long soaked in water, is boiled and eaten by some negroes, but, in general, there seems to be no other use made of it than as a sort of snuff box.

7 *Med. Off.*
and *Inquir.*
Vol V
p 151, &c

Plate
CCCXI
fig. 2.

17. The *Catechu*, according to Mr Ker^r, grows only to 12 feet in height, and to one foot in diameter; it is covered with a thick tough brown bark, and towards the top divides into many close branches: the leaves are bipinnated, or doubly winged, and are placed alternately upon the younger branches: the partial pinnae are nearly two inches long, and are commonly from 15 to 30 pair, having small glands inserted between the pinnae: each wing is usually furnished with about 40 pair of pinnulae or linear lobes, beset with short hairs. the spines are short, recurved, and placed in pairs at the basis of each leaf: the flowers are hermaphrodite and male, and stand in close spikes, which arise from the axilla of the leaves, and are four or five inches long: the calyx is tubular, hairy, and divides at the limb into five oval pointed segments: the corolla is monopetalous, whitish, and of the same form as the calyx, but twice its length: the filaments are numerous, capillary, double the length of the corolla, adhering at the base of the germen, and crowned with roundish antherae: the germen is oval, and supports a slender style, which is of the length of the filaments, and terminated by a simple stigma. the fruit, or pod, is lance-shaped, brown, smooth, compressed, with an undulated thin margin; it contains six or eight roundish flattened seed, which produce a nauseous odour when chewed. From this tree, which grows plentifully on the mountainous parts of Indostan, where it flowers in June, is produced the official drug long known in Europe by the name of *terra japonica*; for the history and preparation of which, see the article *TERRA JAPONICA*.

18. The *Nilotica*, or true Egyptian acacia, rises to a greater height than the preceding: the bark of the

trunk is smooth, and of a gray colour; that of the branches has commonly a purplish tinge: the leaves are bipinnated, and placed alternately: the partial pinnae are opposite, furnished with a small gland between the outermost pair, and beset with numerous pairs of narrow elliptical pinnulae, or leaflets: the spines are long, white, spreading, and proceed from each side of the base of the leaves: the flowers are hermaphrodite and male; they assume a globular shape, and stand four or five together upon slender peduncles, which arise from the axilla of the leaves: the calyx is small, bell-shaped, and divided at the mouth into five minute teeth: the corolla consists of five narrow yellowish segments. the filaments are numerous, capillary, and furnished with roundish yellow antherae: the germen is conical, and supports a slender style, crowned with a simple stigma: the fruit is a long pod, resembling that of the lupin, and contains many flattish brown seeds. It is a native of Arabia and Egypt, and flowers in July.

Although the *mimosa nilotica* grows in great abundance over the vast extent of Africa, yet gum arabic is produced chiefly by those trees, which are situated near the equatorial regions; and we are told that in Lower Egypt the solar heat is never sufficiently intense for this purpose. The gum exudes in a liquid state from the bark of the trunk and branches of the tree, in a similar manner to the gum which is often produced upon the cherry tree, &c. in this country; and by exposure to the air it soon acquires solidity and hardness. In Senegal the gum begins to flow when the tree first opens its flowers; and continues during the rainy season till the month of December, when it is collected for the first time. Another collection of the gum is made in the month of March, from incisions in the bark, which, the extreme dryness of the air at that time is said to render necessary. Gum arabic is now usually imported into England from Barbary; not packed up in skins, which was the practice in Egypt and Arabia, but in large casks or hogsheds. The common appearance of this gum is well known; and the various figures which it assumes seem to depend upon a variety of accidental circumstances attending its transudation and condensation. Gum Arabic of a pale yellowish colour is most esteemed; on the contrary, those pieces which are large, rough, of a roundish figure, and of a brownish or reddish hue, are found to be less pure, and are said to be produced from a different species of *mimosa* (*M. Senegal*), but the Arabian and Egyptian gum is commonly intermixed with pieces of this kind, similar to that which comes from the coast of Africa near the river Senegal.

Gum Arabic does not admit of solution by spirit or oil, but in twice its quantity of water it dissolves into a mucilaginous fluid, of the consistence of a thick syrup; and in this state answers many useful pharmaceutical purposes, by rendering oily, resinous, and pinguous substances, miscible with water. The glutinous quality of gum Arabic is preferred to most other gums and mucilaginous substances, as a demulcent in coughs, hoarsenesses, and other catarrhal affections, in order to obtund irritating acrimonious humours, and to supply the loss of abraded mucus. It has been very generally employed in cases of ardor urinae and strangury;

ary;

(Mimosa.

Plato: (C.C.)

. Mimosa nilotica

. Mimosa catalpa



. Mimosa cinerea.

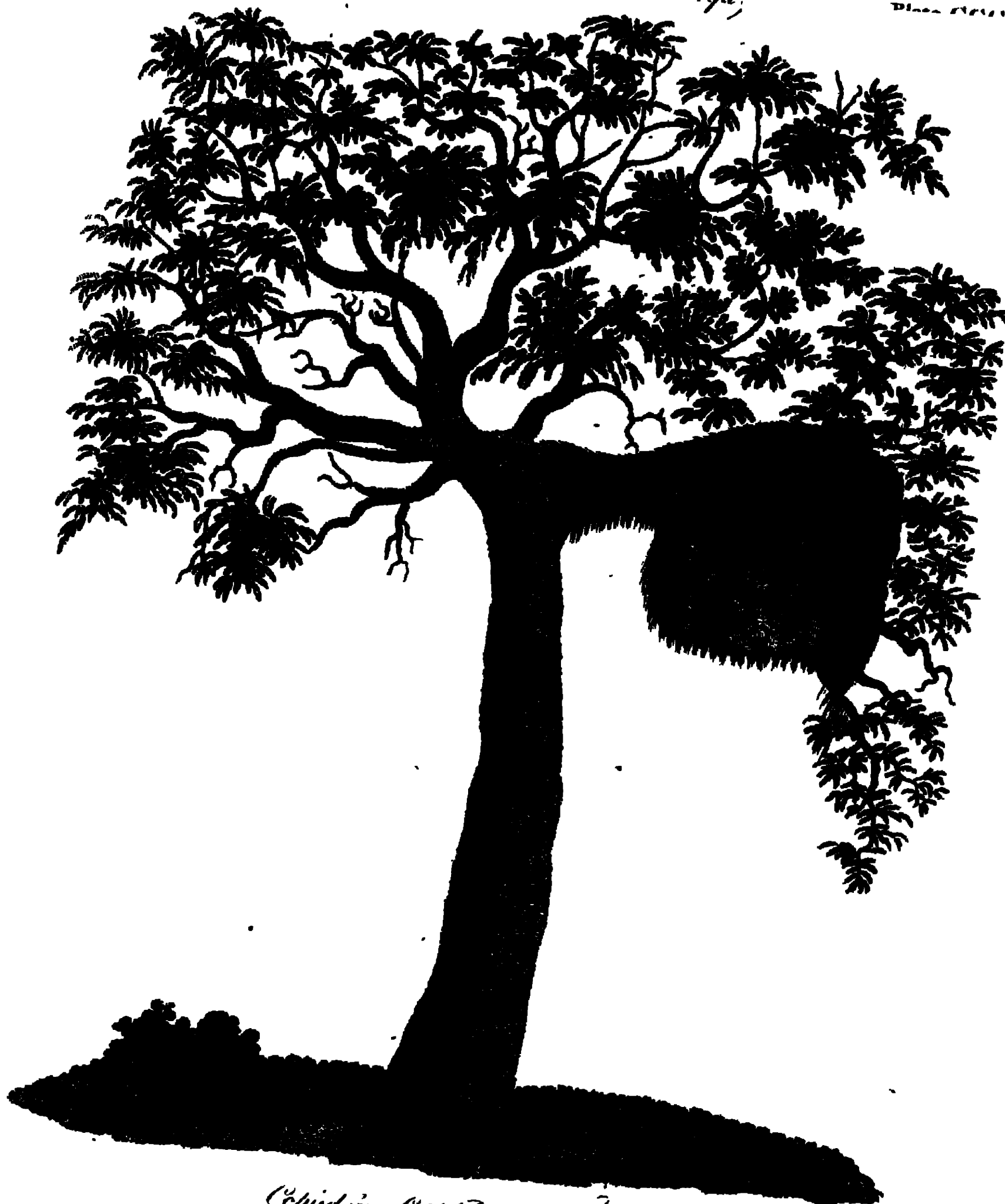
. Mimosa biuncifera



C. H.

descript.

Black Forest



Copied from Capt. Paterson's Journals

W. Bell & Co. Edinburgh

Mimosa,
Mina,
ary: but it is the opinion of Dr Cullen, "that even this mucilage, as an internal demulcent, can be of no service beyond the alimentary canal." See farther the article *Gum Arabic*.

19. The *Senegal* is a native of Guinea, and was some time ago introduced into Jamaica. Dr Wright tells us, he saw both this and the *mimosa nilotica*, of the size of a cherry tree, growing at Dr Paterson's in the parish of Hanover, Jamaica. The flowers are globular, yellow, and fragrant. The pods are brown, and of the size of a goose quill. The tree, on being wounded, exudes gum arabic, though in less quantity, and less transparent, than that of the shops, which is obtained from the *nilotica* above described.

There are above 40 other species characterized in the *Système Vegetabilum*.

On Plate CCCXII. is figured a new species, of an uncommon size, mentioned by M. Paterson in his Travels among the Hottentots, but not particularly described. Like several of the other *mimosas*, it produces gum, which is considered by the natives as a peculiarly delicate species of food: the leaves and lower points of the branches seem to constitute the principal aliment of the camelopardalis; and, from the extent of its boughs, and the smoothness of the trunk, it affords a sufficient defence to a species of gregarious bird against the tribe of serpents and other reptiles which would otherwise destroy its eggs. See the Article LXXIA.

† Travels,
Vol. V.
p. 34, 35

Mr Bruce † describes two plants which seem referable to this genus; the one named *ergett el dimho*, the other *ergett el krola*.

The former, in our author's opinion, should be named *mimosa sanguinea*; its name in the Abyssinian language signifying the bloody *ergett*, and derived, as he supposes, from its being partly composed of beautiful pink filaments. When the blossoms are fully spread, the upper part of them consists of yellow curled filaments, and the under part of pink filaments of a similar shape. In its unripe state, that part which afterwards becomes pink is of a green colour, and composed of tubercles of a larger size, and more detached than those which afterwards produce the yellow filaments; the latter being smaller, and closer set together: the leaves are of the double pinnated kind.

The name of the other species, in the Abyssinian language, signifies the horned *ergett*; which our author supposes to be given it on account of the figure of the pods. The flower very much resembles that of the *acacia vera* in size and shape, excepting that it is attached to the branch by a strong woody stalk of considerable length, which grows out at the bottom of the branch bearing the leaves, and is sheltered as in a case by the lower part of it. The branches are all covered with short, strong, and sharp-pointed thorns, having their points inclined backwards towards the root. The pods are covered with a prickly kind of hair, which easily rabs off with the fingers, sticks to them, and gives a very uneasy sensation. They have thirteen divisions; in each of which are three hard, round, and shining seeds, of a dusky brown colour.

Both of these shrubs shut their leaves on the coming on of the violent rains in the wet season, and never fully expand them till the dry season returns.

MINA, or MANEH, a species of money which pro-

parly signifies *one part* or *ounce*. It is observed that this word occurs only in the books of Kings, Chronicles, Ezra, and Ezekiel. The prophet (xlv. 12.) tells us, that the minah or manch was valued at 60 shekels, which in gold make of our English money about 54½ pounds, and in silver almost seven pounds. Thus for the Hebrew manch. But the Greek or Attic mina, which is probably that mentioned in the books of the Maccabees and in the New Testament, is valued at 100 drachmæ, or about 2l. 17s. sterling. There was also a lesser mina, which was valued at 75 drachmæ.

MINAGNGHINIM, a pulsative instrument of music, among the Hebrews, which was a square table of wood, fitted with a handle; over this table was stretched an iron chain, or hempen cord, passing through balls of wood or brass, which struck against the table, when the instrument was shook, and occasioned a clear sound, which might be heard at a great distance. See Kircher's figure of it in Plate CCCXIV.

MINCHA, in the Jewish customs, offering of meal, cakes, or biscuits, made in the temple of the Lord. The Seventy have sometimes preserved this word in their translation; but instead of *mincha* they read *mana*, which doubtless was the received pronunciation in their time. We find *mana* in the same sense, in Baruch i. 10. Levit. ii. 3. &c. See the Greek of Jerem. xviii. 26. Dan. ii. 46. 2 Kings viii. 5, 9. xviii. 7. xx. 12. 2 Chron. vii. 7. Nehem. xiii. 5, 9. &c.

MINCHING-HAMPTON, a town of Gloucestershire, 20 miles from Bath and Bristol, and near 90 from London, with a market on Tuesdays, and two fairs. The parish is pretty large, being bounded on the north by the Stroud, and on the south by the brook Avening; and has 12 hamlets belonging to it, with a common called Amberley. Here is a good large rectory church, built in form of a cross, and worth 200l. a-year. Near it are very large camps, with deep trenches; and near Dunkirk in this parish are fulling mills.

MINCIUS, a river of the Transpadana, running from, or rather transmitted through, the Lacus Benacus, from north to south, into the Padus; but originally rising in the Rhetian Alps. Now Mincio or Menzo, running through the duchy of Mantua into the Po.

MIND, a thinking intelligent being, otherwise called *spirit*, in opposition to matter or body. See METAPHYSICS, Part III.

MINDANAO, or MAGINDANAO, a large island of Asia in the East Indies, and one of the Philippines; Measures's Voyages. 160 miles in length, and 120 in breadth. The interior parts contain several chains of lofty mountains, between which are extensive plains, where vast herds of cattle roam at large in the most delicious pastures. Several deep valleys also intersect, as it were, certain parts of the country, through which, during the rainy seasons, vast torrents pour from the mountains, and force their impetuous way to the sea. The rains and vapours which lodge in the plains diffuse themselves into meandering rivulets, and, collecting a variety of small streams in their course, approach the sea in the form of considerable rivers.—The sovereign of Magindanao is a powerful prince, and has several inferior chiefs, who acknowledge

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Mindanao, acknowledge him as their head. Nevertheless, there are others of them who refuse submission to him, and are consequently in a continual state of war; so that peace, at least, does not appear to be one of the blessings of this island. The Spaniards, indeed, assert their right to the entire dominion of Magindanao: but it is mere assertion; for though they have forts, &c. on the island, it is by no means in a state of subjection to their nation.

The air is esteemed salubrious, particularly in the vicinity of the sea. The heat there is not, in any degree, so intense as might be expected in a country which is situated on the very verge of the torrid zone. The prevalence of the easterly winds, in that part of the coasts which is washed by the Pacific ocean, renders the air cool and pleasant, the trade wind blowing incessantly on its shores. It acts, indeed, with so much power as to sweep the whole breadth of the island; and though in its passage it loses much of its strength, it retains a sufficient degree of force to afford refreshing breezes to the inhabitants of the western shore. The interior parts are much colder, from a very cloudy atmosphere, which frequently hangs over the summits of the mountains in thick and humid vapours. The soil, which is very exuberant, is suited to the cultivation of the whole vegetable tribes. Rice is produced in the greatest abundance; a peck, or 133 pounds, may be purchased for a Spanish dollar. Every part of the island abounds with buffaloes, cows, hogs, goats, &c. It affords also great variety of fowls, and a species of duck, whose head is of a fine scarlet colour. Here is also a small breed of horses, remarkable for their spirit. The natives, however, principally employ buffaloes in the various branches of husbandry and agriculture.

The city of Magindanao is situated on the south-east side of the island, has a river capable of admitting small vessels, and carries on a considerable trade with Manila, Sooloo, Borneo, and the Moluccas. Their exports are rice, tobacco, bees wax, and spices; in return for which they receive coarse cloths of Coromandel, China ware, and opium. The village or town of Simbulagan is situated on the banks of a small rivulet, which empties itself immediately into the sea, and is agreeably shaded by groves of cocoa trees. The number of its inhabitants are about 1000, among which are included the officers, soldiers, and their respective families. In its environs there are several small look-out houses, erected on posts of twelve feet high, in all of which a constant guard is kept; so that it appears as if the Spaniards were in a continual state of enmity with the natives. The houses are built of those simple materials which are of very general use in the eastern seas. They are erected on posts, and built of bamboo, covered with mats; the lower apartments serve for their hogs, cattle, and poultry, and the upper ones are occupied by the family."

Mindelheim, a town of Germany, in the circle of Suabia, and in Algow, with a castle. It is capital of a small territory between the rivers Iller and Lech, subject to the house of Bavaria. It was taken by the Imperialists after the battle of Hochstet, who erected it into a principality in favour of the duke of Marlborough; but it returned back to the house of Bavaria by the treaty of Fuldadt. It is

33 miles south-east of Ulm. E. Long. 10. 40. N. Lat. 48. 5.

MINDTFHEIM, a district of Germany, in Suabia, lying between the bishopric of Augsburg and the abbacy of Kempten, which is 20 miles in length and 16 in breadth.

MINDEN, a considerable town of Germany, in the circle of Westphalia; and capital of a territory of the same name; seated on the river Weser, which renders it a trading place. It belongs to the king of Prussia, who has secularized the bishopric. It is 27 miles east-by-south of Osnaburg, and 37 west of Hanover. E. Long. 9. 5. N. Lat. 52. 22.

MINDEN (the principality of), in Germany, lies in the circle of Westphalia, to the north of the county of Ravensburg, and along each side of the river Weser. It is about 22 miles square, and Minden and Petershagen are the principal places. It was formerly a bishopric, but is now secularized: and was ceded to the elector of Brandenburg by the treaty of Westphalia.

MINDORA, an island of Asia, in the East Indies, and one of the Philippines, 50 miles in circumference, and separated from Luconia by a narrow channel. It is full of mountains, which abound in palm trees and all sorts of fruits. The inhabitants are idolaters, and pay tribute to the Spaniards, to whom this island belongs.

MINE, in natural history, a deep pit under ground, from whence various kinds of minerals are dug out; but the term is more particularly applied to those which yield metals. Where stones only are procured, the appellation of *quarries* is universally bestowed upon the places from which they are dug out, however deep they may be.

The internal parts of the earth, as far as they have been yet investigated, do not consist of one uniform substance, but of various *strata* or beds of substances, extremely different in their appearances, specific gravities, and chemical qualities, from one another. Neither are these strata similar to one another either in their nature or appearance in different countries; so that even in the short extent of half a mile, the strata will be found quite different from what they are in another place. As little are they the same either in depth or solidity. Innumerable cracks and fissures, by the miners called *lodes*, are found in every one of them; but these are so entirely different in size and shape, that it is impossible to form any inference from their size in one place to that in another. In these lodes or fissures the metallic ore is met with; and, considering the great uncertainty of the dimensions of the lodes, it is evident that the business of mining, which depends on that size, must in like manner be quite uncertain and precarious. Mr Price, in his treatise on the Cornish mines, observes, that "the comparative smallness of the largest fissures to the bulk of the whole earth is really wonderful. In the finest pottery we can make, by a microscopic view, we may discover numerous cracks and fissures, so small as to be impenetrable by any fluid, and impervious to the naked eye;" as, by the laws of nature originally imposed by the Creator, it happens that matter cannot contract itself into solid large masses, without leaving fissures between them, and yet the very fissures are as necessary

Mine. necessary and useful as the strata through which they pass. They are the drains that carry off the redundant moisture from the earth; which, but for them, would be too full of fens and bogs for animals to live or plants to thrive on. In these fissures, the several ingredients which form *lodes*, by the continual passing of waters, and the menshins of metals, are brought out of the adjacent strata, collected and conveniently lodged in a narrow channel, much to the advantage of those who search for and pursue them; for if metals and minerals were more dispersed, and scattered thinly in the body of the strata, the trouble of finding and getting at them would be endless, and the expence of procuring them exceed the value of the acquisition.

The insides of the fissures are commonly coated over with a hard, crystalline, earthy substance or rind, which very often, in the breaking of hard ore, comes off along with it, and is commonly called the *capels* or *walls* of the lode; but Mr Price is of opinion, that the proper walls of the lode are the sides of the fissure itself, and not the coat just mentioned, which is the natural plaster upon those walls, furnished perhaps by the contents of the fissures, or from outcrops of the surrounding strata.

The breadth of a lode is easily known by the distance betwixt the two incrustated sides of the stones of ore; and if a lode yields any kind of ore, it is a better sign that the walls be regular and smooth, or at least that one of them be so, than otherwise; but there are not many of these fissures which have regular walls until they have been sunk down some fathoms.

Thus the inner part of the fissure in which the ore lies, is all the way bounded by two walls of stone, which are generally parallel to one another, and include the breadth of the vein or lode. Whatever angle of inclination some fissures make in the solid strata at their beginning, they generally continue to do the same all along. Some are very uncertain in their breadth, as they may be small at their upper part and wide underneath, and *vice versa*. Their regular breadth, as well as their depth, is subject to great variation; for though a fissure may be many fathoms wide in one particular place, yet a little further east or west it may not perhaps be one inch wide. This excessive variation happens generally in very compact strata, when the vein or fissure is squeezed, as it were, through hard rocks which seem to compress and straiten it. A true vein or fissure, however, is never entirely obliterated, but always shows a string of metallic ore or of a veiny substance; which often serves as a leader for the miners to follow until it sometimes leads them to a large and richly impregnated part. Their length is in a great measure unlimited, though not the space best fitted for yielding metal. The richest slate for copper, according to Mr Price, is from 40 to 80 fathoms deep; for tin, from 20 to 60, and though a great quantity of either may be raised at 80 or 100 fathoms, yet "the quality (says our author) is often too much decayed and dry for metal."

Mr Price informs us, that the fissures or veins of the Cornish mines extend from east or west; or, more properly, one end of the fissure points west and by

south, or west and by north; while the other tends east and by south, or east and by north. Thus they frequently pass through a considerable tract of country with very few variations in their directions, unless they be interrupted by some intervening cause.—But, besides this east and west direction, we are to consider what the miners call the *underlying* or *baile* of the vein or lode; viz. the deflection or deviation of the fissure from its perpendicular line, as it is followed in depth like the slope of the roof of a house, or the descent of the steep side of a hill. This slope is generally to the north or south; but varies much in different veins, or sometimes even in the same vein; for it will frequently slope or underlie a small space in different ways, as it may appear to be forced by hard strata on either side.—Some of the fissures do not vary much from a perpendicular, while, some deviate more than a fathom, that is, for every fathom they descend in perpendicular height, they deviate likewise as much to the south or north. Others differ so much from the perpendicular, that they assume a position almost horizontal, whence they are also called *horizontal* or *flat lodes*, and sometimes *lode flats*. Another kind of these has an irregular position with regard to the rest, widening horizontally for a little way, and then descending perpendicularly almost like stairs, with only a small string or leader to follow after; and thus they alternately vary and yield ore in several flat or horizontal fissures. Thus, by the Cornish tinners, is called (but in Mr Price's opinion erroneously) a *flon* or *squat*, which, properly speaking, is a hole or chalm impregnated with metal, making no continued line of direction or regular walls. Neither does a floor of ore descend to any considerable depth; for underneath it there appears no sign of a vein or fissure, either descending directly down or any other way. This kind of vein is very rare in Britain. The fissures most common in Britain are the perpendicular and inclined, whether their direction be north or south, east or west.

The perpendicular and horizontal fissures (according to our author) probably remain little altered from their first position, when they were formed at the induration of the strata immediately after the waters left the land. The perpendicular fissures are found more commonly situated in level ground, at a distance from hills, and from the sea shore; but with regard to the latter, we find that the upper and under masses of strata differ in their solidity and other properties. "Hence, (says our author) it is very plain, that inclined fissures owe their deflection or underlie to some secondary cause, violence, or subsidence, of the earth; for though perpendicular fissures are seldom to be seen, yet such as are inclined at very considerable depths, become more and more perpendicular as the more central strata, by reason of the vast superincumbent weight, do not seem so likely to be driven out of their position as those which lie nearer the surface."

The fissures are often met with fractured as well as inclined; the reason of which, in Mr Price's opinion, has been a subsidence of the earth from some extraordinary cause. "The original position (says he) must have been horizontal, or parallel to the surface of the earth. But we often find these strata very sensibly elevated from that first position; nay, sometimes

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Mine. times quite reversed, and changed into perpendicular. When we see a wall lean, we immediately conclude that the foundation has given way, according to the angles which the walls make with the horizon; and when we find the like declination in strata, we may conclude, by parity of reason, that there has been a like failure of what supported them, in proportion to that declination; or that whatever made the strata to fall so much awry, must also cause every thing included in those strata to fall proportionably. Wherever the greatest subsidence is to the north, the top of the lode or fissure will point to the north, and of consequence underlie to the south, and *vice versa*: the slide or heave of the lode manifests the greater subsidence of the strata, but the same lode is frequently fractured and heaved in several places, all of which, by due observation, will show us they were occasioned by so many several shocks or subsidencies, and that the strata were not unfooted, shaken, or brought to fall once only or twice, but several times."

Mr Price in the course of his work, observes, that though the metallic veins generally run from east to west, they are frequently intersected by veins or *lodges*, as he calls them, of other matters, which run from north to south. Some of these cross veins contain lead or antimony, but never tin or copper. Sometimes one of these immetallic veins intersects the true one at right angles, sometimes obliquely, and sometimes the mixture of both is so intimate, that the most expert miners are at a loss to discover the separated part of the true vein. When this last is intercepted at right angle, it is moved either north or south, a very little way, perhaps not more than one fathom; in which case, the miners having worked to a small distance in one of these directions, if they find themselves disappointed, turn to the other hand, and seldom fail of meeting with what they expected. Sometimes they are directed in their search by the pointing of a rib or string of the true vein; but when the interruption happens in an oblique direction, the difficulty of finding the vein again is much greater.

When two metallic veins in the neighbourhood of each other run in an oblique direction, and of consequence meet together, they commonly produce a body of ore at the place where they intersect; and if both are rich, the quantity will be considerable; but if one be poor and the other rich, then both are either enriched or impoverished by the meeting. After some time they separate again, and each will continue its former direction near to the other; but sometimes, though rarely, they continue united.

It is a sign of a poor vein when it separates or divides into strings; but on the contrary, when several of them are found running into one, it is accounted a promising sign. Sometimes there are branches without the walls of the vein in the adjacent strata, which often come either obliquely or transversely into it. If these branches are impregnated with ore, or if they are richer than the true vein, that is, if they dip deeper into the ground, then they are said to overtake or come into the lode, and to enrich it, or if they do not, then they are said to go off from it, and to impoverish it. But neither these nor any other marks either of the richness or poverty of a mine are to be entirely depended upon; for many mines, which have

a very bad appearance at first; do nevertheless turn out extremely well afterwards; while others, which in the beginning seemed very rich, turn gradually worse and worse. but in general, where a vein has a bad appearance at first, it will be imprudent to be at much expence with it.

Veins of metal, as has been already observed, are frequently, as it were, so compressed betwixt hard strata, that they are not an inch wide; nevertheless, if they have a string of good ore, it will generally be worth while to pursue them; and they frequently turn out well at last, after they have come into softer ground. In like manner, it is an encouragement to go on if the branches or leaders of ore enlarge either in width or depth as they are worked; but it is a bad sign if they continue horizontal without inclining downwards; though it is not proper always to discontinue the working of a vein which has an unfavourable aspect at first. Veins of tin are worth working when only three inches wide, provided the ore be good; and copper ores when six inches wide will pay very well for the working. Some of the great mines, however, have very large veins, with a number of other small ones very near each other. There are also veins, crossing one another sometimes met with, which are called *contras*, vulgarly *cannters*. Sometimes two veins run down into the ground in such a manner that they meet in the direction of their depth; in which case, the same observations apply to them which are applicable to those that meet in a horizontal direction. Sometimes a vein will suddenly disappear without giving any warning, by becoming narrower, or of worse quality; which by the miners is called a *start* or *leap*, and is very common in the mines of Cornwall. In one day's time they may thus be disappointed in the working of a rich vein of tin, and have no further sign of any thing to work upon. At the fractured extremity of their vein they perceive a body of clay or other matter; and the method of recovering their vein is to drive on the work in the direction of the former part, so that their new work shall make the same angle with the clay that the other part of the vein does. Sometimes they sink a shaft down from the surface; but it is generally a matter of difficulty to recover a vein when thus lost.

The method of discovering mines is a matter of so much difficulty, that it seems surprising how those who were totally unacquainted with the nature of metals first came to think of digging them out of the earth. According to Lucretius, the discovery was made by the conflagration of certain woods, which melted the veins of metal in the earth beneath them; but this seems rather to be improbable. Aristotle, however, is of the same opinion with Lucretius, and tells us, that some shepherds of Spain having set fire to the woods, the earth was thus heated to such a degree that the silver near the surface of it melted and flowed into a mass; and that in a short time the metallic mass was discovered by the rending of the earth in the time of an earthquake. and the same story is told by Strabo, who ascribes the discovery of the mines of Andalusia to this accident. Cadmus is said by some to have been the first who discovered gold: while others ascribe this to Thoas the Thracian, to Mercury the son of Jupiter, or to Pifus king of

Mine. of Italy; who having left his own country, went into Egypt, where he was elected king after the death of Mizraim the son of Ham; and, on account of his discovery, was called the *Golden God*. Others say, that *Eacis* or *Cracus* the son of Jupiter, or *Sol* the son of *Oceanus*, was the first discoverer; but *Æschylus* attributes the discovery not only of gold, but of all other metals, to *Prometheus*. The brass and copper mines in Cyprus were first discovered by *Cinyra* the son of *Agrypa*; and *Hesiod* ascribes the discovery of the iron mines of Crete to the Cretan *Dactyli Idæi*. The extraction of lead or tin from its ore in the island of *Cassiteris*, according to several ancient authors, was discovered by *Midacritus*.—The scripture, however, ascribes the invention of brass and iron, or at least of the methods of working them, to *Tubal Cain* before the flood.

In more modern times, we know that mines have been frequently discovered by accident; as in sea-cliffs, among broken craggy rocks, by the washing of the tides or floods, also by irruptions and torrents of water issuing out of hills and mountains, and sometimes by the wearing of high roads. Mr Price mentions another way by which mines have been discovered, viz. by fiery conflagrations; which, he says, he has heard from persons whose veracity he is unwilling to question. "The tanners (says he) generally compare these effluvia to blazing stars or other whimsical likenesses, as their fears or hopes suggest; and search with uncommon eagerness the ground over which these jack-a-lanterns have appeared and pointed out. We have heard but little of these phenomena for many years; whether it be, that the present age is less credulous than the foregoing, or that the ground, being more perforated by innumerable new pits sunk every year, some of which, by the stannary laws, are prevented from being filled up, has given these vapours a more gradual vent, it is not necessary to inquire, as the fact itself is not generally believed."

Mines, however, are now most commonly discovered by investigating the nature of such veins, ores, and stones, as may seem most likely to turn to account; but there is a particular sagacity, or habit of judging from particular signs, which can be acquired only by long practice. Mines, especially those of copper, may also be discovered by the harsh and disagreeable taste of the waters which issue from them; though it is probable that this only happens when the ore lies above the level of the water which breaks out; for it does not seem likely that the taste of the ore could ascend, unless we were to suppose a pond or lake of water standing above it. The presence of copper in any water is easily discovered by immersing in it a bit of polished iron, which will thus instantly be turned of a copper colour, by reason of the precipitation of the metal upon it. A candle, or piece of tallow put into water of this kind, will in a short time be tinged of a green colour.

Another and still more remarkable method of discovering mines is said to be by the *virgula divinatoria*, or "divining rod," which, however incredible the stories related concerning it may be, is still relied on by some, and among others by Mr Price. It is not known who was the inventor of this method; but *Agriicola* supposes that it took its rise from the magi.

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cians, who pretended to discover mines by enchantment. No mention is made of it, however, before the 11th century, since which time it has been in frequent use; and the Corpufcular Philosophy has even been called in to account for it. But before we pretend to account for phenomena so very extraordinary as those reported of the *virgula divinatoria*, it is necessary, in the first place, to determine whether or not they exist. Mr Price, as has been already hinted, believes in it, though he owns that by reason of his constitution of mind and body he is almost incapable of co operating with its influence. The following account, however, he gives from Mr William Cookworthy of Plymouth, a gentleman of known veracity and great chemical abilities.

He had the first information concerning this rod from one Captain Ribeira, who deserted from the Spanish service in Queen Anne's reign, and became captain-commandant in the garrison of Plymouth; in which town he satisfied several intelligent persons of the virtues of the rod, by many experiments on pieces of metal hid in the earth, and by an actual discovery of a copper mine near Oakhampton, which was wrought for some years. This captain very readily showed the method of using the rod in general, but would not by any means discover the secret of distinguishing the different metals by it; though, by a constant attention to his practice, Mr Cookworthy discovered it. Captain Ribeira was of opinion, that the only proper rods for this purpose were those cut from the nut or fruit-trees; and that the virtue was confined to certain persons, and those, comparatively speaking, but few; but Mr Price says, that the virtue resides in all persons and in all rods under certain circumstances. "The rod (says he) is attracted by all the metals, by coals, limestone, and springs of water, in the following order: 1. Gold; 2. Copper; 3. Iron; 4. Silver; 5. Tin; 6. Lead; 7. Coals; 8. Limestone and springs of water. One method of determining the different attractions of the rod is this: Stand, holding the rod with one foot advanced; put a guinea under that foot, and an halfpenny under the other, and the rod will be drawn down; shift the pieces of money, and the rod will be drawn towards the face, or backwards to the gold, which proves the gold to have the stronger attraction.

"The rods formerly used were shoots of one year's growth that grew forked; but it is found, that two separate shoots tied together with packthread or other vegetable substance answer rather better than such as are naturally forked, as the shoots of the latter are seldom of an equal size. They are to be tied together by the greater ends, the small ones being held in the hands. Hazle rods cut in the winter, such as are used for fishing rods, and kept till they are dry, do best; though, where these are not at hand, apple-tree suckers, rods from peach-trees, currants, or the oak, though green, will answer tolerably well."

Our author next proceeds to describe the manner of holding the rod; of which he gives a figure, as he says it is difficult to be described. The small ends being crooked, are to be held in the hands in a position flat or parallel to the horizon, and the upper part in an elevation not perpendicular to it, but at an angle of about 70 degrees. "The rod (says he) being properly,

Mind.

Mine. perly held by those with whom it will answer, when the toe of the right foot is within the semidiameter of the piece of metal or other subject of the rod, it will be repelled towards the face, and continue to be so while the foot is kept from touching or being directly over the subject; in which case it will be sensibly and strongly attracted, and be drawn quite down. The rod should be firmly and steadily grasped; for if, when it has begun to be attracted, there be the least imaginable jerk or opposition to its attraction, it will not move any more till the hands are opened, and a fresh grasp taken. The stronger the grasp the livelier the rod moves, provided the grasp be steady and of an equal strength. This observation is very necessary; as the operation of the rod in many hands is defeated purely by a jerk or counteraction: and it is from thence concluded, that there is no real efficacy in the rod, or that the person who holds it wants the virtue: whereas, by a proper attention to this circumstance in using it, five persons in six have the virtue, as it is called; that is, the nut or fruit bearing rod will answer in their hands. If a rod, or the least piece of one of the nut-bearing or fruit kind, be put under the arm, it will totally destroy the operation of the *virgula divinatoria*, in regard to all the subjects of it, except water, in those hands in which the rod naturally operates. If the least animal thread, as silk, or worsted, or hair, be tied round or fixed on the top of the rod, it will in like manner hinder its operation; but the same rod placed under the arm, or the same animal substances tied round or fixed on the top of the rod, will make it work in those hands, in which without these additions it is not attracted."

Such are the accounts of this extraordinary rod, to which it is probable that few will assent; and we believe the instances of mines having been discovered by it are but very rare. Another and very ancient mode of discovering mines, less uncertain than the divining rod, but extremely difficult and precarious, is that called *sboding*; that is, tracing them by loose stones, fragments, or *sbodes*, which may have been separated and carried off to a considerable distance from the vein, and are found by chance in running waters, on the superficies of the ground, or a little under. "When the tinners (says Mr Price) meet with a loose single stone of tin ore, either in a valley or in ploughing or hedging, though at 100 fathoms distance from the vein it came from, those who are accustomed to this work will not fail to find it out. They consider, that a metallic stone must originally have appertained to some vein, from which it was severed and cast at a distance by some violent means. The deluge, they suppose, moved most of the loose earthy coat of the globe, and in many places washed it off from the upper towards the lower grounds, with such a force, that most of the backs or lodes of veins which protruded themselves above the fast were hurried downwards with the common mass: whence the skill in this part of their business lies much in directing their measures according to the situation of the surface." Afterwards, however, our author complains, that this art of *sboding*, as he calls it, is in a great measure lost.

The following account of a method of finding silver mines by Alonzo Barba seems to be similar to that of *sboding* just now mentioned. "The veins of metal

(says he) are sometimes found by great stones above ground; and if the veins be covered, they hunt them out after this manner; viz taking in their hands a sort of mattock, which has a steel point at one end to dig with, and a blunt head at the other wherewith to break stones, they go to the hollows of the mountains, where the current of rain water descends, or to some other part of the skirts of the mountains, and there observe what stones they meet with, breaking in pieces those that seem to have any metal in them; whereof they find many times both middling sort of stones and small ones also of metal. Then they consider the situation of that place, and whence these stones can tumble, which of necessity must be from higher ground, and follow the tract of them up the hill as long as they can find any of them," &c.

"Another way (says Mr Price) of discovering lodes is by working drifts across the country, as we call it, that is, from north to south, and *vice versa*. I tried the experiment in an adventure under my management, where I drove all open at grada about two feet in the shelf, very much like a level to convey water upon a mill wheel: by so doing I was sure of cutting all lodes in my way; and did accordingly discover five courses, one of which has produced above 180 tons of copper ore, but the others were never wrought upon. This method of discovering lodes is equally cheap and certain; for 100 fathoms in shallow ground may be driven at 50s. expence."

In that kind of ground called by our author *seafble*, and which he explains by the phrase *tender-standing*, he tells us, that "a very effectual, proving, and consequential way is, by driving an adit from the lowest ground, either north or south; whereby there is a certainty to cut all lodes at 20, 30, or 40 fathoms deep, if the level admits of it. In driving adits or levels across, north or south, to unwater mines already found, there are many fresh veins discovered, which frequently prove better than those they were driving to."

After the mine is found, the next thing to be considered is, whether it may be dug to advantage. In order to determine this, we are duly to weigh the nature of the place, and its situation, as to wood, water, carriage, healthiness, and the like; and compare the result with the richness of the ore, the charge of digging, stamping, washing, and smelting.

Particularly the form and situation of the spot should be well considered. A mine must either happen, 1. In a mountain; 2. In a hill; 3. In a valley; or, 4. In a flat. But mountains and hills are dug with much greater ease and convenience, chiefly because the drains and burrows, that is, the adits or avenues, may be here readily cut, both to drain the water and to form gang-ways for bringing out the lead, &c. In all the four cases, we are to look out for the veins which the rains or other accidental thing may have laid bare; and if such a vein be found, it may often be proper to open the mine at that place, especially if the vein prove tolerably large and rich: otherwise the most commodious place for situation is to be chosen for the purpose, viz. neither on a flat, nor on the tops of mountains, but on the sides. The best situation for a mine, is a mountainous, woody, wholesome spot; of a safe easy ascent, and bordering on a navigable river.

The

Mine.

The places abounding with mines are generally healthy, as standing high, and every where exposed to the air; yet some places where mines are found prove poisonous, and can upon no account be dug, though ever so rich: the way of examining a suspected place of this kind, is to make experiments upon brutes, by exposing them to the effluvia or exhalations to find the effects.

Devonshire and Cornwall, where there are a great many mines of copper and tin, is a very mountainous country, which gives an opportunity in many places to make adits or subterraneous drains to some valley at a distance, by which to carry off the water from the mine, which otherwise would drown them out from getting the ore. These adits are sometimes carried a mile or two, and dug at a vast expence, as from 2000l. to 4000l. especially where the ground is rocky; and yet they find this cheaper than to draw up the water out of the mine quite to the top, when the water runs in plenty and the mine is deep. Sometimes, indeed, they cannot find a level near enough to which an adit may be carried from the very bottom of the mine; yet they find it worth while to make an adit at half the height to which the water is to be raised, thereby saving half the expence.

The late Mr Costar, considering that sometimes from small streams, and sometimes from little springs or collections of rain-water, one might have a good deal of water above ground, though not a sufficient quantity to turn an overshot-wheel, thought, that if a sufficient fall might be had, this collection of water might be made useful in raising the water in a mine to the adit, where it may be carried off.

But now the most general method of draining mines is by the steam-engine. See *STEAM-Engine*.

MINE, in the military art, denotes a subterraneous canal or passage, dug under the wall or rampart of a fortification, intended to be blown up by gunpowder.

The alley or passage of a mine is commonly about four feet square; at the end of this is the chamber of the mine, which is a cavity of about five feet in width and in length, and about six feet in height; and here the gunpowder is stowed. The faucisse of the mine is the train, for which there is always a little aperture left.

Two ounces of powder have been found, by experiment, capable of raising two cubic feet of earth; consequently 200 ounces, that is, 12 pound 8 ounces, will raise 200 cubic feet, which is only 16 feet short of a cubic toise, because 200 ounces joined together have proportionably a greater force than 2 ounces, as being an united force.

All the turnings a miner uses to carry on his mines, and through which he conducts the faucisse, should be well filled with earth and dung; and the masonry in proportion to the earth to be blown up, as 3 to 2. The entrance of the chamber of the mine ought to be firmly shut with thick planks, in the form of a St Andrew's cross, so that the inclosure be secure, and the void spaces shut up with dung or tempered earth. If a gallery be made below or on the side of the chamber, it must absolutely be filled up with the strongest masonry, half as long again as the height of the earth; for this gallery will not only burst, but likewise ob-

struct the effect of the mine. The powder should always be kept in sacks, which are opened when the mine is charged, and some of the powder strewed about. the greater the quantity of earth to be raised is, the greater is the effect of the mine, supposing it to have the due proportion of powder. Powder has the same effect upon masonry as upon earth, that is, it will proportionably raise either with the same velocity.

The branches which are carried into the solidity of walls do not exceed three feet in depth, and two feet six inches in width nearly: this sort of mine is most excellent to blow up the strongest walls.

The weight of a cubic foot of powder should be 80lb. 1 foot 1 inch cube will weigh 100lb. and 1 foot 2 inches and $\frac{1}{4}$, 150lb. and 200lb. of powder will be 1 foot 5 inches cube; however, there is a diversity in this, according to the quantity of saltpetre in the gunpowder.

If, when the mines are made, water be found at the bottom of the chamber, planks are laid there, on which the powder is placed either in sacks or barrels of 100lb. each. The faucisse must have a clear passage to the powder, and be laid in an auget or wooden trough, through all the branches. When the powder is placed in the chamber, the planks are laid to cover it, and others again across these; then one is placed over the top of the chamber, which is shored for that purpose: between that and those which cover the powder, props are placed, which shore it up, some inclining towards the outside, others to the inside of the wall; all the void spaces being filled with earth, dung, brick, and rough stones. Afterwards planks are placed at the entrance of the chamber, with one across the top, whereon they buttress three strong props, whose other ends are likewise propped against another plank situated on the side of the earth in the branch; which props being well fixed between the planks with wedges, the branch should then be filled up to its entrance with the forementioned materials. The faucisses which pass through the side branches must be exactly the same length with that in the middle, to which they join. the part which reaches beyond the entrance of the mine is that which conveys the fire to the other three; the faucisses being of equal length, will spring together.

From a great number of experiments, it appears, 1. That the force of a mine is always towards the weakest side; so that the disposition of the chamber of a mine does not at all contribute to determine this effect. 2. That the quantity of powder must be greater or less, in proportion to the greater or less weight of the bodies to be raised, and to their greater or less cohesion; so that you are to allow for each cubic fathom

Of loose earth,	-	-	9 or 10lb.
Firm earth and strong sand,			11 or 12
Flat clayey earth,	-		15 or 16
New masonry, not strongly bound,			15 or 20
Old masonry, well bound,			25 or 30

3. That the aperture, or entonnoir of a mine, if rightly charged, is a cone, the diameter of whose base is double the height taken from the centre of the mine.

4. That when the mine has been overcharged, its entonnoir is nearly cylindrical, the diameter of the upper

Mine.

Mineral. extreme not much exceeding that of the chamber. 5. That besides the shock of the powder against the bodies it takes up, it likewise crushes all the earth that borders upon it, both underneath and sidewise.

To charge a mine so as to have the most advantageous effect, the weight of the matter to be carried must be known; that is, the solidity of a right cone, whose base is double the height of the earth over the centre of the mine: thus, having found the solidity of the cone in cubic fathoms, multiply the number of fathoms by the number of pounds of powder necessary for raising the matter it contains; and if the cone contains matters of different weights, take a mean weight between them all, always having a regard to their degree of cohesion.

As to the disposition of mines, there is but one general rule, which is, that the side towards which one would determine the effect be the weakest; but this varies according to occasions and circumstances.

The calculation of mines is generally built upon this hypothesis, That the entonnoir of a mine is the frullum of an inverted cone, whose altitude is equal to the radius of the excavation of the mine, and the diameter of the whole lesser base is equal to the line of least resistance; and though these suppositions are not quite exact, yet the calculations of mines deduced from them have proved successful in practice; for which reason this calculation should be followed till a better and more simple be found out.

M. de Valliere found that the entonnoir of a mine was a paraboloid, which is a solid generated by the rotation of a semiparabola about its axis; but as the difference between these two is very insignificant in practice, that of the frullum of a cone may be used.

MINERAL. in natural history, is used in general for all fossile bodies, whether simple or compound, dug out of a mine; from whence it takes its denomination.

Mineral Waters. All waters naturally impregnated with any heterogeneous matter which they have dissolved within the earth may be called *mineral waters*, in the most general and extensive meaning of that name; in which are therefore comprehended almost all those that flow within or upon the surface of the earth, for almost all these contain some earth or selenites. But waters containing only earth or selenites are not generally called *mineral*, but *hard* or *crude waters*.

Hard waters, which are simply selenetic, when tried by the chemical proofs, show no marks of an acid or of an alkali, nor of any volatile, sulphureous, or metallic matters. Waters which contain a disengaged calcareous earth, change the colour of syrup of violets to a green; and those that contain selenites, being mixed with a solution of mercury in nitrous acid, form a turbid mineral; and when a fixed alkali is added, they are rendered turbid, and a white sediment is precipitated. These waters also do not dissolve soap well. From these circumstances we may know, that any water which produces these effects is a hard, earthy, or selenetic water. The waters impregnated with gas are also hard.

Although the waters of the sea and saline springs be not generally enumerated amongst mineral waters, they might nevertheless be justly considered as such: for besides earthy and selenetic matters, they also contain a large quantity of mineral salts. We shall therefore consider them as such in this article.

Mineral waters, properly so called, are those in which gas, or sulphureous, saline, or metallic substances, are discovered by chemical trials. As many of these waters are employed successfully in medicine, they are also called *medicinal waters*.

Mineral waters receive their peculiar principles by passing through earths containing salts, or pyritous substances that are in a state of decomposition. Some of these waters are valuable from the quantity of useful salts which they contain, particularly of common salt, great quantities of which are obtained from these waters; and others are chiefly valued for their medicinal qualities. The former kind of mineral waters is an object of manufacture, and from them is chiefly extracted that salt only which is most valuable in commerce. See SALT.

Many of those waters have been accurately analysed by able chemists and physicians. But notwithstanding these attempts, we are far from having all the certainty and knowledge that might be desired on this important subject; for this kind of analysis is perhaps the most difficult of any in chemistry.—Almost all mineral waters contain several different substances, which being united with water may form with each other numberless compounds. Frequently some of the principles of mineral waters are in so small quantity, that they can scarcely be perceived; although they may have some influence on the virtues of the water, and also on the other principles contained in the water.—The chemical operations used in the analysis of mineral waters, may sometimes occasion essential changes in the substances that are to be discovered. And also, these waters are capable of suffering very considerable changes by motion, by rest, and by exposure to air.

Probably also the variations of the atmosphere, subterranean changes, some secret junction of a new spring of mineral or of pure water, lastly the exhaustion of the minerals whence waters receive their peculiar principles, are causes which may occasionally change the quality of mineral waters.

We need not therefore wonder that the results of analyses of the same mineral waters made by different chemists, whose skill and accuracy are not questioned, should be very different.

The consequences of what we have said on this subject are, That the examination of mineral waters is a very difficult task; that it ought not to be attempted but by profound and experienced chemists; that it requires frequent repetitions, and at different times; and lastly, that no fixed general rules can be given concerning these analyses.

As this matter cannot be thoroughly explained without entering into details connected with all the parts of chemistry, we shall here mention only the principal results, and the most essential rules, that have been indicated by the attempts hitherto made on this subject.

We may admit the division or arrangement of mineral waters into certain classes, proposed by some of the best chemists and naturalists.

Some of these waters are called *cold*, because they are not naturally hotter than the atmosphere. Some of them are even colder, especially in summer.

Those are called *hot* mineral waters, which in all seasons are hotter than the air. These are of various degrees of heat, and some of them are almost as hot

Mineral. as boiling water, In some mineral waters certain volatile, spirituous, and elastic principles may be perceived, by a very sensible piquant taste: this principle is called the *gas* or *spirit* of the waters.

The waters which contain this principle are generally lighter than pure water. They sparkle and emit bubbles, at their spring, but especially when they are shaken, and poured from one vessel into another. They sometimes break the bottles containing them, when these are well corked, as fermenting wines sometimes do. When mixed with ordinary wine, they give to it the piquancy and sparkling quality of Champagne wine.

This volatile principle, and all the properties of the water dependent upon it, are lost merely by exposure to air, or by agitation. The waters containing this principle are distinguished by the name of *spirituous mineral waters*, or *acidulous waters*.

Other divisions of mineral waters may be made relatively to some of their predominant principles. Hence some waters are called *acidulous*, *alkaline*, *marial*, *neutral*, &c.

When a mineral water is to be examined, we may observe the following rules:

Experiments ought to be made near the spring, if possible.

The situation of the spring, the nature of the soil, and the neighbouring rising grounds, ought to be examined.

Its sensible qualities, as its smell, taste, colour, are to be observed.

Its specific gravity and heat are to be ascertained by the hydrostatical balance and the thermometer.

From the properties above-mentioned of spirituous mineral waters, we may discover whether it be one of this class. For greater certainty we may make the following trial. Let the neck of a wet bladder be tied to the neck of a bottle containing some of this water. By shaking the water, any gas that it may contain will be disengaged, and will swell the bladder. If the neck of the bladder be then tied with a string above the bottle, and be cut below this string, so as to separate the bladder from the bottle, the quantity and nature of the contained gas may be further examined.

Lastly, we must observe the changes that are spontaneously produced upon the water in close and in open vessels, and with different degrees of heat. If by these means any matter be crystallized or deposited, it must be set apart for further examination.

These preliminary experiments and observations will almost certainly indicate, more or less sensibly, something concerning the nature of the water, and will point out the method to be followed in our further inquiry.

We must then proceed to the decomposition of the water, either without addition, and merely by evaporation and distillation, or with the addition of other substances, by means of which the matters contained in the water may be precipitated and discovered. It is not material which of these two methods be first practised, but it is quite necessary that the one should succeed the other. If we begin by evaporating and distilling, these operations must be sometimes interrupted, that the several principles which rise at different times of the distillation may be obtained and examined separately, and also to allow the several salts that may be

contained to crystallize by the evaporation and by cold.

The substances which have hitherto been met with in mineral waters are,

1. *Vitriolic acid*. This acid is sometimes found pure and unmixed with any other substance, though more frequently joined with iron or copper. In its pure state, it is most frequently found in the neighbourhood of volcanoes, where, in the opinion of Dr Donald Monro, it is most probably "distilled from mines of vitriol or of pyrites-stone, decomposed by subterraneous fire." It seems, however, more probably to proceed from the decomposition of sulphur; for neither vitriol nor pyrites will at all give a pure acid. This only can be obtained from the fumes of sulphur, which we know abound in all such places. Dr Vandelius, in a book intitled *De Thermis Agri Patavini*, published in 1761, mentions a cave near to the town of Latera, about 30 miles from Viterbo, in Italy, where a clear acid water drops from the crevices of the rocks, and is collected by the country people in glazed earthen vessels. This has a mild agreeable taste, and is found to be a pure vitriolic acid much diluted. The cavern, however, is so filled with noxious vapours, that it cannot be entered without danger of suffocation except in winter, or when it blows a north wind. A similar native vitriolic water is mentioned by Theophilus Grissonius, near the town of Salvena. Varenus also mentions a spring in the province of Nota in Sicily, the waters of which are so sour, that the neighbouring people use it instead of vinegar. In some waste coal pits, the water tastes sour, and effervesces with alkalies; but in all these the acid is mixed with much vitriol, or other matter. Dr Monro mentions acid dews collected in the East Indies: this acid he supposes to be the vitriol c, and that it probably imparts some acidity to waters upon which the dews fall.

2. *Nitrous* and *marine* acids are never found in waters pure, though the former is frequently found combined with calcareous earth, and the latter with fossil alkali, calcareous earth, or magnesia.

3. *Fixed air* enters into the composition of all waters; but abounds particularly in those of the mineral kind, at least such as are cold. It imparts an agreeable acidulous taste to such water as it is mixed with, and is found by undoubted experiments to be that which gives the power and efficacy to the cold kind. It is known to be a solvent of iron, and that by its means this metal is very often suspended in waters; and Dr Dejean of Leyden, in a letter to Dr Monro in the year 1777, supposes it to be the medium by which sulphur also is dissolved. "Having been lately at Aix la Chapelle (says he), I mixed a solution of arsenic in the marine acid with some of the water of the emperor's bath, and immediately a true and genuine sulphur was precipitated to the bottom of the vessel in which the water was contained; which convinced me that the sulphur was dissolved by means of fixed air, though Sir Torbern Bergman thinks otherwise, and that the sulphur is suspended by means of phlogiston, and the matter of heat united in the waters; and he says, that if the concentrated nitrous acid be added to these waters, it seizes the phlogiston, precipitates the sulphur, and takes away the hepatic smell." If sulphur is by this medium suspended in water,

Mineral

water, however, it must be by a natural process, with which we are entirely unacquainted; for we cannot unite sulphur and fixed air artificially. We are not informed whether there is any native mineral water impregnated only with fixed air; probably, indeed, there is not, for water thus impregnated becomes a very active solvent of calcareous and other earths, and must undoubtedly meet with something or other of this kind in passing through the ground. Many waters in Germany, particularly in the neighbourhood of the Rhine, are very much impregnated with this acid, and are esteemed otherwise pretty pure; but they have never been examined chemically to discover whether they are not impregnated also with some proportion of metallic or earthy substances.

4. *Vegetable alkali* was long supposed to be a production entirely artificial; but some late authors seem to think that it is a native salt as well as the vegetable alkali. M. Margraaf mentions his having got a true nitre, the basis of which is the vegetable alkali, from some waters at Berlin. M. Monnet says, that from the Pichoun spaw water he obtained eight grains of a grey coloured alkaline salt from a ichdium of twelve Paris pints of the water, which he saturated with the vitriolic acid; and on diluting, evaporating, and crystallizing, he obtained a tartarus vitriolatus, and not a Glauber's salt as he expected. Dr Hoffman affirms, that he obtained a vitriolated tartar from the Seltzer water by mere evaporation. But as this salt has neither been found in Seltzer nor any other water by other chemists, it is probable that he has been mistaken.

5. The *fossil alkali* is found in many waters in Hungary, Tripoli, Egypt, and other countries where that salt is found native. It is combined in Seltzer water, and other acidulous waters, with fixed air, and may be obtained from them pretty pure by simple evaporation. M. Monnet informs us, that he has obtained it in tolerable purity from the waters of Auvergne: but in most of the alkaline waters this salt was in an imperfect state, and may be called rather an embryo than a perfect salt; for it would not crystallize, and made a very imperfect neutral salt with acids. It was incapable also of decomposing the selenites, which was frequently found along with it in the same water.—Bergman makes mention of an imperfect alkaline salt; but observes, that all of that kind which he had an opportunity of examining, appeared to him to be no other than a genuine mineral alkali mixed with deliquescent salts.

In some of the mineral waters near volcanoes, this kind of alkali has been found so intimately united with phlogiston as to be capable of producing a true Prussian blue, on adding a solution of silver or of green vitriol to the water; of which an example is given by Dr Nicholas Andrea, in the thermal waters of a spring in the island of Ischia.

6. *Volatile alkali* has formerly been accounted an ingredient in mineral waters; but Dr Hoffman, and most of the later chemists, have denied this, as the volatile alkali is not a mineral substance. It is possible, indeed, that some waters in the neighbourhood of great quantities of putrid matter may give some tokens of volatile alkali, as was the case with Rathbone-place water, analysed by the Hon. Henry Cavendish.

7. *Glauber's salt*. Many mineral waters contain a portion of this salt, though the quantity is commonly very small. However, M. Boulduc, in the memoirs of the academy of sciences at Paris for 1724, makes mention of the waters of a spring in the neighbourhood of a village about three leagues from Madrid, which, by evaporation, yields a true Glauber's salt.—This salt, he says, is found in a concreted state about the sides of the spring, resembling the icicles which in winter hang from the roofs of houses. From this circumstance, it would seem that the water of the spring was very richly impregnated with the salt, and Dr Nicholas Andrea speaks of a water at Sella, in Calabria, which is so strongly impregnated with this kind of salt, that he thinks it would be worth while to prepare it from thence in the way of trade. It is very probable that such waters are frequently to be met with in countries where the soil is impregnated with mineral alkali.

8. *Common nitre*. In some of the barren provinces of Bengal, the earth is so strongly impregnated with this salt, that the surface is covered with a nitrous crust resembling hoar-frost; and in such places the waters are strongly impregnated with it, as may naturally be supposed. In colder countries, however, this impregnation is more rare, though instances of perfect nitre being found in springs are not wanting in Europe; but no natural combination of nitrous acid with fossil alkali, or cubic nitre, has yet been met with in any part of the world.

9. *Sea salt*. This abounds not only in the waters of the ocean, but in great numbers of salt springs; and there are but few waters so pure as not to contain some portion of it.

10. *Aerated fissile alkali*. This is found in Seltzer, and other waters of that kind, but combined with such a quantity of fixed air, that the acrid taste of the alkali is entirely covered, and the water has a brisk acidulous one. By evaporating the water, however, this superfluous quantity of air is dissipated, and the alkali then appears in its more acrid state.

11. *Gypsum, or selenites*. This composition of the vitriolic acid and lime is extremely common in mineral waters. For a long time it was supposed to be a simple earth or stone, on account of its difficult solubility in water, requiring 700 or 800 times its own weight of water to dissolve it artificially, though Dr Ruttie informs us, that the water in which it is originally dissolved will contain four or five times that proportion. There are to appearance several kinds of this substance; but whether they arise from foreign mixture, or from any difference in the calcareous earths among themselves, we know not. It is not, however, considered as a medicinal ingredient, nor indeed is the internal use of it thought to be very safe.

12. *Epsom salt*. Bergman and some other chemists have reduced all the calcareous purging salts in which the vitriolic acid is concerned; but Dr Monro observes, that these salts not only crystallize in various modes, but have different degrees of solubility in water.—Thus the Epsom salt, properly so called, dissolves in an equal quantity of water; while the calcareous nires, or purging salts from mineral waters, require from 10 to 80 times their weight to dissolve them.—This matter would require the analysis of a great number.

Mineral

Mineral. ber of salts obtained from mineral waters in large quantity, and has not yet been thoroughly explained. These salts, however, are seldom met with by themselves in mineral waters, but usually mixed with sea-salt, iron, earth, sulphureous matter, &c. Dr Rutty tells us, that a mineral water begins to be laxative when it contains ten grains of this salt to a pint, or 80 to a gallon.

13. *Alum.* This was formerly supposed to be a very common ingredient in mineral waters; but more accurate observations have shown it to be very rare, inso-much that Dr Hoffman thinks it is not to be met with in any. Dr Layard, however, in the 56th volume of the Philosophical Transactions, gives an account of a chalybeate water at Somersham, from which he got five grains of alum out of two pounds of the water. Dr Rutty supposes that the mineral water at Ballycastle, in Ireland, contains also a portion of this salt.

14. *Calcareous nitre.* This is rarely found in mineral waters, though common enough in such as are simply called *hard* waters. Dr Monro says, that the only one containing this ingredient which he ever heard of is one mentioned by Dr Home, in his treatise on bleaching.

15. 16. *Muriated calcareous earth, and muriated magnesia.* Muriated calcareous earth is likewise a rare ingredient in mineral waters, though frequently mentioned by writers on this subject. Bergman informs us, that he obtained a small quantity from a spring in Ostro-Gothland; and Dr Monro got some from the water of a salt spring at Pitkeathly, near Perth, in Scotland. It is found, as well as muriated magnesia, in sea water, though the latter is much more abundant, and probably to be met with in all salt waters whatever, but is very difficult to be obtained in a crystalline form; though its presence and nature may always be ascertained, by dropping vitriolic acid into the concentrated liquor supposed to contain it, which will both precipitate the calcareous earth, and raise the marine acid in vapours. Muriated magnesia is likewise found in salt waters, and abounds in those of the ocean. It is the principal ingredient in the bitter ley remaining after the salt is extracted from sea-water, and is much more capable of being crystallized than the former.

17. *Aerated calcareous earth, and aerated magnesia.* Both these earths may be dissolved by means of fixed air, and frequently are so in mineral waters, as well as iron. They are likewise often found in great quantity in hard waters; nor is there probably any kind of water, unless that which is distilled, entirely void of them.—When such waters are boiled, the air evaporates, and the earth falls to the bottom, which will also be the case upon long exposure to the air. Hence originates the crust upon tea-kettles, the petrefactions upon different substances immersed in some kinds of water, &c. Hence also hard waters become soft, by running in channels for a considerable way; and to this cause we may with probability ascribe the growth of stones in rivulets.

18. *Vitriolated copper.* This salt is seldom found, except in waters which flow from copper mines. The water impregnated with it is emetic and purgative, and may justly be accounted poisonous rather than medicinal. On dipping clean iron into such water, the copper is instantly precipitated in its metallic state, and

the iron dissolved in its stead. Sometimes the quantity of copper is so great, that it is found advantageous to extract it in this way, as is the case in a certain stream in Ireland.

19. *Vitriolated iron* is found in considerable quantity in several waters both of England, Scotland, and Ireland, as well as in many countries on the continent. Some authors have imagined, that there is a kind of volatile vitriol with which waters are sometimes impregnated. An anonymous author, in a work intitled *delle Terme Porrettane*, published at Rome in 1768, informs us, that having fixed a glass receiver to a hole through which the vapour of the water rises from the aqueduct below, he found in it a month afterwards, as well as in the mouth of the hole, a concrete and incrustated substance, like stalactite, which by experiment proved to be a true salt of iron, with a superabundant quantity of acid. Hence he concludes, that this water, as it rises from the spring, is impregnated with a fine volatile martial vitriol, in such small proportion that it cannot be discovered in any quantity that may be analysed in retorts or stills, though it may be discovered by confining for a long time the vapour, which is naturally and constantly sublimed from the whole body of the thermal water discharged from the spring, as it passes through the aqueducts. The water of this spring is strongly sulphureous, and its heat 92 degrees of Fahrenheit.

Another kind of supposed volatile vitriol is that composed of iron, dissolved by fixed air. The notion of this being a volatile substance arose from observing that there are some waters which taste strongly chalybeate at the fountain, but, after running for a little way, loses it entirely. This, however, is founded on a mistake; for it is only one of the ingredients, viz. the fixed air, which flies off when it is combined with earth; after which the iron precipitates in a similar manner.

20. *Vitriolated zinc.* This has been found native in the bowels of the earth; and thence has been supposed, not without reason, to be an ingredient in mineral waters: but none have yet brought any decisive experiments on this subject, except Dr Rutty and Dr Gmelin, who both say that they have obtained a white vitriol from mineral waters which were at the same time impregnated with iron and some other ingredients.

21. *Muriated manganese.* Waters impregnated with this salt are mentioned both by Bergman and Scheele; but the particular properties of them are not known.

22. *Arsenic* has been supposed sometimes to be an ingredient in mineral waters, though no certain proofs of its existence have been brought. Poisonous springs, supposed to be impregnated with it, are mentioned by Varenus; and Dr Baldassari tells us of a small spring (near to the Aqua Sancta, in the country of Siena), the waters of which kill any animal that drinks them. He suspects this to be owing to arsenic, but was afraid to analyse the water.

23. *Fossil oils.* Almost all waters, even those which are accounted the most pure, contain some portion of an oily matter, though generally so small that it cannot be perceived without evaporating a large quantity of the liquid. Some contain it in great quantity; inso-much that, besides impregnating the water as strongly as possible, a great quantity falls to the bottom,

Mineral tom, or swims on the top. The other ingredients of these bituminous waters have not been examined; but in whatever manner the oil is united with the water, a portion of it adheres very obstinately, so that it cannot be fully separated even by filtration through paper. A fine bituminous vapour rises from the bottom of some wells, and pervades the water, taking fire on the application of any flaming substance, though no oil is observed in the water itself. Of this kind are the burning wells at Brosely and Wigan in Lancashire in England, and others in different countries — The cause of the inflammation of these waters was first discovered in 1759 by Mr Thomas Shirley, who caused the waters of the well at Wigan to be drained away; and found that the inflammable vapour rose from the ground at the bottom, where it would take fire, as it did at the surface of the water. On applying his hand to the place whence the vapour issued, he found the impulse of it like a strong breath; or wind; and the same sensation was felt on applying his hand to the surface of the water. See *Phil. Trans.* vol. 26.

24. *Sulphur.* This is a common ingredient in mineral waters; and its presence is known by the strong hepatic smell they emit, as well as by their blackening silver, &c. Sulphureous waters are frequently very clear and transparent when taken up at the fountain; but when kept in open vessels, or bottles not well stoppered, they soon deposit the sulphur they contain in the form of a dirty white powder, and lose their sulphureous smell. The bottom of the wells containing such waters, or of the channels in which they run, assume a black colour, and a raggy kind of matter is deposited on such substances as they run over for some time; and when these are taken up and dried, they appear covered with a true sulphur. Some waters contain this ingredient in very considerable quantity. From that of Harrowgate it may be separated by filtration; and Father de Tertre, in the second volume of his *Histoire Naturelle des Antilles*, tells us, that when he was in the island of Guadaloupe, and amusing himself one day with evaporating in a tin plate some sulphureous water which he found near the burning mountain, there remained on the plate a layer of sulphur about the thickness of a leaf of paper. Dr Monro mentions his having obtained a true sulphur, by evaporation, from a mineral water at Castle-Leod, in the county of Ross, in Scotland. Dr Brown, in his *Travels*, informs us, that having caused some of the pipes which carry off the water from the duke's bath at Baden, in Austria, to be opened, he took from thence a quantity of fine sulphur in powder, something like flour of brimstone, which had been sublimed from the waters. A similar kind of sulphur is obtained from the upper part of the pipes and conduits which convey the waters of Aix-la-Chapelle from their sources.

From these, and other facts of a similar nature, Dr Monro concludes, that sulphur is dissolved by some means or other in the water. Great differences, however, have taken place among chemists concerning the mode in which sulphur is thus dissolved. Sulphur, we know, may be dissolved by means of an alkali, as well as by calcareous earth, and there are some instances of alkaline waters containing sulphur, though we are not absolutely certain that the alkaline salt is the bond of
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union betwixt the sulphur and them. Dr Vandel-
Mineral lins, in his treatise *de Thermis agri Patavini*, already quoted, mentions a substance found in the conduits of the waters of the baths at Aponum, which he calls crystallized sulphur, and says that it dissolves in the waters by boiling, recovering afterwards its solid form. This substance has not been examined; but we know of no other mineral with which sulphur readily assumes a crystalline form than terra ponderosa. — This compound is easily dissolved in water, and communicates to it a most powerful taste and smell of hepatic sulphuris. Great part of the terra ponderosa, though not the whole, may be separated by fixed air, so that it is probably this permanent compound which Vandellius observed. Dr Lucas supposed that the sulphureous waters contain both an acid and phlogiston; and Sir Torbern Bergman, that they are impregnated only with the hepatic gas; and that this gas consists of sulphur united with phlogiston, from which the sulphur may be precipitated by the nitrous acid.

For an account of the cause of heat in mineral waters, see the article SPRINGS.

Having now mentioned the principal substances that form almost all these waters, we shall next show the proofs by means of which they may be discovered in water, without decomposing the water by evaporation or by distillation.

If any portion of disengaged acid or alkali be contained in water, it may be known by the taste, by changing the colour of violets or of turnsol, and by adding the precise quantity of acid or of alkali that is necessary for the saturation of the contained disengaged saline matter.

Sulphur, and liver of sulphur, may be discovered in waters by their singular smell, and by the black colour which these substances give to white metals or to their precipitates, but especially to silver.

Vitriolic salts with earthy basis may be discovered in water by two proofs: 1. By adding some fixed alkali, which decomposes all these salts, and precipitates their earthy basis; and, 2. By adding a solution of mercury in nitrous acid, which also decomposes these salts, and forms a turbith mineral with their acid. But for this purpose the solution of mercury ought to have a superabundant quantity of acid: for this solution, when perfectly saturated, forms a precipitate with any kind of water, as M. Rouelle has very justly remarked. and indeed, all metallic solutions in any acids are strictly capable of decomposition by water alone, and so much more easily as the acid is more perfectly saturated with the metal.

Martial vitriol or iron combined with any acid, or even with gas, shows itself in waters by blackening an infusion of galls, or by forming a Prussian blue with the phlogisticated alkaline lixivium.

The vitriol of copper, or copper dissolved by any acid, may be discovered by adding some of the volatile spirit of sal ammoniac, which produces a fine blue colour; or by the addition of clean iron, upon the surface of which the copper is precipitated in its natural or metallic state.

Glauber's salt is discovered by adding a solution of mercury in nitrous acid, and forming with it a turbith mineral; or by crystallization.

Common salt contained in waters forms with a solution.

Mineral. lution of silver in nitrous acid a white precipitate, or luna cornea. It may also be known by its crystallization. Marine salt with earthy bases produces the same effect upon solution of silver. It also forms a precipitate when fixed alkali is added. The acrimony, bitterness, and deliquescency of this salt, serve to distinguish it.

The proofs related for the examination of mineral waters, are only those which are most essential. Many others may be made to confirm the former proofs: but the details of these are too extensive to be inserted here. We shall add only two of them, because they are very general, and may be very useful.

The first is the production of artificial sulphur, or of the volatile sulphureous acid; by which means the vitriolic acid may be discovered in any combination whatever. For this purpose, the matter to be examined must be mixed with any inflammable substance, and exposed to a red heat. If this matter contained but a particle of vitriolic acid, it would be rendered sensible by the sulphur, or by the volatile sulphureous acid thence produced.

The second general proof for mineral waters which we shall mention here, serves to discover any metallic substance whatever, dissolved in water by any acid. This proof consists in adding some of the liquor saturated by the colouring matter of Prussian blue. This liquor produces no effects upon any neutral salts with earthy or alkaline bases, but decomposes all metallic salts: so that if no precipitate be formed upon adding

some of this liquor, we may be certain that the water does not contain any metallic salt; and on the contrary, if a precipitate be formed, we may certainly infer that the water does contain some metallic salt.

Two kinds only of gas, or the spirituous volatile part of some waters, are hitherto known; of which one is the volatile sulphureous acid, and the other is fixed air. See AEROLOGY, FIXED Air, and Gas, *passim*. Air united superabundantly with spirituous waters is the chief cause of their lightness, piquancy, and sparkling.

When the nature and quantities of the principles contained in a mineral water are ascertained by suitable experiments, we may imitate artificially this water, by adding to pure water the same proportions of the same substances, as Mr Venel has done in examining several waters, especially that of Selters.

We may easily perceive the necessity of using no vessels in these experiments, but such as are perfectly clean and rinsed with distilled water; of weighing the products of the experiments very exactly; of making the experiments upon as large quantities of water as is possible, especially the evaporations, crystallizations, and distillations; and of repeating all experiments several times. We may further observe, that the mixtures from which any precipitates might be expected ought to be kept two or three days, because many of these precipitates require that time, or more, to appear, or to be entirely deposited.

AN ALPHABETICAL TABLE of the most noted Mineral Waters in Europe, exhibiting their Medicinal Properties and Contents.

<i>Names of Springs.</i>	<i>Countries in which they are found.</i>	<i>Contents and quality of the water.</i>	<i>Medicinal Virtues.</i>
Abcourt,	Near St Germain's in France.	A cold chalybeate water, containing besides the iron a small quantity of fossil alkali saturated with fixed air.	Diuretic and purgative. Internally used in dropsies, jaundice, and obstructions of the viscera; externally in scorbutic eruptions, ulcers, &c.
Aberbrothick,	County of Forfar in Scotland.	A cold chalybeate. Contains iron dissolved in fixed air.	Diuretic and corroborative. Used in indigestions, nervous disorders, &c.
Acton,	Middlesex county, England.	Contains Epsom and sea salt. Cold.	Strongly purgative, and causes a soreness in the fundament.
Aghaloo,	Tyrone, Ireland.	Sulphur, fossil alkali, and some purging salt. Cold.	Alterative and corroborant. Useful in scrofulous disorders, worms, and cutaneous diseases.
Aix la-Chapelle,	Juliers in Germany.	Sulphureous and hot. Contains aerated calcareous earth, sea-salt, fossil alkali, and sulphur.	Diaphoretic, purgative, and diuretic. Used as baths as well as taken internally. Useful in rheumatisms, and all diseases proceeding from a debility of the system.
Alford or Axford,	Somerfetshire, England.	A purging salt along with sea-salt. Cold.	Strongly purgative.
Askeron,	Yorkshire, in England.	Contains Epsom salt, aerated calcareous earth, and sulphur. Cold.	Diuretic. Useful when drank in leprosy, scabs, and other cutaneous diseases.
Antrim,	Ireland,		Similar to Barrowdale water, but weaker.
Baden,	Swabia in Germany.	Hot and sulphureous springs and baths, resembling those of Aix-la-Chapelle.	See AIX-LA-CHAPELLE, and BADEN, in the order of the alphabet.

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<i>Names of Springs.</i>	<i>Countries in which they are found.</i>	<i>Contents and Quality of the Water.</i>	<i>Medicinal Virtues.</i>	
Bagnigge,	Middlesex, near London.	Epsom salt and muriated magnesia. Cold. Another spring contains iron and fixed air	Strongly purgative, three half pints being a dose. The chalybeate spring also proves purgative when the bowels contain any vitiated matter.	
Baltimore,	Worcestershire in England.	A fine cold chalybeate, containing iron rendered soluble by fixed air, along with some other salt supposed to be fossile alkali.	Corroborative, and good in obstructions of the viscera. Drank from two to three pints in a morning.	
Ball, or Baulwell,	Lincolnshire in England.	A cold purifying water; contains aerated calcareous earth or magnesia.	Corroborative and astringent. Drunk to the quantity of two pints, or two and an half.	
Balaruc,	Languedoc in France.	Hot, and contain some purging salts	Drank as purgatives, and used as hot-baths. Useful in scrofulous and cutaneous disorders	
Ballycastle,	Antrim in Ireland.	Chalybeate and sulphureous. Cold	Resembles that of Baltimore in virtue.	
Ballynahinch,	Down in Ireland.	Iron, fixed air, and sulphur. Cold.	Useful in scorbutic disorders and diseases of indigestion	
Ballyspellan,	Near Kilkenny in Ireland.	Iron, fixed air, and probably fossile alkali.	Similar in virtue to that of Baltimore.	
Bagniers,	Biggore in France.	Earth and sulphur. Hot.	The waters used in baths, like those of Aix-la-Chapelle. Some of the springs purgative, others diuretic.	
Bareges,	Biggore in France.	Sea-salt, fossile alkali, calcareous earth, selenites, sulphur, and a fine bituminous oil. Hot.	Diuretic and diaphoretic. Useful in nervous as well as cutaneous disorders, in old wounds, and some venereal complaints. Used as baths, as well as taken internally to the quantity of a quart or three pints.	
Barnet, and North-hall, Barrowdale,	Hertfordshire in England. Cumberland in England.	Epsom salt, and aerated calcareous earth. A great quantity of sea-salt, aerated calcareous earth, and some bittern. Cold.	Purgative. Strongly emetic and cathartic. Sometimes useful in the jaundice and dropsy, scorbutic disorders, and chronic obstructions. Used likewise as a bath in cutaneous diseases. Taken in the dose of a pint, containing only about seven drams and an half of sea-salt; so that a great part of the virtue must reside in the aerated calcareous earth.	
Bath,	Somersetshire in England	Iron, aerated calcareous earth, selenite, Glauber's salt, and sea-salt. Hot.	Powerfully corroborative, and very useful in all kinds of weaknesses. Used as a bath, and taken internally.	
Bandola,	Italy.	Iron, fixed air, fossile alkali, and a little sulphur.— Cold.	Gently laxative, diuretic, and diaphoretic.	
Brentwood,	Essex in England.	Epsom salt, and aerated calcareous earth	Purgative.	
Bristol,	Somersetshire in England.	Calcareous earth, sea-salt, Epsom salt, Glauber's salt, and selenites. Hot.	Used as a bath; and drank from four to eight ounces at a time, to two quarts per day. Useful in consumptions, diabetes, fluor albus, &c.	
Bromley, Broughton,	Kent in England. Yorkshire in England.	Iron and fixed air. Cold. Sulphur, sea-salt, Epsom salt, and aerated earth. Cold.	Diuretic and corroborative. Similar to Harrogate.	
Buxton,	Derbyshire in England.	A small quantity of sea-salt, fossile alkali, Epsom salt, and aerated calcareous earth. Hot. Here is also a fine cold chalybeate spring.	Useful in gout, rheumatism, and other disorders in which tepid baths are serviceable. Used as baths, and drank to the quantity of five or six pints per day.	

M I N		[51]	M I N
<i>Names of Springs.</i>	<i>Countries in which they are found.</i>	<i>Contents and Quality of the Water.</i>	<i>Medicinal Virtues.</i>
Caroline baths,	Bohemia.	Iron, fixed air, aerated earth, sea-salt, fossil-alkali, Epsom-salt, and Glauber's salt. Hot.	Purgative, and used as baths. Of service in disorders of the stomach and bowels, scrofula, &c.
Carlton,	Nottinghamshire in England.	Iron dissolved in fixed air, long with a bituminous oil, which gives it the smell of horse-dung — Cold.	Diuretic and corroborative.
Carrickfergus,	Antrim in Ireland.	Seems from its black colour to contain a very small quantity of copper. Cold.	Weakly purgative
Carrickmore,	Cavan in Ireland.	Fossil alkali, fixed air, and some purging salt. Cold.	Purgative and diuretic.
Cashmore,	Waterford in Ireland.	Green vitriol.	Purgative.
Castle-Connel,	Limerick in Ireland.	Iron dissolved in fixed air, &c. Cold.	Diuretic, and sometimes emetic.
Castle-Leod,	Ross-shire in Scotland.	Aerated earth, selenites, Glauber's salt, and sulphur. Cold.	Resembles German Spaw, and is Diuretic, diaphoretic.
Castlemain,	Kerry in Ireland.	Iron, sulphur, and fixed air. Cold.	useful in cutaneous disorders; Corroborant and diuretic.
Cawley,	Derbyshire in England.	Epsom salt, aerated calcareous earth, and sulphur. Cold.	Gently purgative.
Cawthorp,	Lincolnshire in England.	Iron, fixed air, and probably fossil alkali. Cold.	Purgative, and corrects acidities.
Chadlington,	Oxfordshire in England.	Fossil alkali, sea salt, and sulphur. Cold.	Purgative.
Chaude Fontaine,	Liege in Germany.	Aerated earth, fossil alkali, and fixed air. Hot.	Resembles those of Aix la Chapelle and Buxton.
Cheltenham,	Gloucestershire in England.	Calcareous earth, iron, Epsom salt, and common salt. Cold.	Purgative and corroborant; taken in the quantity of from one to three or four pints. Is useful in cases of indigestion and scorbutic disorders; also in the gravel
Chippenham,	Wiltshire in England.	Iron dissolved in fixed air.	Diuretic and corroborative.
Cleves,	Germany.	Iron, fixed air, and other ingredients of Pyrmont water	Diuretic and corroborant.
Clifton,	Oxfordshire in England.	Fossil alkali, and aerated calcareous earth or selenite. Cold.	Gently laxative, and used as a bath for cutaneous disorders.
Cobham,	Surry in England.	Iron, and some purging salt.	Purgative, diuretic, and corroborant.
Codsalwood,	Staffordshire in England.	Sulphur, fixed air, and aerated earth.	Resembles the Askeron water.
Colchester,	Essex in England.	Epsom salt, and aerated calcareous earth.	Strongly purgative.
Colurian,	Cornwall in England.	Iron, fixed air, and aerated earth.	Corroborative and diuretic.
Comner, or Cumner,	Berkshire in England.	Some purging salt, and probably aerated earth; the water is of a whitish colour.	Purgative, in the quantity of one, two, or three quarts.
Coolauran,	Fermanagh in Ireland.	Iron, fixed air, and aerated earth.	Diuretic.
Corstorphin,	Mid-Lothian in Scotland.	Sulphur, sea-salt, clay, and Epsom salt. Cold.	Diuretic and laxative.
Coventry,	Warwickshire in England.	Iron, fixed air, and some purging salt.	Purgative, diuretic, and corroborant.

M I N		[52]	M I N
<i>Names of Springs.</i>	<i>Countries in which they are found.</i>	<i>Contents and Quality of the Water.</i>	<i>Medicinal Virtues.</i>
Crickle-Spaw,	Lancashire in England.	Sulphur, sea-salt, and aerated earth.	Purgative, and resembling Harrowgate water.
Croft,	Yorkshire in England.	Aerated earth, vitriolated magnesia, and sea-salt.	Purgative, and resembling Askeron water.
Cross-town,	Waterford in Ireland.	Martial vitriol.	Diuretic, purgative, and sometimes emetic.
Cunley-house,	Lancashire in England.	Sulphur, aerated earth, and fixed air.	Purgative, and resembling the Askeron water.
Das-Wild Bad,	Nuremberg in Germany.	Iron, fixed air, and some saline to Aix-la-Chapelle.	Corroborant. Useful in obstructions of the viscera, and female complaints.
D'Ax en Foix,	15 leagues from Thoulouse in France.	St. Hot.	Used as a bath, and also drank, like the Aix-la-Chapelle waters.
Deddington,	Oxford in England.	Iron, sulphur, aerated earth, sea-salt, or fossil alkali.	Alterative, purgative in large quantity, and useful in scorbutic and cutaneous disorders.
Derby,	Capital of Nearshire in England.	Iron dissolved by fixed air.	Corroborant.
Derryinch,	Fermanagh in Ireland.	Sulphur and fossil alkali.	Diuretic and diaphoretic.
Derrisiller,	Cavan in Ireland.	Sulphur and purging salt.	Similar to the Askeron water.
Dog and Duck,	Cavan in Ireland.	Similar to Swadlingbar water.	
Dortshall,	St George's-fields, London.	Aerated magnesia, Epsom salt, and sea-salt.	Cooling and purgative, but apt to bring on or increase the fluor albus in women.
Drig-well,	Staffordshire in England.	Iron dissolved in fixed air.	Corroborant.
Drooping-well,	Cumberland in England.	Similar to Deddington.	
Drummas-naue,	Yorkshire in England.	Aerated earth.	Astringent and corroborant.
Drumgoon,	Leitrim in Ireland.	Sulphur, fossil alkali, with some purging salt.	Powerfully diuretic and anthelmintic, and of use in cutaneous and scrofulous disorders.
Dublin salt spring,	Fermanagh in Ireland.	Similar to the former.	
Dulwich,	Ireland.	Sea salt and Epsom salt.	Purgative.
Dunnard,	Kent in England.	Sea-salt and Epsom salt.	Purgative and diuretic. Useful in nervous cases and diseases proceeding from debility.
Dunse,	18 miles from Dublin.	Iron dissolved in fixed air.	Diuretic and corroborant.
Durham,	Scotland.	Iron dissolved in fixed air, with a little sea-salt and bittern.	Similar to the former.
Egra,	England.	Sulphur, sea-salt, and a little aerated earth. In the middle of the river is a salt spring.	Similar to the Harrowgate water.—That of the salt spring used as a purgative.
Epsom,	Bohemia.	Similar to Cheltenham water.	
Fairburn,	Surry in England.	Vitriolated and muriated magnesia, with a small quantity of aerated calcareous earth.	Purgative, and of use in washing old sores.
Felstead,	Ross-shire in Scotland.	Sulphur, aerated earth, and Glauber's salt.	Alterative, and useful in cutaneous diseases.
Filsh,	Essex in England.	Similar to Hsington.	
Frankfort,	Yorkshire in England.	Sea-salt and aerated earth.	Powerfully diuretic and purgative.
Gainsborough,	Germany.	Sulphur and sea-salt.	Similar to Harrowgate.

M I N		[53]	M I N
<i>Names of Springs.</i>	<i>Countries in which they are found.</i>	<i>Contents and Quality of the Water.</i>	<i>Medicinal Virtues.</i>
Gainsborough,	Lincolnshire in England.	Sulphur, iron, aerated earth, and Epsom salt.	Diuretic and laxative.
Galway,	Ireland.	Similar to Tunbridge water.	
Glanmole,	Ireland.	Similar to Peterhead water.	
Glastonbury,	Somersetshire in England.	Similar to Clifton water.	
Glendy,	Merns county in Scotland.	Similar to Peterhead water.	
Granshaw,	Down in Ireland.	Iron; similar to the German Spaw.	
Haigh,	Lancashire in England.	Green vitriol, iron dissolved by fixed air, with some aerated earth.	Emetic and cathartic.
Hampstead,	England.	Green vitriol, iron dissolved by fixed air, and a small quantity of aerated earth.	Alterative and corroborant. The water is taken from half a pint to several pints; is better in the morning than in the middle of the day, and in cold than hot weather.
Hanbridge,	Lancashire in England.	Similar to Scarborough water.	Less purgative than the Scarborough water.
Hanly,	Shropshire in England.	Epsom, or other purging salt.	Purgative.
Harrowgate,	Yorkshire in England.	Sulphur, sea salt, and some purging salt. Some chalybeate springs here also.	Alterative, purgative, and anthelmintic; useful in scurvy, scrofula, and cutaneous diseases. Used externally for strains and paralytic weaknesses.
Hartfell,	Annandale in Scotland.	Green vitriol.	Astringent and corroborant. Useful in all kinds of inward discharges of blood.
Hartlepool,	Durham in England.	Sulphur, iron dissolved by fixed air, with some purging salt.	Diuretic and laxative.
Holt,	Wiltshire in England.	Purging salt, with a large quantity of aerated earth.	Mildly purgative. Useful in old ulcers and cutaneous disorders.
Joseph's well,	Stock Common near Cobham in Surry.	A very large proportion of Epsom salt, and possibly a little sea-salt.	Alterative, purgative, and diuretic. Drank to about a quart, it passes briskly without griping: taken in less doses as an alterative, it is a good antiscorbutic.
Ilmington,	Warwickshire in England.	Aerated fossile alkali, with some iron dissolved by fixed air.	Diuretic and laxative.
Inglewhite,	Lancashire in England.	Sulphur, and iron dissolved by fixed air.	Alterative. Useful in scorbutic and cutaneous diseases.
Islington,	Near London.	Iron dissolved by fixed air.	Corroborant. Useful in lowness of spirits and nervous diseases. Operates by urine, and may be drank in large quantity.
Kanturk,	Cork in Ireland.	Similar to the water at Peterhead.	
Kedleston,	Derbyshire in England.	Sulphur, sea-salt, and aerated earth.	Similar to Harrowgate; but intolerably fetid.
Kensington,	Near London.	Similar to Aston water.	
Kilbrew,	Meath in Ireland.	A large quantity of green vitriol.	Emetic and cathartic, in the dose of half a pint.
Kilburn,	Near London.	Fixed air, hepatic air, Epsom salt, Glauber's salt; muriated magnesia, sea-salt, aerated earth, and iron.	
Killasher,	Fermanagh in Ireland.	Sulphur and fossile alkali.	Similar to Swadlinghar water.
Killinghamvally,	Fermanagh, Ireland.	Similar to Hanly's chalybeate water.	

Kilroot,

M I N		[54]		M I N
<i>Names of Springs</i>	<i>Countries in which they are found.</i>	<i>Contents and Quality of the Water.</i>		<i>Medicinal Virtues.</i>
Kilroot,	Antrim in Ireland.	Nature of Barrowdale water, but weaker.		
Kinalton,	Nottinghamshire in England.	A purging salt.		Purgative.
Kincardine,	Merns in Scotland.	Similar to the water of Peterhead.		
Kingscliff,	Northamptonshire in England.	Similar to Cheltenham waters.		
Knby,	Westmoreland in England.	Iron, fixed air, and probably some fossile alkali.		Laxative, and useful in correcting acridities.
Knareborough Knowsley,	See <i>Droghda-well</i> . Lancashire in England.	Similar to Scarborough water.		
Kuka,	Bohemia.	Aerated fixed alkali.		Operates by insensible perspiration, sometimes by spitting, sweat, or urine.
Lancaster, Latham,	England, Lancashire in England.	Similar to Tunbridge water. Similar to the former.		
Llandrindod,	Radnor in South Wales.	Three springs; a purgative, a sulphureous, and chalybeate.		Useful in the scurvy, leprosy, cutaneous disorders, &c.
Llangybi,	Caernarvonshire in North Wales.			Useful in disorders of the eyes, scrofula, &c.
Llcamington,	Warwickshire in England.	Sea-salt and aerated calcareous earth.		Emetic and cathartic. Useful in old sores, and cures mangy dogs.
Leez, Lincomb,	Essex in England. Somersetshire in England.	Similar to Islington water. Aerated iron, fossile alkali, and a little Epsom salt.		
Lisbeak, Lis-done-Vurna,	Fermanagh in Ireland. Clare in Ireland.	Sulphur, &c. Fossile alkali, with much iron.		Similar to Swadlinghar water. Emetic, cathartic, and diuretic.
Loanbury,	Yorkshire in England.	Sulphur, and some purging salt.		Used only for washing mangy dogs and scabby horses.
Maccroomp, Maherbeig,	Cork in Ireland. Kerry in Ireland.	Similar to Ilmington water. Similar to Barrowdale water.		
Mallow,	Cork in Ireland.	A hot water, similar to that of Bristol.		
Malton,	Yorkshire in England.	Iron and fixed air in considerable quantity.		Similar to Scarborough water, but is sometimes apt to vomit.
Malvern,	Gloucestershire in England.	Iron. Two springs.		Diuretic and cathartic; used also externally. Recommended as excellent in diseases of the skin; in leprosy, scorbutic complaints, scrofula, old sores, &c. Also serviceable in inflammations and other diseases of the eyes; in the gout and stone, in bilious and paralytic cases, and in female obstructions. The external use is by washing the part at the spout several times a-day, and afterwards covering it with cloths dipt in the water and kept constantly moist; also by general bathing.
Markshall, Marlock,	Essex in England. Derbyshire in England.	Similar to Islington Warm springs, of the nature of the Bristol water, except that they are very slightly impregnated with iron, but contain a great quantity of aerated earth. They are colder than the Buxton; but their virtues similar to those of the two places mentioned		Maudsley,

M I N		[55]	M I N	
<i>Names of Springs.</i>	<i>Countries in which they are found.</i>	<i>Contents and Quality of the Water.</i>	<i>Medicinal Virtues.</i>	
Maudsley,	Lancashire in England.	Sulphur and sea-salt.	Similar to Harrowgate.	
Mechan,	Fermanagh in Ireland.	Sulphur and fossile alkali.	Similar to the waters of Drumgoon.	
Miller's Spaw,	Lancashire in England.	Similar to Tunbridge.		
Mostat,	Annandale in Scotland.	Sulphur, sea salt, and earth.	Alterant, diuretic, and sometimes purgative. Is used as a bath, and the steam of the hot water has been found serviceable in relaxing hard tumors and stiff joints.	
Moss house,	Lancashire in England.	Similar to Islington water.	Purges strongly.	
Moreton,	Shropshire in England.	Similar to Holt water.		
Mount D'Or,	France.	Warm, and similar to the waters of Aix-la-Chapelle.	Diuretic, purgative, and diaphoretic.	
Nevil-Holt,	Leicestershire in England.	Selenite or aerated earth, and Epsom salt.	Purgative, diuretic, and diaphoretic.—Powerfully antiseptic in putrid diseases, and excellent in diarrhoea, dysenteries, &c.	
New Cartmall,	Lancashire in England.	Sea-salt and aerated earth.	Purgative.	
Newnham Rectory,	Warwickshire in England.	Similar to Scarborough water.		
Newtondale,	Yorkshire in England.	Aerated calcareous earth or magnesia.	Astringent or tonic.	
Newton-Stewart,	Tyrone in Ireland.	Similar to Tunbridge.		
Nezdenice,	Germany.	Fixed air, fossile alkali, iron, and earth.	Diuretic, diaphoretic, and tonic.	
Nobber,	Meath in Ireland.	Martial vitriol.	Similar to Hartfell.	
Normanby,	Yorkshire in England.	Sulphur, much fixed air, some sea-salt, and Epsom salt.	Similar to Askeron water.	
Nottingham,	Dorsetshire, England.	Sulphur, fossile alkali, and earth.	Useful in cutaneous diseases.	
Orston,	Nottingham, England.	Much fixed air, Epsom salt, and a little sea-salt, with some iron.	Purgative.—It intoxicates by reason of the great quantity of air contained in it.	
Oulton,	Norfolk, England.	Similar to Islington.		
Owen Breun,	Cavan, Ireland.	Sulphur, Epsom salt, and fossile alkali.	Similar to Askeron water.	
Pancras,	Near London.	Epsom salt, and aerated earth.	Diuretic and purgative.	
Passy,	Near Paris.	Similar to Pyrmont water.		
Peterhead,	Aberdeen county, Scotland.	A strong chalybeate but of which no analysis has been published.	Similar to Islington, but more powerful.	
Pettigoe,	Donnegal, Ireland.	Sulphur and purging salt.	Similar to Askeron water.	
Pitkeathly,	Perthshire, Scotland.	Sea salt, a small quantity of muriated and likewise of aerated earth.	Gently purgative. Very useful in scrofulous and scorbutic habits.	
Plombiers,	Lorraine, France.	Saline matter, probably fossile alkali, with a small portion of oil—Warm.	Used as a bath, and for washing ulcers. Inwardly taken it cures complaints from acidity, hemorrhages, &c.	
Pontgibault,	Auvergne, France.	Fossile alkali and calcareous earth.	Diuretic and laxative.	
Pougues,	Nivernois, France.	Calcareous earth, magnesia, fossile alkali, sea-salt, earth of alum, and siliceous earth.	Diuretic and laxative.	

<i>Names of Springs.</i>	M I N <i>Countries in which they are found.</i>	[56] <i>Contents and Quality of the Water.</i>	M I N <i>Medical Virtues.</i>
Tymont,	Westphalia, Germany.	Aerated iron, calcareous earth, magnesia, Epsom salt, and common salt.	Diuretic, diaphoretic, and laxative. Recommended in cases where the constitution is relaxed; in female complaints, in cutaneous diseases, in nervous disorders, in the gravel and urinary obstructions; and considered as among the best restoratives in decayed and broken constitutions.
Queen Camel,	Somersetshire, England.	Sulphur, sea-salt, fossil alkali, calcareous earth, and bituminous oil.	Used in scrofulous and cutaneous disorders.
Richmond, Rippon,	Surry in England. Yorkshire, England,	Similar to Aeton water. Sulphur, sea-salt, and aerated earth.	Diaphoretic and alterant.
Road,	Wiltshire, England.	Sulphur, iron, fossil alkali, and fixed air.	Useful in scrofula, scurvy, and cutaneous disorders.—Acts as a laxative.
St Bartholomew's well, St Bernard's well,	Cork in Ireland. Near Edinburgh.	Fossil alkali, iron, and fixed air. Sulphureous volatile acid and phlogiston.	Similar to Tilbury water. Somewhat congenial with Moffat and Harrowgate. In nervous and stomachic cases, analeptic and restorative; in scorbutic, scrofulous, and most dropical cases, reckoned a specific.
St Erasmus's well, Scarborough,	Staffordshire, England. Yorkshire, England.	Aerated calcareous earth, Epsom salt, sea-salt, and iron.	Similar to Barrowdale water. Diuretic and purgative.
Scollensis,	Switzerland.	Iron, fossil alkali, and a great quantity of fixed air.	Excellent in colic pains, both as a cure and preventative.
Sedlitz, Seltzer,	Bohemia. Germany.	Epsom salt. Calcareous earth, magnesia, fossil alkali, and fixed air.	Strongly purgative. Diuretic. Useful in the gravel, rheumatism, scurvy, scrophula, &c.
Sene, or Send, Seydschutz, Shadwell, Shapmoor,	Wiltshire, England. Germany. Near London. Westmoreland, England.	Similar to Idington. Similar to Seidlitz. Green vitriol. Sulphur and purging salt.	Emetic and cathartic. Similar to Askeron water.
Shettlewood,	Derbyshire, England.		Similar to Harrowgate water.
Shipton,	Yorkshire, England.	Sulphur, sea-salt, and purging salt.	Similar to Harrowgate.
Somerham,	Huntingdonshire, England.	Green vitriol, alum, and fixed air.	Corroborant and alterative. Useful for washing foul ulcers and cancers.
Spaw,	Liege in Germany.	Fossil alkali, iron, aerated earth, Epsom salt, and sea-salt.	Diuretic and purgative. Serviceable in many disorders. See the article SPAW.
Stanger,	Cumberland, England.	Green vitriol.	Emetic and cathartic.
Stenfield,	Lincolnshire, England.	Similar to Orston.	
Streatham,	Surry, England.	Aerated earth, Epsom salt, sea-salt, and muriated magnesia.	Purgative.
Suchalozs, Sutton bog,	Hungary. Oxfordshire, England.	Sulphur, fossil alkali, and sea-salt.	Similar to Nezenice. Alterative and laxative.
Swadlingbar,	Cavan in Ireland	Sulphur, earth, sea-salt, and fossil alkali.	Alterative and diaphoretic.
Swansey,	Glamorganshire in North Wales.	Green vitriol.	Similar to Shadwell.
Sydenham, N° 222.	Kent in England.	Similar to Epsom, but weaker.	

Tarleton.

Minehead.	<i>Names of Springs.</i>	<i>Countries in which they are found.</i>	<i>Contents and Quality of the Water.</i>	<i>Medicinal Virtues.</i>	Minehead
	Tarleton,	Lancashire in England.	Similar to Scarborough water.		
	Tewksbury,	Gloucestershire in England.	Similar to Aston.		
	Thetford,	Norfolk in England.	Fossil alkali, fixed air, and iron.	Purgative and diuretic.	
	Thoroton,	Nottinghamshire in England.	Similar to Orston.		
	Thursk,	Yorkshire in England.	Similar to Scarborough.		
	Tibshelf,	Derbyshire in England.	Iron dissolved in fixed air.	Similar to Spaw water.	
	Tilbury,	Essex in England.	Fossil alkali.	Diuretic and diaphoretic.	
	Tober Bony,	Near Dublin in Ireland.	Fossil alkali, earth, and bituminous oil.	Similar to Tilbury.	
	Tonstein,	Cologne in Germany.	Fossil alkali.	Similar to Seltzer, but more purgative.	
	Tralce,	Kerry in Ireland.	Similar to Castle Connel.		
	Tunbridge,	Kent in England.	Iron, some sea salt, with a little selenites and calcareous earth.	An excellent chalybeate, useful in all diseases for which the Spaw is recommended.	
	Upminster,	Essex in England.	Sulphur, fossil alkali, and purging salt.	Purgative and diuretic.	
	Vahls,	Dauphiny in France.	Fossil alkali.	Diuretic and laxative.	
	Wardrew,	Northumberland.	Sulphur, earth, and sea salt.	Similar to Harrowgate water.	
	Weatherstack,	Westmorland in England.	Iron, sea salt, and a small quantity of hepatic gas.	Purgative.	
	Wallenfrow,	Northamptonshire in England.	Similar to Islington water.		
	West Ashton,	Wiltshire in England.	Similar to Islington.		
	Westwood,	Derbyshire in England.	Green vitriol.	Similar to Shadwell. Used for washing ulcers of the legs.	
	Wexford,	Ireland.	Similar to Islington.		
	Whiteacre,	Lancashire in England.	Aerated iron, and probably calcareous earth.	Somewhat astringent.	
	Wigglesworth,	Yorkshire in England.	Sulphur, earth, and common salt.	Emetic in the quantity of two quarts, and said to be cathartic in the quantity of three; a singular circumstance if true.	
	Wildungan,	Waldeck in Germany.	Similar to the waters of Bath.	Useful in scorbutic and gouty diseases.	
	Witham,	Essex in England.	Aerated iron, and common salt.	Diuretic, alterative, and corroborant.	
	Wirksworth,	Derbyshire in England.	Sulphur, purging salt, and aerated iron.	Useful in scrofulous and cutaneous diseases.	
	Zahorovice,	Germany.	Similar to Nezdénice water.	Much esteemed in scrofulous cases.	

MINEHEAD, a town of Somersetshire, 166 miles from London. It is an ancient borough, with a harbour in the Bristol channel, near Dunster castle, much frequented by passengers to and from Ireland. It was incorporated by Queen Elizabeth, with great privileges, on condition the corporation should keep the quay in repair; but its trade falling off, the quay was neglected, and they lost their privileges. A statute was obtained in the reign of King William, for recovering the port, and keeping it in repair, by which they were to have the profits of the quay and pier for 36 years, which have been computed at about 200l. a-year; and they were at the expence of new-building the quay. In pursuance of another act, confirming the former, a new head has been built to the quay, the beach cleared, &c. so that the biggest ship may enter, and ride safe in the harbour. The town contains about 500 houses, and 2000 souls. It was formerly

governed by a portreeve, and now by two constables chosen yearly at a court leet held by the lord of the manor. Its chief trade is with Ireland, from whence about 40 vessels used to come hither in a year with wool; and about 4000 chaldrons of coals are yearly imported at this place, Watchet, and Portlock, from South Wales, which lies directly opposite to it, about seven leagues over, the common breadth of this channel all the way from Holmes to the Land's End. Here are several rich merchants, who have some trade also to Virginia and the West Indies; and they correspond much with the merchants of Barnstaple and Bristol in their foreign commerce. Three or four thousand barrels of herrings, which come up the Severn in great shoals about Michaelmas, are caught, cured, and shipped off here every year, for the Mediterranean, &c. The market here is on Wednesday, and fair on Whit-sun-Wednesday.

M I N E R A L O G Y,

IS that science which teaches us the properties of mineral bodies, and by which we learn how to characterize, distinguish, and class them in a proper order.

INTRODUCTION.

MINERALOGY seems to have been in a manner coeval with the world. Precious stones of various kinds appear to have been well known among the Jews and Egyptians in the time of Moses; and even the most rude and barbarous nations appear to have had some knowledge of the ores of different metals. As the science is nearly allied to chemistry, it is probable that the improvements both in chemistry and mineralogy have nearly kept pace with each other; and indeed it is but of late, since the principles of chemistry were well understood, that mineralogy has been advanced to any degree of perfection. The best way of studying mineralogy, therefore, is by applying chemistry to it; and not contenting ourselves merely with inspecting the outides of bodies, but decomposing them according to the rules of chemistry. This method has been brought to the greatest perfection by Mr Pott of Berlin, and after him by Mr Cronstedt of Sweden. To obtain this end, chemical experiments in the large way are without doubt necessary: but as a great deal of the mineral kingdom has already been examined in this manner, we do not need to repeat

all those experiments in their whole extent, unless some new and particular phenomena should discover themselves in those things we are examining; else the tediousness of those processes might discourage some from going farther, and take up much of the time of others that might be better employed. An easier way may therefore be adopted, which even for the most part is sufficient, and which, though made in miniature, is as scientific as the common manner of proceeding in the laboratories, since it imitates that, and is founded upon the same principles. This consists in making the experiments upon a piece of charcoal with the concentrated flame of a candle directed through a blow-pipe. The heat occasioned by this is very intense; and the mineral bodies may here be burnt, calcined, melted, and scorified, &c. as well as in any great works.

For a description of the blow-pipe, the method of using it, the proper fluxes to be employed, and the different subjects of examination to which that instrument is adapted, see the article *Blow-Pipe*, where all those particulars are concisely detailed. It may not be improper here, however, to resume those details at greater length; avoiding, at the same time, all unnecessary repetitions. After which we shall exhibit a scientific arrangement of the mineral kingdom, according to the most approved system.

PART I. EXPERIMENTAL MINERALOGY; WITH A DESCRIPTION OF THE NECESSARY APPARATUS (A).

SECT. I. Of Experiments upon Earths and Stones.

WHEN any of these substances are to be tried, we must not begin immediately with the blow-pipe; but some preliminary experiments ought to go before, by which those in the fire may afterwards be directed. For instance, a stone is not always homogeneous, or of the same kind throughout, although it may appear to the eye to be so. A magnifying glass is therefore necessary to discover the heterogeneous particles, if there be any; and these ought to be separated, and every part tried by itself, that the effects of two different things, examined together, may not be attributed to one alone. This might happen with some of the finer mixtures, which are now and then found mixed with small particles of quartz, scarcely to be perceived by the eye. The trapp (in German *schwartzstein*) is also sometimes mixed with very fine particles of felt spar (*sp. tum scintillans*) or of calcareous spar, &c. After this experiment, the hardness of the stone in question must be tried with steel. The flint and garnets are commonly known to strike fire with steel; but there are also other stones, which, though very seldom, are

found so hard as likewise to strike fire. There is a kind of trapp of that hardness, in which no particles of felt spar are to be seen. Coloured glasses resemble true gems; but as they are very soft in proportion to these, they are easily discovered by means of the file. The common quartz crystals are harder than coloured glasses, but softer than the gems. The loadstone discovers the presence of iron, when it is not mixed in too small a quantity in the stone, and often before the stone is roasted. Some kinds of hematites, and particularly the cærulescens, greatly resemble some other iron ores; but this distinguishes itself from them by a red colour when pounded, the others giving a blackish powder, and so forth.

The management of the *Blow-pipe* has been described under that article; but a few particulars may be here recapitulated, or added.

The candle ought to be snuffed often, but so that the top of the wick may retain some fat in it, because the flame is not hot enough when the wick is almost burnt to ashes; but only the top must be snuffed off, because a low wick gives too small a flame. The blue flame is the hottest, this ought, therefore, to be forced

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forced out when a great heat is required, and only the point of the flame must be directed upon the subject which is to be assayed. M. Magellan recommends, as being most clearly and convenient, that the candle be made of wax, and the wick should be thicker than ordinary. Its upper end must be bended towards the matter intended to be heated, and the stream of air must be directed along the surface of the bended part, so as not absolutely to touch it.

The piece of charcoal made use of in these experiments must not be of a disposition to crack. If this should happen, it must gradually be heated until it does not crack any more, before any assay is made upon it. If this be not attended to, but the assay made immediately with a strong flame, small pieces of it will split off in the face and eyes of the assayer, and often throw along with them the matter that was to be assayed. Charcoal which is too much burnt consumes too quick during the experiment, leaving small holes in it, wherein the matter to be tried may be lost; and charcoal that is burnt too little, catches flame from the candle, burning by itself like a piece of wood, which likewise hinders the process.

Of those things that are to be assayed, only a small piece must be broken off for that purpose, not bigger than that the flame of the candle may be able to act upon it at once, if required; which is sometimes necessary, as, when the matter requires to be made red hot throughout, the piece ought to be broken as thin as possible, at least the edges; the advantage of which is obvious, the fire having then more influence upon the subject, and the experiment being more quickly made.

Some of the mineral bodies are very difficult to be kept steady upon the charcoal during the experiment, before they are made red hot; because, as soon as the flame begins to act upon them, they split asunder with violence, and are dispersed. Such often are those which are of a soft consistence or a particular figure, and which preserve the same figure in however minute particles they are broken; for instance, the calcareous spar, the sparry gypsum, sparry fluor, white sparry lead ore, the potters ore, the tessellated mock lead or blende, &c. even all the common fluors which have no determinate figure. These not being so compact as common hard stones, when the flame is immediately urged upon them, the heat forces itself through and into their clefts or pores, and causes this violent expansion and dispersion. Many of the clays are likewise apt to crack in the fire, which may be for the most part ascribed to the humidity, of which they always retain a portion.

The only way of preventing this inconvenience is to heat the body as slowly as possible. It is best, first of all, to heat that place of the charcoal where the piece is intended to be put on; and afterwards lay it thereon: a little crackling will then ensue, but commonly of no great consequence. After that, the flame is to be blown very slowly towards it, in the beginning not directly upon, but somewhat above it, and so approaching nearer and nearer with the flame until it become red hot. This will do for the most part; but there are nevertheless some, which, notwithstanding all these precautions, it is almost impossible to keep on the charcoal. Thus the fluors are generally

the most difficult; and as one of their principal characters is discovered by their effects in the *inc per se*, they ought necessarily to be tried that way. To this purpose, it is best to make a little hole in the charcoal to put the fluor in, and then to put another piece of charcoal as a covering upon this, leaving only a small opening for the flame to enter. As this stone will nevertheless split and fly about, a larger piece thereof than is before mentioned must be taken, in order to have at least something of it left.

But if the experiment is to be made upon a stone whose effects one does not want to see in the *inc per se*, but rather with fluxes, then a piece of it ought to be forced down into melted borax, when always some part of it will remain in the borax, notwithstanding the greatest part may sometimes fly away by cracking.

I. *Of substances to be tried in the fire per se.* As the stones undergo great alterations when exposed to the fire by themselves, whereby some of their characteristics, and often the most principal, are discovered, they ought first to be tried that way, observing what has been said before concerning the quantity of matter, direction of the fire, &c. The following are generally the results of this experiment.

Calcareous earth or stone, when it is pure, does not melt by itself, but becomes white and friable, so as to break freely between the fingers, and, if suffered to cool, and then mixed with water, it becomes hot, just like common quicklime. As in these experiments only very small pieces are used, this last effect is best discovered by putting the piece on the outside of the hand, with a drop of water to it, when instantly a very quick heat is felt on the skin. When the calcareous substance is mixed with the vituolic acid, as in gypsum, or with a clay, as in marl, it commonly melts by itself, yet more or less difficultly in proportion to the differences of the mixtures. Gypsum produces generally a white, and marl a gray, glass or slag. When there is any iron in it, as a white iron ore, it becomes dark, and sometimes quite black, &c.

The *siliceæ* never melt alone, but become generally more brittle after being burnt. Such of them as are coloured become colourless, and the sooner when it does not arise from any contained metal; for instance, the topazes, amethysts, &c. some of the precious stones, however, excepted: And such as are mixed with a quantity of iron grow dark in the fire, as some of the jaspers, &c.

Garnets melt always into a black slag, and sometimes so easily that they may be brought into a round globe upon the charcoal.

The *argillaceæ*, when pure, never melt, but become white and hard. The same effects follow when they are mixed with phlogiston. Thus the soap rock is easily cut with the knife; but being burnt it cuts glass, and would strike fire with the steel, it as large a piece as is necessary for that purpose could be tried in this way. The soap rocks are sometimes found of a dark brown and nearly black colour, but nevertheless become quite white in the fire like a piece of China ware. However, care must be taken not to urge the flame from the top of the wick, there being for the most part a sooty smoke, which commonly will darken all that it touches, and, if this is not observed, a mistake in the experiment might easily happen. But it

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it is mixed with iron, as it is sometimes found, it does not so easily part with its dark colour. The argillaceous when mixed with lime melt by themselves, as above-mentioned. When mixed with iron, as in the holes, they grow dark or black; and if the iron is not in too great a quantity, they melt alone into a dark slag; this soon happens when they are mixed with iron and a little of the vitriolic acid, as in the common clay, &c.

Almas and *asbestos* become somewhat hard and brittle in the fire, and are more or less refractory, though they give some marks of fusibility.

The *fluors* discover one of their chief characteristics by giving a light like phosphorus in the dark, when they are slowly heated; but lose this property, as well as their colour, as soon as they are made red hot.—They commonly melt in the fire into a white opaque slag, though some of them not very easily.

Some sorts of the *zeolites* melt easily, and foam in the fire, sometimes nearly as much as borax, and become a frothy slag, &c.

A great many of those mineral bodies which are impregnated with iron, as the *losts*, and some of the white iron ores, &c. as well as some of the other iron ores, viz. the bloodstone, are not attracted by the loadstone before they have been thoroughly roasted, &c.

2. *Of substances heated with fluxes* After the mineral bodies have been tried in the fire by themselves, they ought to be heated with fluxes to discover if they can be melted or not, and some other phenomena attending this operation. For this purpose, three different kinds of salts are used as fluxes, viz. sal soda, borax, and sal fusibile microcosmicum; (see the article *Bron-Pipe*).

The *sal soda* is, however, not much used in these small experiments, its effects upon the charcoal rendering it for the most part unfit for it; because, as soon as the flame begins to act upon it, it melts instantly, and is almost wholly absorbed by the charcoal. When this salt is employed to make any experiment, a very little quantity is wanted at once, viz. about the cubical contents of an eighth part of an inch, more or less. This is laid upon the charcoal, and the flame blown on it with the blow-pipe; but as this salt commonly is in form of a powder, it is necessary to go on very gently, that the force of the flame may not disperse the minute particles of the salt. As soon as it begins to melt, it runs along on the charcoal, almost like melted tallow, and when cold, it is a glassy matter of an opaque dull colour spread on the coal. The moment it is melted, the matter which is to be tried ought to be put into it, because otherwise the greatest part of the salt will be soaked into the charcoal, and too little of it left for the intended purpose. The flame ought then to be directed on the matter itself; and if the salt spreads too much about, leaving the proof almost alone, it may be brought to it again by blowing the flame on its extremities, and directing it towards the subject of the experiment. In the assays made with this salt, it is true, we may find whether the mineral bodies which are melted with it have been dissolved by it or not; but we cannot tell with any certitude whether this is done hastily and with force, or gently and slow, nor whe-

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ther a less or a greater part of the matter has been dissolved: neither can it be well distinguished if the matter has imparted any weak tincture to the slag, because this salt always bubbles upon the charcoal during the experiment, nor is it clear when cool; so that scarcely any colour, except it be a very deep one, can be discovered, although it may sometimes be coloured by the matter that has been tried.

The following earths are entirely *soluble* in this flux with effervescence: Agate; chalcedony; carnelian; Turkey stone †, (*cos Turcica*); fluor mineralis †; onyx; opal; quartz; common flint; ponderous spar. The following are *divisible* in it with or without effervescence, but not entirely soluble: Amianthus; asbestos; basalt; chrysolite †; granate †; hornblende; jasper; marlstone; mica; the mineral of alum from Tolfa; petrosilex; aluminous slate and roof slate from Helsingia; emeralds; scatites; common flint, schoerl; talc; trapp; tripoli; tourmalin. And the following are neither fusible nor divisible in it: Diamond; hyacinth; ruby; sapphire; topaz.

The other two salts, viz. *borax* and the *sal microcosmicum*, are very well adapted to these experiments, because they may by the flame be brought to a clear, uncoloured, and transparent glass; and as they have no attraction to the charcoal, they keep themselves always upon it in a round globular form. The sal fusibile microcosmicum is very scarce, and perhaps not to be met

§ See Chemistry, N^o. 905, 906.

with in the shops; it is made of urine. The following earths are soluble in borax, with more or less effervescence: Fluor mineralis †; marl; mica †; the mineral of alum from Tolfa; aluminous slate, and roof slate from Helsingia †; ponderous spar; schoerl; talc †, tourmalin. And the following *without* effervescence: Agate; diamond; amianthus; asbestos; basalt; chalcedony; carnelian; chrysolite; cos turcica; granate; hyacinth*; jasper; lapis ponderosus; onyx; opal; petrosilex; quartz*; ruby; sapphire; common flint*; scatites; trapp, trippel, or tripoli; topaz; zeolite; hydrophanes.

In the microcosmic salt, the following are soluble with more or less effervescence: Basalt †; turkey stone †; fluor mineralis †; marle; mica; the mineral of alum from Tolfa; schistus aluminaris, schistus tegularis from Helsingia †; schoerl; spathum ponderosum; tourmalin †; lapis ponderosus. And the following without visible effervescence: Agate; diamond; amianthus; asbestos; chalcedony; carnelian; chrysolite; granate; hyacinth; jasper; onyx ||; opal; petrosilex; quartz ||; ruby; sapphire; common flint ||; emerald; talc; topaz; trapp; trippel; zeolite; hornblend; hydrophanes; lithomarga; scatites.

Calcareous earth, ponderous spar, gypsum, and other additaments, often assist the solution, as well in the microcosmic salt as in borax. To which it is necessary to add, that in order to observe the effervescence properly, the matter added to the flux should be in the form of a small particle rather than in fine powder; because in this last there is always air between the particles, which being afterwards driven off by the heat afford the appearance of a kind of effervescence (A.)

The

(A) In the above list, the articles marked † effervesce very little; those marked ‡ not at all; those marked * require a larger quantity of the flux and a longer continuance of heat than the rest; those marked || are more difficultly dissolved than the others.

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The quantity of those two salts required for an experiment is almost the same as the *sal soda*; but as the former are crystallized, and consequently include a great deal of water, particularly the borax, their bulk is considerably reduced when melted, and therefore a little more of them may be taken than the before-mentioned quantity.

Both these salts, especially the borax, when exposed to the flame of the blow-pipe, bubble very much and foam before they melt to a clear glass, which for the most part depends on the water they contain. And as this would hinder the assayer from making due observations on the phenomena of the experiment, the salt which is to be used must first be brought to a clear glass before it can serve as a flux; it must therefore be kept in the fire until it become so transparent that the cracks in the charcoal may be seen through it. This done, whatsoever is to be tried is put to it, and the fire continued.

Here it is to be observed, that for the assays made with any of these two fluxes on mineral bodies, no larger pieces must be taken than that altogether they may keep a globular form upon the charcoal; because it may then be better distinguished in what manner the flux acts upon the matter during the experiment. If this be not observed, the flux, communicating itself with every point of the surface of the mineral body, spreads all over it, and keeps the form of this last, which commonly is flat, and by that means hinders the operator observing all the phenomena which may happen. Besides, the flux being in too small a quantity in proportion to the body to be tried, will be too weak to act with all its force upon it. The best proportion therefore is about a third part of the mineral body to the flux; and as the quantity of the flux above mentioned makes a globe of a due size in regard to the greatest heat that it is possible to procure in these experiments, so the size of the mineral body must be a third part less here than when it is to be tried in the fire by itself.

The *sal soda*, as has been already observed, is not of much use in these experiments; nor has it any particular qualities in preference to the two last mentioned salts, except that it dissolves the zeolites easier than they do.

The microcosmic salt shows almost the same effects in the fire as the borax, only differing from it in a very few circumstances; of which one of the principal is, that, when melted with manganese, it becomes of a crimson hue, instead of a jacinth colour, which borax takes. This salt is, however, from its scarcity, still very little in use, borax alone being that which is commonly employed. Whenever a mineral body is melted with any of these two last mentioned salts, in the manner already described, it is easily seen, whether it quickly dissolves; in which case an effervescence arises, that lasts till the whole be dissolved: Whether the solution be slowly performed; in which case few and small bubbles only rise from the matter: or, whether it can be dissolved at all; because, if not, it is observed only to turn round in the flux, without the least bubble, and the edges look as sharp as they were before.

In order farther to illustrate what has been said about these experiments, we shall give a few examples of the effects of borax upon the mineral bodies.—The *calca-*

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reous substances, and all those stones which contain any thing of lime in their composition, dissolve readily and with effervescence in the borax. The effervescence is the more violent the greater the portion of lime contained in the stone. This cause, however, is not the only one in the gypsum, because both the constituents of this do readily mix with the borax, and therefore a greater effervescence arises in melting gypsum with the borax than lime alone.—The *silices* do not dissolve; some few excepted which contain a quantity of iron.—The *argillaceæ*, when pure, are not acted upon by the borax: but when they are mixed with some heterogeneous bodies, they are dissolved, though very slowly; such are, for instance, the stone marrow, the common clay, &c.

The *granates*, *zeolites*, and *trapp*, dissolve but slowly. The *fluors*, *asbestos*, and *micaceæ*, dissolve for the most part very easily; and so forth.—Some of these bodies melt to a colourless transparent glass with the borax; for instance, the calcareous substances when pure, the fluors, some of the zeolites, &c. Others tinge the borax with a green transparent colour, viz. the granates, trapp, some of the argillaceæ, and some of the micaceæ and asbestos. This green has its origin partly from a small portion of iron which the granates particularly contain, and partly from phlogiston.

Borax can only dissolve a certain quantity of the mineral body proportional to its own. Of the calcareous kind it dissolves a vast quantity; but turns at last, when too much has been added, from a clear transparent to a white opaque slag. When the quantity of the calcareous matter exceeds but little in proportion, the glass looks very clear as long as it remains hot: but as soon as it begins to cool, a white half opaque cloud is seen to arise from the bottom, which spreads over the third, half, or more of the glass globe, in proportion to the quantity of calcareous matter; but the glass or slag is nevertheless shining, and of a glassy texture when broken. If more of this matter be added, the cloud rises quicker and is more opaque, and so by degrees till the slag becomes quite milk white. It is then no more of a shining, but rather dry appearance, on the surface; is very brittle, and of a grained texture when broken.

SECT. II. Of Experiments upon Metals and Ores.

WHAT has been hitherto said relates only to the *stones and earths*: We shall now proceed to describe the manner of examining *metals and ores*. An exact knowledge and nicety of procedure are so much the more necessary here, as the metals are often so disguised in their ores, as to be very difficultly known by their external appearance, and liable sometimes to be mistaken the one for the other: Some of the cobalt ores, for instance, resemble much the *pyrites arsenialis*, there are also some iron and lead ores, which are easily like one another, &c.

As the ores generally consist of metals mineralized with sulphur or arsenic, or sometimes both together, they ought first to be exposed to the fire by themselves, in order not only to determine with which of these they are mineralized, but also to set them free from those volatile mineralizing bodies: This serves instead of calcination, by which they are prepared for further assays.

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Here it must be repeated, that whenever any metal or fusible ore is to be tried, a little concavity must be made in that place of the charcoal where the matter is to be put; because, as soon as it is melted, it forms itself into a globular figure, and might then roll from the charcoal, if its surface was plain, but when borax is put to it, this inconvenience is not so much to be feared.

Whenever an ore is to be tried, a small bit being broke off for the purpose, it is laid upon the charcoal, and the flame blown on it slowly. Then the sulphur or arsenic begins to part from it in form of smoke: these are easily distinguished from one another by their smell; that of sulphur being sufficiently known, and the arsenic smelling like garlic. The flame ought to be blown very gently as long as any smoke is seen to part from the ore; but after that, the heat must be augmented by degrees, in order to make the calcination as perfect as possible. If the heat be applied very strongly from the beginning upon an ore that contains much sulphur or arsenic, the ore will presently melt, and yet lose very little of its mineralizing bodies, by that means rendering the calcination very imperfect. It is, however, impossible to calcine the ores in this manner to the utmost perfection, which is easily seen in the following instance, *viz.* in melting down a calcined potter's ore with borax, it will be found to bubble upon the coal, which depends on the sulphur when is still left, the vitriolic acid of this uniting with the borax, and causing this motion. However, lead in its metallic form, melted in this manner, bubbles upon the charcoal, if any sulphur remains in it. But as the lead, as well as some of the other metals, may rise bubbles upon the charcoal, although they are quite free from the sulphur, only by the flames being forced too violently on it, these phenomena ought not to be confounded with each other.

The ores being thus calcined, the metals contained in them may be discovered, either by being melted alone or with fluxes; when they show themselves either in their pure metallic state, or by tinging the slag with a colour peculiar to each of them. In these experiments it is not to be expected that the quantity of metal contained in the ore should be exactly determined, this must be done in larger laboratories. This cannot, however, be looked upon as any defect, since it is sufficient for a mineralogist only to find out what sort of metal is contained in the ore. There is another circumstance, which is a more real defect in the mineral laboratories, which is, that some ores are not at all capable of being tried by so small an apparatus; for instance, the gold ore called *pyrites aureus*, which consists of gold, iron, and sulphur. The greatest quantity of gold which this ore contains is about one ounce, or one ounce and a half, out of 100 pounds of the ore, the rest being iron and sulphur; and as only a very small bit is allowed for these experiments, the gold contained therein can hardly be discerned by the eye, even if it could be extracted; but it goes along with the iron in the slag, this last metal being in so large a quantity in proportion to the other, and both of them having an attraction for each other.

The blendes and black jacks, which are mineral zinc ores, containing zinc, sulphur, and iron, cannot be tried this way, because they cannot be perfectly

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calcined, and besides the zinc flies off when the iron scorifies. Neither can those blendes, which contain silver or gold mineralized with them, be tried in this manner, which is particularly owing to the imperfect calcination. Nor are the quicksilver ores fit for these experiments; the volatility of that semimetal making it impossible to bring it out of the poorer sort of ores; and the rich ores, which sweat out the quicksilver when kept close in the hand, not wanting any of these assays, &c. Those ores ought to be assayed in larger quantities, and even with such other methods as cannot be applied upon a piece of charcoal.

Some of the rich silver ores are easily tried: for instance, *minera argenti vitrea*, commonly called *silver-glass*, which consists only of silver and sulphur. When this ore is exposed to the flame, it melts instantly, and the sulphur goes away in fume, leaving the silver pure upon the charcoal in a globular form. If this silver should happen to be of a dirty appearance, which often is the case, then it must be melted anew with a very little borax; and after it has been kept in fusion for a minute or two, so as to be perfectly melted and red-hot, the proof is suffered to cool; it may then be taken off the coal; and being laid upon the steel plate †, the silver is separated from the slag by one or † See the two strokes of the hammer †. Here the use of the article two strokes of the hammer †. Here the use of the article brass ring † is manifest; for this ought first to be placed upon the plate, to hinder the proof from flying off by the violence of the stroke, which otherwise would happen. The silver is then found enclosed in the slag of a globular form, and quite shining, as if it was polished. When a large quantity of silver is contained in a lead ore, *viz.* in a potter's ore, it can likewise be discovered through the use of the blow-pipe, of which more will be mentioned hereafter.

Tin may be melted out of the pure tin ores in its metallic state. Some of these ores melt very easily, and yield their metal in quantity, if only exposed to the fire by themselves: but others are more refractory; and as these melt very slowly, the tin, which sweats out in form of very small globules, is instantly burnt to ashes before these globules have time to unite in order to compose a larger globe, which might be seen by the eye, and not so soon destroyed by the fire; it is therefore necessary to add a little borax to these from the beginning, and then to blow the flame violently at the proof. The borax does here preserve the metal from being too soon calcined, and even contributes to the readier collecting of the small metallic particles, which soon are seen to form themselves into a globule of metallic tin at the bottom of the whole mass, nearest to the charcoal. As soon as so much of the metallic tin is produced as is sufficient to convince the operator of its presence, the fire ought to be discontinued, though the whole of the ore be not yet melted; because the whole of this kind of ore can be seldom or never reduced into metal by means of these experiments, a great proportion being always calcined; and if the fire is continued too long, perhaps even the metal already reduced may likewise be burnt to ashes; for the tin is very soon deprived of its metallic state by the fire.

Most part of the lead ores may be reduced to a metallic state upon the charcoal. The *minera plumbi califormes*, which are pure, are easily melted into lead; but

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but such of them as are mixed with an *ochra ferri*, or any kind of earth, as clay, lime, &c. yield very little of lead, and even nothing at all, if the heterogenea are combined in any large quantity: this happens even with the *minera plumbi calciformis arsenico mixta*. These therefore are not to be tried but in larger laboratories. However, every mineral body suspected to contain any metallic substance may be tried by the blow-pipe, so as to give sufficient proofs whether it contain any or not, by its effects being different from those of the stones or earths, &c.

The *minera plumbi mineralisata* leave the lead in a metallic form, if not too large a quantity of iron is mixed with it. For example, when a tessellated or steel-grained lead ore is exposed to the flame, its sulphur, and even the arsenic if there be any, begins to fume, and the ore itself immediately to melt into a globular form; the rest of the sulphur continues then to fly off, if the flame be blown slowly upon the mass; but, on the contrary, very little of the sulphur will go off, if the flame be forced violently on it: in this case, it rather happens that the lead itself crackles and dissipates, throwing about very minute metallic particles. The sulphur being driven out as much as possible, which is known by finding no sulphureous vapour in smelling at the proof, the whole is suffered to cool, and then a globule of metallic lead will be left upon the coal. If any iron is contained in the lead ore, the lead, which is melted out of it, is not of a metallic shining, but rather of a black and uneven surface: a little borax must in this case be melted with it, and as soon as no bubble is seen to rise any longer from the metal into the borax, the fire must be discontinued: when the mass is grown cold, the iron will be found scorified with the borax, and the lead left pure and of a shining colour.

Borax does not scorify the lead in these small experiments when it is pure: if the flame is forced with a violence on it, a bubbling will ensue, resembling that which is observed when borax dissolves a body melted with it; but when the fire ceases, the slag will be perfectly clear and transparent, and a quantity of very minute particles of lead will be seen spread about the borax, which have been torn off from the mass during the bubbling.

If such a lead ore is rich in silver, this last metal may likewise be discovered by this experiment; because as the lead is volatile, it may be forced off, and the silver remain. To effect this, the lead, which is melted out of the ore, must be kept in constant fusion with a slow heat, that it may be consumed. This end will be sooner obtained, and the lead part quicker, if during the fusion the wind through the blow-pipe be directed immediately, though not forcibly, upon the melted mass itself, until it begin to cool; at which time the fire must be directed on it again. The lead, which is already in a volatilizing state, will by this artifice be driven out in form of a subtle smoke; and by thus continuing he turns to melt the mass, and then to blow off the lead, as has been said, until no smoke is any longer perceived, the silver will at last be obtained pure. The same observation holds good here also, which was made about the gold, that, as none but very little bits of ores can be employed in these experiments, it will be difficult to extract the silver

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out of a poor ore; for some part of it will fly off with the lead, and what might be left is too small to be discerned by the eye. The silver, which by this means is obtained, is easily distinguished from lead by the following external marks, viz. that it must be red hot before it can be melted: it cools sooner than lead: it has a silver colour; that is to say, brighter and whiter than lead, and is harder under the hammer.

The *minera cupri calciformis* (at least some of them), when not mixed with too much stone or earth, are easily reduced to copper with any flux; if the copper is found not to have its natural bright colour, it must be melted with a little borax, which purifies it. Some of these ores do not at all discover their metal if not immediately melted with borax; the heterogenea contained in them hindering the fusion before these are scorified by the flux.

The gray copper ores, which only consist of copper and sulphur, are tried almost in the same manner as above mentioned. Being exposed to the flame by themselves, they will be found instantly to melt, and part of their sulphur to go off. The copper may afterwards be obtained in two ways: the one, by keeping the proof in fusion for about a minute, and afterwards suffering it to cool; when it will be found to have a dark and uneven appearance externally, but which after being broken discovers the metallic copper of a globular form in its centre, surrounded with a regulus, which still contains some sulphur and a portion of the metal: the other, by being melted with borax, which last way sometimes makes the metal appear sooner.

The *minera cupri pyritacea*, containing copper, sulphur, and iron, may be tried with the blow-pipe if they are not too poor. In these experiments the ore ought to be calcined, and after that the iron scorified. For this purpose a bit of the ore must be exposed to a slow flame, that as much of the sulphur as possible may part from it before it is melted, because the ore commonly melts very soon, and then the sulphur is more difficultly driven off. After being melted, it must be kept in fusion with a strong fire for about a minute, that a great part of the iron may be calcined; and after that, some borax must be added, which scorifies the iron, and turns with it to a black slag. If the ore is very rich, metallic copper will be hid in the slag after the scorification. If the ore be of a moderate richness, the copper will still retain a little sulphur, and sometimes iron: the product will therefore be brittle, and must with great caution be separated from the slag, that it may not break into pieces; and if this product is afterwards treated in the same manner as before said, in speaking of the gray copper ores, the metal will soon be produced. But if the ore is poor, the product after the first scorification must be brought into fusion, and afterwards melted with some fresh borax, in order to calcine and scorify the remaining portion of iron; after which it may be treated as mentioned in the preceding paragraph. The copper will in this last case be found in a very small globule.

The copper is not very easily scorified with this apparatus, when it is melted together with borax, unless it has first been exposed to the fire by itself for a while in order to be calcined. When only a little of this metal is dissolved, it instantly tinges the slag of a reddish

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If metallic copper is melted with borax by a slow fire, and only for a very little time, the glass or slag becomes of a fine transparent blue or violet colour, inclining more or less to the green: but this colour is not properly owing to the copper, but it may rather be to its phlogiston; because the same colour is to be had in the same manner from iron; and these glasses, which are coloured with either of those two metals, soon lose their colour if exposed to a strong fire, in which they become quite clear and colourless. Besides, if this glass, tinged blue with the copper, is again melted with more of this metal, it becomes of a good green colour, which for a long time keeps unchanged in the fire.

The iron ores, when pure, can never be melted *per se*, by the means of the blow-pipe alone; nor do they yield then metal when melted with fluxes; because they require too strong a heat to be brought into fusion; and as both the ore and the metal itself very soon lose their phlogiston in the fire, and cannot be supplied with a sufficient quantity from the charcoal, so likewise they are very soon calcined in the fire. This easy calcination is also the reason why the fluxes, for instance borax, readily scorify this ore, and even the metal itself. The iron loses its phlogiston in the fire sooner than the copper, and is therefore more easily scorified.

The iron is, however, discovered without much difficulty, although it were mixed but in a very small quantity with heterogeneous bodies. The ore, or those bodies which contain any large quantity of the metal, are all attracted by the loadstone, some without any previous calcination, and others without having been roasted. When a clay is mixed with a little iron, it commonly melts by itself in the fire; but if this metal is contained in a limestone, it does not promote the fusion, but gives the stone a dark and sometimes a deep black colour, which always is the character of iron. A *minera ferri calciformis pura crystallifera*, is commonly of a red colour: This being exposed to the flame, becomes quite black; and is then readily attracted by the loadstone, which it was not before. Besides these signs, the iron discovers itself, by tinging the slag of a green transparent colour, inclined to brown, when only a little of the metal is scorified; but as soon as any large quantity thereof is dissolved in the slag, this becomes first a blackish brown, and afterwards quite black and opaque.

Bismuth is known by its communicating a yellowish brown colour to borax; and arsenic by its volatility and garlick smell. Antimony, both in form of regulus and ore, is wholly volatile in the fire when it is not mixed with any other metal except arsenic; and is known by its particular smell, easier to be distinguished when once known than described. When the ore of antimony is melted upon the charcoal, it bubbles constantly during its volatilizing.

Zinc ores are not easily tried upon the coal; but

On Metals and Ores the regulus of zinc exposed to the fire upon the charcoal burns with a beautiful blue flame, and forms itself almost instantly into white flowers, which are the common flowers of zinc.

Cobalt is particularly remarkable for giving to the glass a blue colour, which is the zaffre or smalt. To produce this, a piece of cobalt ore must be calcined in the fire, and afterwards melted with borax. As soon as the glass, during the fusion, from being clear, seems to grow opaque, it is a sign that it is already tinged a little; the fire is then to be discontinued, and the operator must take hold, with the nippers, of a little of the glass, whilst yet hot, and draw it out slowly in the beginning, but afterwards very quick, before it cools, whereby a thread of the coloured glass is procured, more or less thick, wherein the colour may easier be seen than in a globular form. This thread melts easily, if only put in the flame of the candle without the help of the blow-pipe.—If this glass be melted again with more of the cobalt, and kept in fusion for a while, the colour becomes very deep; and thus the colour may be altered at pleasure.

When the cobalt ore is pure, or at least contains but little iron, a cobalt regulus is almost instantly produced in the borax during the fusion: but when it is mixed with a quantity of iron, this last metal ought first to be separated, which is easily performed since it scorifies sooner than the cobalt; therefore, as long as the slag retains any brown or black colour, it must be separated, and melted again with fresh borax until it shows the blue colour.

Nickel is very seldom to be had; and as its ores are seldom free from mixtures of other metals, it is very difficultly tried with the blow-pipe. However, when this semimetal is mixed with iron and cobalt, it is easily freed from these heterogeneous metals, and reduced to a pure nickel regulus by means of scorification with borax, because both the iron and cobalt sooner scorify than the nickel. The regulus of nickel itself is of a green colour when calcined: it requires a pretty strong fire before it melts, and tinges the borax with a hyacinth colour. Manganese gives the same colour to borax; but its other qualities are quite different, so as not to be confounded with the nickel.

By means of the foregoing explanations, and the given under the article *Blow-pipe*, any gentleman, who is a lover of this science, will be able, in an easy manner, to amuse himself in discovering the properties of those works of nature, with which the mineral kingdom furnishes us; or more usefully to employ himself by finding out what sorts of stones, earths, ores, &c. there are on his estate, and to what economical purposes they may be employed. The scientific mineralist may, by examining into the properties and effects of the mineral bodies, discover the natural relation these bodies stand in to each other, and thereby furnish himself with materials for establishing a mineral system, founded on such principles as Nature herself has laid down in them; and this in his own study, without being forced to have recourse to great laboratories, crucibles, furnaces, &c. which is attended with much trouble, and is the reason why so few can have an opportunity of gratifying their desire of knowledge in this

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this part of natural history. Farther improvements of this apparatus may still be made by those who choose to bestow their attention upon it.

A great number of fluxes might, perhaps, be found out, whose effects might be different from those already in use, whereby more distinct characters of those mineral bodies might be discovered, which now either show ambiguous ones, or which it is almost impossible to try exactly with the blow-pipe. Instead of the *sal soda*, some other salt might be discovered better adapted to these experiments. But

it is very necessary not to make use of any other fluxes on the charcoal than such as have no attraction to it. If they, at the same time, be clear and transparent, when melted, as the borax and the *sal fusibile marmosum*, it is still better: however, the transparency and opacity are of no great consequence, if a substance be essayed only in order to discover its fusibility, without any attention to its colour; in which case, some metallic slag, perhaps, might be useful.

When such ores are to be reduced whose metals are easily calcined, as tin, zinc, &c. it might be of service to add some phlogistic body, such as hard resin, since the charcoal cannot afford enough of it in the open fire of these assays. The manner of melting the volatile metals out of their ores *per descensum* might also, perhaps, be imitated: for instance, a hole might be made in the charcoal, with a cone and very narrow at the bottom; a little piece of the ore being then laid at the upper end of the hole, and covered with some very small pieces of charcoal, the flame must be directed on the top: the metal might, perhaps, by this method, run into the hole below, concealed from the violence of the fire, particularly if the ore is very fusible, &c.

The use of the apparatus above referred to, and which may be called a *pocket laboratory* (as the whole admits of being easily packed into a small case), is chiefly calculated for a travelling mineralist. But a person who always resides at one and the same place, may by some alteration make it more commodious to himself, and avoid the trouble of blowing with the blow-pipe.

For this purpose he may have the blow-pipe fixed through a hole in a table, and fixed underneath a small pair of bellows with double bottoms, such as some of the glass-blowers use, and then nothing more is required than to move the bellows with the hand during the experiment; but in this case a lamp may be used instead of a candle. This method would be attended with a still greater advantage, if there were many such parts as c, fig. 13. the openings of which were of different dimensions: those parts might by means of a screw be fastened to the main body of the blow-pipe, and taken away at pleasure. The advantage of having these nozzles of different capacities at their ends, would be that of exciting a stronger or weaker heat as occasion might require. It would only be necessary to observe, that in proportion as the opening or nozzle of the pipe is enlarged, the quantity of the flame must be augmented by a thicker wick in the lamp, and the force of blowing increased by means of weights laid on the bellows; a much intenser heat would thus be produced by a pipe of a considerable opening at the end, by which the expe-

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periments must undoubtedly be carried farther than by the common blow-pipe.

A traveller, who has seldom an opportunity of carrying many things along with him, may very well be contented with this laboratory and its apparatus, which are sufficient for most part of such experiments as can be made on a journey. There are, however, other things very useful to have at hand on a journey, which ought to make a separate part of a portable laboratory, if the manner of travelling does not oppose it: this consists of a little box including the different acids, and one or two matrasles, in order to try the mineral bodies in liquid menstrua if required.

These acids are, the acid of nitre, of vitriol, and of common salt. Most of the stones and earths are attacked, at least in some degree, by the acid; but the calcareous are the easiest of all to be dissolved by them, which is accounted for by their calcareous properties. The acid of nitre is that which is most used in these experiments; it dissolves the limestone, when pure, perfectly, with a violent effervescence, and the solution becomes clear: when the limestone enters into some other body, it is nevertheless discovered by this acid, through a greater or less effervescence in proportion to the quantity of the calcareous particles, unless there are so few as to be almost concealed from the acid by the heterogeneous ones. In this manner a calcareous body, which sometimes nearly resembles a siliceous or argillaceous one, may be known from these latter, without the help of the blow-pipe, only by pouring one or two drops of this acid upon the subject; which is very convenient when there is no opportunity nor time of using this instrument.

The gypsa, which consist of lime and the vitriolic acid, are not in the least attacked by the acid of nitre, if they contain a sufficient quantity of their own acid; because the vitriolic acid has a stronger attraction to the lime than the acid of nitre. But if the calcareous substance is not perfectly saturated with the acid of vitriol, then an effervescence arises with the acid of nitre, more or less in proportion to the want of the vitriolic acid. These circumstances are often very essential in distinguishing the *calcareæ* and *gypsa* from one another.

The acid of nitre is likewise necessary in trying the zeolites, of which some species have the singular effect to dissolve with effervescence in the above mentioned acid; and within a quarter of an hour, or even sometimes not until several hours after, to change the whole solution into a clear jelly, of so firm a consistence, that the glass wherein it is contained may be reversed without its falling out.

If any mineral body is tried in this menstruum, and only a small quantity is suspected to be dissolved, though it was impossible to distinguish it with the eye during the solution, it can be easily discovered by adding to it *ad futuritatem* a clear solution of the alkali, when the dissolved part will be precipitated, and fall to the bottom. For this purpose the *sal soda* may be very useful.

The acid of nitre will suffice for making experiments upon stones and earths; but if the experiments are to be extended to the metals, the other two acids are also necessary.

Another instrument is likewise necessary to a complete

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complete Pocket Laboratory, viz. a washing trough (fig. 21.), in which the mineral bodies, and particularly the ores, may be separated from each other, and from the adherent rock, by means of water. This trough is very common in laboratories, and is used of different sizes; but here only one is required of a moderate size, such as 12 inches and a half long, three inches broad at the one end and one inch and a half at the other end, sloping down from the sides and the broad end to the bottom, where it is three quarters of an inch deep. It may, however, be made of much smaller dimensions. It is commonly made of wood, which ought to be chosen smooth, hard, and compact, wherein are no pores in which the minute grains of the pounded matter may conceal themselves. It is to be observed, that if any such matter is to be washed as is suspected to contain some native metal, such as silver or gold, a trough should be procured for this purpose of a very shallow slope; because the minute particles of the native metal have then more power to assemble together at the broad end, and separate from the other matter.

The management of this trough, or the manner of washing, consists in this: That when the matter is mixed with about three or four times its quantity of water in the trough, this is kept very loose between two fingers of the left hand, and some light strokes given on its broad end with the right, that it may move backwards and forwards; by which means the heaviest particles assemble at the broad and lower end, from which the lighter ones are to be separated by inclining the trough and pouring a little water on them. By repeating this process, all such particles as are of the same gravity may be collected together, and separated from those of different gravity, provided they were before equally pounded: though such as are of a clayey nature, are often very difficult to separate from the rest, which, however, is of no great consequence to a skilful and experienced washer. The washing process is very necessary, as there are often rich ores, and even native metals, found concealed in earths and sand in such minute particles as not to be discovered by any other means.

SECT. III. Description of an Improved Portable Laboratory for assaying Minerals.

THE chief pieces and implements of the portable laboratories are represented in Plate XCIX. a *Blow-Pipe*, and in Plate CCCXIII. annexed to the present article.

I. The first contains those belonging to the *Dry Laboratory*, so called on account of its containing whatever is required to try all kinds of fossils in the dry way by fire, without any of the humid menstrua. They are made to pack in a box of the size of an octavo book, lined with green velvet, and covered with black fish skin; the inside divided into different compartments, suited to the size, form, and number of the implements it is to contain. Of these the principal are described under *Blow-Pipe*. We must here, however, add the following remarks and alterations of that instrument by Mr Magellan.

Plate
CCCXIII

D and Q (fig. 12.) are the two pieces that form the blow-pipe, which is here represented entire. This very useful instrument has been considerably improved

of late in England. The mouth-piece *aa* is made of ivory, to avoid the disagreeable sensation of having a piece of metal a long time between the teeth and lips, which, if not of silver or gold, may be very noxious to the operator; a circumstance that has been hardly noticed before.

1. If the mouth-piece *aa* be made of a round form, it cannot be held for any length of time between the teeth and lips, to blow through it, without straining the muscles of the mouth, which produces a painful sensation. It must, therefore, have such an external figure, as to adapt itself accurately to the lateral angles of the lips, having a flattish oval form externally, with two opposite corners to fit those internal angles of the mouth, when it is held between the lips, as may be seen in that represented in the figure.

2. The small globe *bb* is hollow, for receiving the moisture of the breath; and must be composed of two hemispheres, exactly screwing into one another in *bb*; the male screw is to be in the lower part, and soldered on the crooked part Q of the tube Q D, at such a distance, that the inside end of the crooked tube be even with the edge of the hemisphere, as represented by the pointed lines in the figure. But the upper hemisphere is to be soldered at the end of the straight tube D. By these means, the moisture arising from the breath falls into the hollow of the lower hemisphere, where it is collected round the upper inside end of the crooked part Q of the blow-pipe, without being apt to fall into it.

3. The small nozzles, or hollow conical tubes, advised by Messrs Engestrom, Bergman, and others, are wrong in the principle; because the wind that passes from the mouth through such long cones loses its velocity by the lateral friction, as happens in hydraulic spouts; which, when formed in this manner, do never throw the fluid so far as when the fluid passes through a hole of the same diameter, made in a thin plate of a little metallic cap that screws at the end of the large pipe. It is on this account that the little cap *c* is employed, having a small hole in the thin plate, which serves as a cover to it; and there are several of these little caps, with holes of smaller and larger sizes, to be changed and applied whenever a flame is required to be more or less strong.

4. Another convenience of these little caps is, that even in case any moisture should escape falling into the hemisphere *bb*, and pass along with the wind through the crooked pipe Q, it never can arrive at nor obstruct the little hole of the cap *c*, there being room enough under the hole in the slide, where this moisture must be stopped till it is cleaned and wiped out.

The stream of air that is impelled by the blow-pipe (as seen in fig. 3.) upon the flame, must be constant and even, and must last as long as the experiment continues to require it. This labour will fatigue the lungs, unless an equable and uninterrupted inspiration can at the same time be continued. To succeed in this operation without inconvenience, some labour and practice are necessary, as already explained under the detached article.

Every assay ought always to begin by the exterior flame, which must be first directed upon the mass under examination; and, when its efficacy is well known, then the interior blue flame is to be employed.

After

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After the ore is roasted, it is to be rounded up on the steel plate by the hammer; the particles being prevented from being dissipated by the ring H (fig. 9. Plate XCIX.), within which the pieces to be broken are to be put.

Among the apparatus, beside the particulars already mentioned, three phials are necessary, containing the required fluxes, viz. the *borax*, the *sal soda*, and *ful fusibile microscopium*. Other useful particulars are, A small link of hard steel, to try the hardness or softness of mineral substances, and also to strike fire for lighting the candle when required: A piece of black flint, to serve as a touchstone; (for being rubbed with any metal, if it be gold the marks will not be corroded by aquafortis); and also to strike fire when necessary with the link of steel; an artificial loadstone, properly armed with iron, for the better preservation of its attractive power; it serves to discover the ferrugineous particles of any ore after it has been roasted and powdered): A triple magnifier, which, differently combined, produces seven magnifying powers, the better to distinguish the structure and metallic parts of ores, and the minute particles of native gold, whenever they contain that metal: A file, to try the hardness of stones and crystals, &c.: Some pieces of dry agaric or tinder, and small bits or splinters of wood tipped with brimstone, to serve as matches for lighting the candle; and various other little articles of use in these experiments.

II. For performing experiments in the *Humid Way*, the chief additional articles (and which must be kept in a separate case) consist of a collection of phials, containing the principal acids, tests, precipitants, and re-agents, both for examining mineral bodies by the humid way, and for analyzing the various kinds of mineral waters. Those with acids and corrosive solutions have not only ground stopples, but also an external cap to each, ground over the stopple, and secured downward by a bit of wax between both, in order to confine the corrosive and volatile fluids within. But those which contain mild fluid liquors have not such external caps; and those with dry inoffensive substances are only stopped with cork. Besides these phials, there are two smaller cylindrical ones, which serve to exhibit the changes of colour produced by some of the re-agents in those analytical assays. There are also two or three small matrasces to hold the substances with their solvents over the fire; a small glass funnel for pouring the fluids; a small porcelain mortar with its pestle; one or two crucibles of the same substance; a small wooden trough to wash the ground ores; some glass sticks to stir up the fluid mixtures; and, finally, pieces of paper tinged red, yellow, and blue, by the tinctures of Fernambuc wood (commonly called Brasil wood), turmeric, and litmus, thickened with a little starch.

The following list contains the names of the various fluid tests and re-agents that are necessary for these assays. But the whole number being too large to be all contained in a portable case, every one may give the preference to those he likes best.

1. Concentrated vitriolic acid, whose specific gravity may be expressed in the outside.
2. Nitrous acid, purified by the nitrous solution of silver.

3. Concentrated Marine acid with its specific gravity.
4. Marine acid dephlogisticated.
5. Aqua regia for gold, viz. 2 nit. and 1 marine.
6. Aqua regia for platina, viz. half marine and half nitrous acid.
7. Nitrous solution of silver.
8. Nitrous solution of mercury, made in the cold.
9. Muriatic solution of barytes.
10. Nitrous solution of lime.
11. Muriatic solution of lime.
12. Mercury in its metallic state.
13. Corrosive sublimate of mercury.
14. White arsenic.
15. Nitrous solution of silver.
16. Nitrous solution of copper.
17. Acid of sugar.
18. Liquor probatorius vini.
19. Hepar sulphuris.
20. Oil of tartar *per deliquium*.
21. Salt of tartar.
22. Caustic vegetable alkali.
23. Pearl-ashes.
24. Soapmakers ley.
25. Common salt.
26. Vitriolated argilla (alum).
27. Vitriol of iron (copperas.)
28. Nitrous solution of silver.
29. Acetous solution of lead.
30. Acetous solution of barytes.
31. Phlogisticated alkali by the Prussian blue.
32. Lime water.
33. Lime water phlogisticated by the Prussian blue.
34. Caustic volatile alkali.
35. Mild volatile alkali (dry).
36. Rectified spirit (alcohol).
37. Æther.
38. Spirituous tincture of galls.

The following tests are very fit also for these assays, viz. 39. Spirituous solutions of soap; 40. Syrup of violets; 41. Tincture of litmus; 42. Tincture of Brasil wood; 43. Tincture of turmeric; 44. Oil of olives; 45. Oil of linseed; 46. Oil of turpentine; 47. Essential salt of wild sorrel; 48. Hepar sulphuris; 49. Sugar of lead; 50. Solution of alum.

The method of applying the above tests of acids and re-agents may be seen in Bergman's treatises of the Analysis of Waters and of assaying by the Humid Way; in Kirwan's Elements of Mineralogy; in the Elements of Chemistry of Dijon; in the Memoirs of the same Academy; in Fourcroy's Lectures of Chemistry, &c.

III. The *Lamp-furnace Laboratory*, for experiments both by the *humid* and the *dry* way, is a very curious and useful, though small apparatus. It is an improvement of that which was contrived by M. de Moivreau, in consequence of the information he received from his friend the president de Virly, who saw at Upsal how advantageously the late eminent Professor Bergman availed himself of this convenience for many analytical processes in miniature, by the use of very small glass vessels about one inch diameter, and other implements of proportional size, for performing various chemical operations. (See the Dijon Memoirs for 1783, Part I. p. 171.)

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There can be no doubt but that whenever these processes are properly conducted, though in miniature, the lamp-furnace will prove amply sufficient to perform in a few minutes, and with very little expence; the various solutions, digestions, and distillations, which otherwise would require large vessels, stills, retorts, reverberatory furnaces, &c. to ascertain the component parts of natural bodies; though it is not always sufficient to ascertain their respective quantities. In this last case, operations must be performed in great laboratories, and on a large scale, at a considerable expence. But the substances are sometimes too valuable; as, for instance, when precious stones are examined, and of course the last way never can be attempted in such cases.

These small processes have likewise another advantage before noticed, which cannot be obtained in works at large. It consists in one's being able to observe the gradual progress of each operation; of easily retarding or urging it, as it may require, and of ascertaining at pleasure each step of every experiment, together with the phenomena attending the same.

Plate
CCCXIII.

The lamp furnace is mounted in a small parallelogram of mahogany, about six inches long and four wide, marked fig. 5. This is kept steady over the edge of a common table, by means of the metallic clamp *acw*, which is fastened by the screw *v*. The pillar *rs* is screwed in a vertical position on the plate *s*, being about ten inches high; the other is screwed to the opposite corner, marked *pk*, and is only 7½ inches long; both are composed of two halves, that screw at *tt*, to be easily packed up with all the implements in a case covered with black fish skin, and lined with green velvet, like the other laboratory already described.

The lamp *k*, fig. 3. is supported on the plate *f*, which has a ring *l* that runs in the column *pk*, and may be fixed by its screw *l* at the required height.—This lamp has three small pipes of different sizes, to receive as many wicks of different thickness, and to be filled with spirit of wine. By a similar method a piece of charcoal is mounted and supported by the pliers or little forceps screwed to the arm *ac*, fig. 1. which has all the motions requisite for being fixed by means of proper screws, at a proper distance from the flame of the wick *b*. The blow-pipe, fig. 4. is by a similar mechanism, mounted on the smaller column *pq*, at such a distance as to blow the flame *h* to the piece of ore *m*, which is upon the charcoal *g*.

Every thing being disposed in this manner, the operator blows through the mouth-piece of the blow-pipe, fig. 4. and remains with his hands free to make the changes and alterations he may think proper.—

[*N. B.* The large round cavity *e* in the middle of the parallelogram, fig. 5. is to receive the lamp *k*, fig. 3. when all the implements are packed up in their case of black fish-skin; and the cover of the lamp is represented by fig. 12.]

But if the operator has the double bellows, fig. 14. and 15. he fixes them, at a due distance, to the same table by the brass clamp *y*. He then unscrews the blow pipe at *zz*; joins the mouth *m* of the flexible tube to the hemisphere *ss* passing each orifice, thro' the leather tube fig. 11. and tying both ends with a waxed thin pack thread. If he works with his foot

on the pedal, the string of which is seen hanging from the end of the bellows, fig. 15. (and is always up, on account of the weight *e*), then the air is absorbed by the bellows fig. 15. from whence it is propelled by the motion of the foot on the pedal to the bellows, fig. 14. whose constant weight *r* drives it out through the flexible pipe, fig. 10. it of course enters the curved part *zz* of the blow-pipe, and drives the flame on the piece *m* of the ore, that is to be examined upon the charcoal.

[*N. B.* 1. This double bellows is packed up by itself in a mahogany case, about 9 inches long, 6½ wide, and about 3½ deep, outside measure. 2. The last blowing bellows, fig. 14. has an inside valve, which opens when the upper surface of it is at its greatest height; in order to let the superfluous air escape out, as it would otherwise issue with great velocity out of the tube, fig. 11. and spoil the operation.]

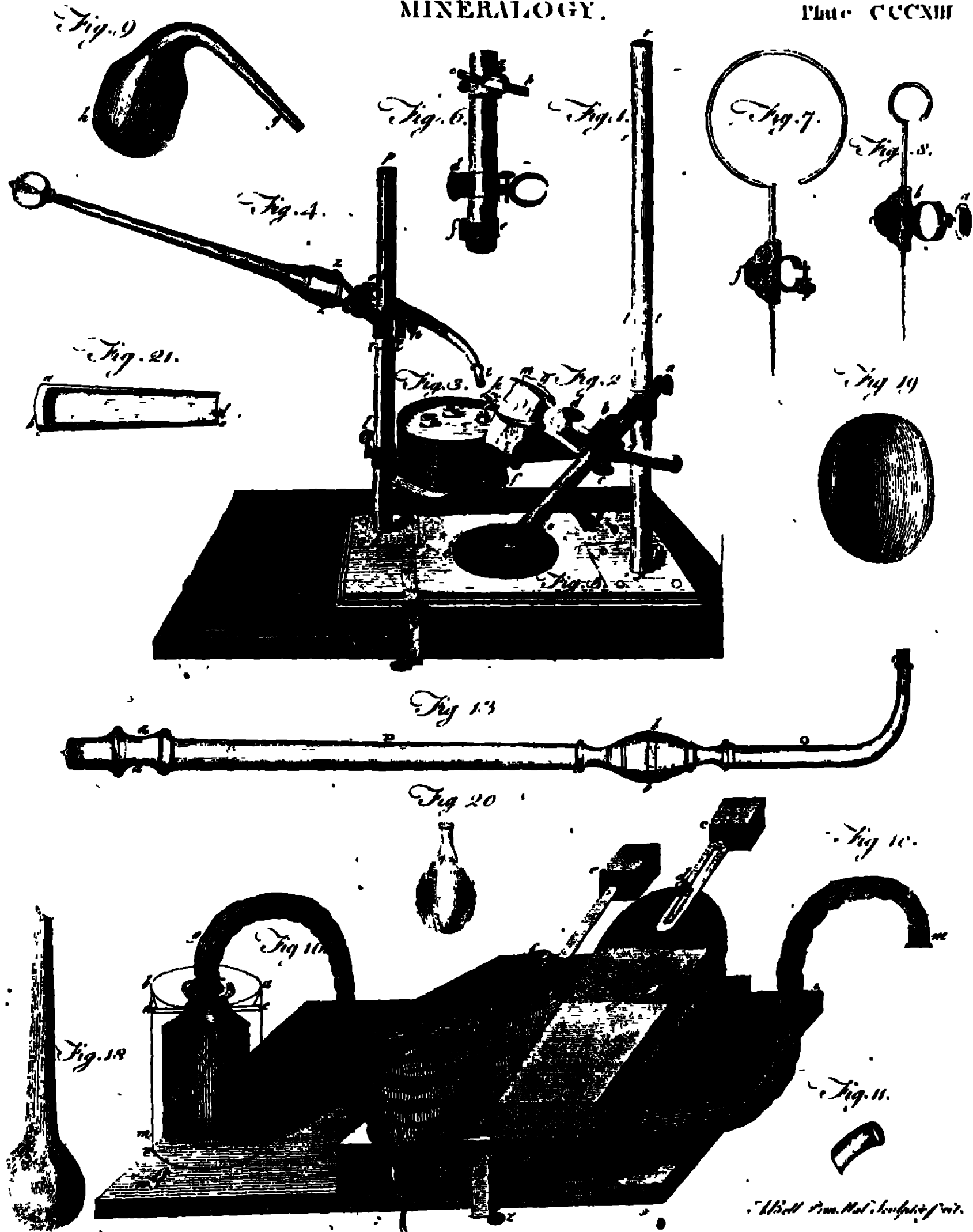
If the operator chooses to apply the vital or dephlogisticated air in his process, let him fill the glass jar *b*, fig. 17. with this air; and put it within the tub marked by *abze*, filled with water, fastening the neck of the jar within by a cross board *ed*, which has a hole in it for that purpose; then introducing the two ends of the flexible hollow tube, fig. 16. both to the mouth of the jar and to the hole of the bellows fig. 15. he opens the hole *m* of the jar, that was stopped with the stopple *n*; the column of the water passes in through *m*, and forces up the vital air, which enters the bellows, and of course, by the alternate motion of the pedal, passes through the end of the blow-pipe, to urge the flame upon the piece of ore *m*, fig. 2. on the charcoal *g*. But the dephlogisticated air may be also received at the same time that it is produced, by tying the pipe, fig. 16. to the mouth of an earthen retort, or even of a glass retort well coated, according to the method of Mr Willis, described in the Transactions of the Society of Arts, Vol. V. p. 96. This last consists in dissolving two ounces of borax in a pint of boiling water, and adding to the solution as much slaked lime as is necessary to form a thin paste: this glass retort is to be covered all over with it, by means of a painter's brush, and then suffered to dry. It must then be covered with a thin paste made of linseed oil and slaked lime, except the neck that enters into the receiver. In two or three days it will dry of itself; and the retort will then bear the greatest fire without cracking. Two ounces of good nitre, being urged in the retort, by a good fire on a chafing dish, will afford about 700 or 800 ounce measures of dephlogisticated air.

To make any other kind of chemical assays, the forceps of fig. 2. which supports the charcoal, is taken off, by unscrewing the screw *b*; the blow-pipe is also taken off, by loosening the screw *n*; the hoop fig. 7. is put in its place, where the metallic basin of fig. 19. is put filled with sand: the piece of fig. 8. is set on the other pillar *rs*, fig. 1. to hold the matras, fig. 18. upright, or the receiver, fig. 20. &c.

In the same manner, the retort, fig. 9. may be put in the sand bath instead of the matras, with its receiver, fig. 20. which may be supported on a bit of cork or wood, hollowed to its figure, and held by the pliers, instead of the charcoal, fig. 2.

But if the operation is to be made in the naked fire,

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fire, the neck of the retort, fig. 9. being luted to the receiver, or balloon, fig. 20. may be hanged by a little chain with its ring over the flame, being suspended from the piece of fig. 7. or 8. screwed to either of the pillars as may be most convenient. Otherwise the receiver, fig. 20. may be supported by the round hoop of brass, fig. 8. or 7. screwed at a proper height to the pillar, fig. 1. tying round it some packthread to defend the glass from the contact with the metallic support.

The piece of fig. 6. may be screwed by its collar and screw *ef* to any of the pillars; carrying with it the retort and its receiver, at proper distances, higher or nearer to the lamp according as the flame is more or less violent.

It easily may be conceived, that these implements afford all sorts of conveniences for making any kind of small operations and assays in miniature, provided the operator pays a proper attention to the disposition requisite for each process or operation.

Every glass retort, receiver, matrass, bason, small funnels, &c. are made by the lamp workers, that blow beads, thermometers, and other small glass instruments.

It is directed that the lamp *k*, fig. 3. be filled with spirit of wine, because it gives no disagreeable smell, and does not produce any fuliginous and disagreeable crust on the vessels as oil does: moreover, the spirit gives a dry flame, without smoke, and stronger than oil; besides the spots and disagreeable consequences this last causes, if spilt, &c. M. de Morveau adds, that the expence of spirit is quite inconsiderable; and that he performed in eight or ten

minutes, with this apparatus, various dissolutions, evaporations, and other processes, which otherwise would have taken more than three hours, with the expence only of two or three halfpence for the spirit of wine, whilst the fuel of charcoal would have cost near ten or eleven pence.

But a very important circumstance is, as Morveau observes likewise, that many philosophers do not apply themselves to chemical operations, for want of opportunity of having a laboratory to perform them: it requiring a proper room, and suitable expences of many large furnaces, retorts, crucibles, and numerous other implements, &c. whilst these miniature laboratories may in great measure afford the same advantages; at least to that degree of satisfaction sufficient to ascertain the contents and products of any substance that is subjected to trial; for with this simple apparatus a man of some abilities may, without any embarrassment, in a very short time, and with little expence, perform such distillations as require a reverberatory furnace; all sorts of processes, digestions, and evaporations, which require a regular and heat: he may vary his experiments or trials, and multiply them to a great number of various performances, draw up his conclusions, and reason upon them, without loss of time, without the hinderance of long preparations to work at large. And even when such large works are to be performed, he may observe beforehand various phenomena of some substances, which being known in time, would otherwise impede the processes at large, or make them fail absolutely; and all this without the risk of a considerable loss, and without exposing himself to a great fire, &c.

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PART II. ARRANGEMENT (A) OF MINERAL BODIES (B).

THE bodies belonging to the mineral kingdom are divided into four different classes, viz.

1. *Earths* (c), or those substances which are not ductile, are mostly indissoluble in water or oil, and preserve their constitution in a strong heat.
2. *Salts*: these dissolve in water, and give it a taste; and when the quantity of water required to keep them in dissolution is evaporated, they congregate again into solid and angular bodies.
3. *Inflammables*, which can be dissolved in oils, but not in water, and are inflammable.
4. *Metals*, the heaviest of all bodies; some of which are malleable, and some can be decomposed.

Here, however, it must be observed, that these classes are unavoidably blended one with another; and therefore some exceptions must be allowed in every one of them: for instance, in the first class, the calcareous earth is in some measure dissoluble in water, and pipe clay with some others diminish somewhat in their bulk when kept for a long time in a calcining heat.

In the third class, the calx of arsenic has nearly the same properties as salts; and there is no possible definition of salt that can exclude the arsenic, though at the same time it is impossible to arrange it elsewhere than among the semimetals. In the fourth class it is to be observed, that the metals and semimetals, perfect or imperfect, have not the same qualities common to them all; because some of them may be calcined, or deprived of their phlogiston, in the same degree of fire in which others are not in the least changed, unless particular artifices or processes are made use of: some of them also may be made malleable, while others are by no means to be rendered so. That the convex surface metals take after being melted, is a quality not particularly belonging to them, because every thing that is perfectly fluid in the fire, and has no attraction to the vessel in which it is kept, or to any added matter, takes the same figure; as we find borax, *sal fusibile microcosmicum*, and others do, when melted upon a piece of charcoal: therefore, with regard to all that has

(A) According to the system of Cronstedt †, altered, augmented, and improved from the Observations of † Cronstedt's *Mineralogy*, 2d edition, in 2 vols.

(B) Of the different bodies enumerated in the following classification, full explanations are given under their respective names as they occur in the course of this Work. See also METALLURGY, and CHEMISTRY, by Magellan.

(C) By *earths*, the author (Mr Cronstedt) does not mean (strictly speaking) only earths, but includes under that title all the kinds of stones or fossils not inflammable, saline, or metallic.

Earth. has been said, it is hardly worth while to invent such definitions as shall include several species at once; we ought rather to be content with perfectly knowing them separately.

These bodies are here arranged according to their constituent parts, so far as hitherto discovered; and are divided into five orders. See the Article **EARTH**. **Calcareous Earths.**

CLASS I. EARTHS.

EARTHS, or those mineral bodies, not ductile, for the most part not dissoluble in water or oils, and which preserve their form under a strong heat.

Order I. CALCAROUS EARTHS (D).

The properties of these are as follow:

1. Friability and falling into a fine white powder after calcination.
2. Partial solution in water, with which they contract

(D) Calcareous earth is most commonly found in the form of limestone; hard, compact, and of various colours, under which general name may be comprehended all the different kinds of marbles. Near Bath in England is found a kind of gray stone, rather soft than hard. This contains calcareous earth in a mild state, and likewise some in a state of calcification. Hence, when newly dug out of the earth, it will dissolve sulphur, or make lime water without any calcination. By attraction of fixed air from the atmosphere, it soon hardens after it has been dug up.

Mr Williams * divides the limestones of Scotland into the following species:

1. Gray, whitish, and pure white, regularly stratified; of a granulated texture; and much used in the Highlands for building bridges. Some of it is composed of fine glittering spangles like the scales of fishes; and some is as pure white as the best refined sugar, which kind he thinks may be called *Parian marble*.
2. Coarse-looking gray mountain limestone, hard and strong, of a granulated texture, difficult to work, in some places rough and unequal, in others smooth and even. Sometimes regularly stratified, at other times appearing like one vast irregular bed or rock, of various thicknesses.
3. Ash-coloured mountain limestones, consisting of small grains of a fine smooth texture; when broken resembling flint. In the Highlands there are hills of this kind of stone, which our author informs us he has seen; some of which have regular strata, while others appear in one vast mass like a rock of granite.
4. Regularly-stratified limestone, found in the low countries, exhibiting a vast variety of colours; as black, blue, gray, brown, purple, red, and ash-coloured, with various mixtures, of all degrees of hardness and purity.
5. Limestone accompanying coal, and frequently the immediate roof of the vein. This likewise shows a great variety of colour, texture, and quality, some being so much adulterated with clay and other heterogeneous mixtures as to be good for nothing, while others are very pure and fine. These limestones are always found in regular strata. "They are found (says our author) as regular as the coals they accompany; and the coal strata are more regular in continuation upon the bearing, as far as the class of strata belonging to the coal reaches, than any other that I have investigated; and I look upon it, that this observation may be of use in practice."

*Nat. Hist.
of the
Mineral
Kingdom,
2 Vols*

For discovering limestone at some distance, Mr Williams gives the following directions:—"Let them keep the line of stretch, or bearing of the strata; and, in the coal country, they will be sure to discover it at nearly the same parallel distance from a seam of coal or other given stratum, as the place where it was last seen. But many of the mountain limestones are not much to be depended on. Though you may have a good and plentiful quarry in one place, yet, perhaps, half a mile, or half a quarter of a mile farther forward, you cannot discover it. It is dwindled away to nothing, and yet will appear again farther forward; which makes the mountain limestones uncertain to be discovered where you do not see them; as these rocks very frequently grow thicker or thinner, and sometimes squeeze out to nothing: and I comprehend under this denomination all the limestones not accompanying the coals and coal metals.—The limestones of the coal fields are often distinguishable by containing a great variety of shells, coral, and other marine bodies, which are found blended in the heart and composition of the stone."

6. The Scotch marbles are of great variety and beauty; and the parts of the kingdom most unfit for cultivation are found to abound most in them. Assint in Sutherland has a kind of white statuary marble, which Mr Williams says is the purest and best he ever saw. "I am persuaded (says he) there is none better, if any so good, in all Europe, and there is enough of it to serve all Britain; perfectly solid and pure, free of any blemishes, flaws, or stains, and blocks or slabs of any size may be cut out. but there is had access to it; nor would it be easily quarried, there being a little cover above it, of a soft, loose, whitish limestone. This marble accompanies a prodigious rock of gray limestone, of a granulated texture, appearing in regular strata at Assint; but it is one of those which vary in thickness as you advance along the bearing of the strata. The good white marble of Assint is only to be seen in the bed of the river, near a considerable house a mile or two south of the church; but I cannot remember the name of the particular place."

Near Blairgowrie in Perthshire, not far from the side of the high road, is an excellent, granulated, broad bedded limestone, of a sugar loaf texture, and as white as the finest statuary marble, which Mr Williams supposes to be a good species of the true Parian marble; and that it requires only to be known and brought into use to become of great value. In the duke of Gordon's lands, in the forest of Glenavon, there is also a kind of marble composed of broad glittering grains like spangles as large as the scales of fishes; but the situation is remote, and difficult of access.

Calcareous tract great heat, and by sprinkling with water they fall Earth more readily into powder.

3. Infusibility without addition.
4. They attract the fixed air from the vegetable and mineral alkalis, and thus rendering them much more caustic, becoming at the same time mild themselves.
5. Solubility in all acids except the vitriolic, tartarous, and some anomalous vegetable acids.
6. Fusibility with borax and microcosmic salts.—The fusion is attended with effervescence, and the result is a transparent and colourless glass.
7. With metalline calces they melt into a corrosive slag.
8. They imperfectly reduce the calces of lead and bismuth, and have even some effect upon those of copper and iron.

The calcareous earth is found,

I. Pure.

1. In form of powder. *Agaricus mineralis*, or *lac luna*.
 - a. White, in moors, and at the bottom of lakes.
 - b. Red.
 - c. Yellow.
2. Friable and compact. Chalk, *creta*.
 - a. White, *creta alba*. Chalk is a name also applied to other earths; whence we hear of chalks of various colours: but there are none which are known to be of a calcareous nature, except this kind here described, and of which there are no other varieties, otherwise than in regard to the looseness of the texture, or the fineness of the particles.
3. Indurated, or hard; Limestone; *Lapis calcareus*.
 - A. Solid, or not granulated.
 - a. White.
 - b. Whitish yellow.
 - c. Flesh-coloured, found in loose masses.
 - d. Reddish brown.
 - e. Gray.
 - f. Variegated with many colours, and particularly called *marble*.
 - g. Black.
 - B. Grained or granulated limestone.
 1. Coarse grained, and of a loose texture, called *salt slag* in Swedish, from its resemblance to lumps of salt.
 - a. Reddish yellow. b. White.

2. Fine grained.
 - a. White. b. Semi-transparent, from Solfatara in Italy, in which native brimstone is found.
3. Very fine grained.
 - a. White and green. b. White and black.

Calcareous Earth.

C. Scaly limestone.

1. With coarse or large scales.
 - a. White. b. Reddish yellow.
2. With small scales.
 - a. White.
3. Fine glittering or sparkling.
 - a. White. b. Of many colours.

D. Lime or calcareous spars.

- (1.) Of a rhomboidal figure.
 - A. Transparent or diaphanous.
 1. Refracting spar; *Spatum islandicum*; Iceland spar, or Iceland crystal.—This represents the objects seen through it double.
 2. Common spar, which shows the object single.
 - a. White, or colourless.
 - b. Yellowish and phosphorescent.
 - B. Opaque.
 1. White. 2. Black. 3. Brownish Yellow.
- (2.) Foliated or plated spar.
 - a. Opaque white.

E. Crystallized calcareous spars. Spar. Drusen (1).

- (1.) Transparent.
 - a. Hexagonal truncated.
 - b. Pyramidal.
 1. Dog's teeth, *Pyramidules distinctæ*
 2. Balls of crystallized spar, *Pyramidules concretæ*.

F. Stalactitical spar, *Stalactites calcareus*. Stalactites. Stone tick, or Drop stone.

- (1.) Scaled stalactites of very fine particles.
 - a. Of a globular form.
 1. White, the pea stone.
 2. Gray, *pisolithus*, *ovolithus*. Also the hammer, from its resemblance to the toes or spawn of fish. It has been exhibited by authors as petrified toes. The Ketton freestone, of Rutlandshire, is a remarkable stone of this sort.
 - b. Hollow, in the form of a cone.
 1. White.
 - c. Of an indeterminate figure
 - d. Of coherent hollow cones.
- (2.) Solid stalactites of a sparry texture.
 - a. Hollow, and in form of a cone.
 1. White, and semitransparent.

II. Saturated

In Lochaber, near the farm houses on the north side of the ferry of Ballachylish, is a limestone or marble rock, of a beautiful ash-colored gray colour, and a fine regular uniform grain or texture; capable of being raised in blocks or slabs of any size, and of receiving a fine polish. It is beautifully sprinkled with fine bright grains of mundick or pyrites, and likewise with grains or specks of beautiful lead ore of a fine texture.

About three miles south of Fort William, in the bed of a river, is a curious kind of marble with a black ground, flowered with white, like fine needle work, or rather resembling the frost flowering upon glass windows in winter; and this flowering is not only on the outside, but quite through all parts of the body of the stone.

Scotland has also chalk in abundance, some of which is regularly stratified, and much appears in thick irregular masses like sediment.

(1) The translator of Mr Cronstedt's treatise has adopted this German term *drusen* into the English language, for a cluster of regular figured bodies, as a group conveys the idea of a cluster only, whether regular or of indeterminate figures.

Calcareous II. Saturated or combined with the acid of vitriol.
E. the Gypsum, Plaster stone, or Parget.

1. Looser and more friable than a pure calcareous earth
2. Either crude or burnt, it does not excite any effervescence with acids; or, at most, it effervesces but in a very slight degree, and then only in proportion as it wants some of the vitriolic acid to complete the saturation.
3. It readily falls into a powder in the fire.
4. If burnt, without being red hot, its powder readily concretes with water into a mass, which soon hardens; and then,
5. No heat is perceived in the operation.
6. It is nearly as difficult to be melted by itself as the limestone, and shows mostly the same effects with other bodies as the limestone: the acid of vitriol seems, however, to promote its vitrification.
7. When melted in the fire with borax, it puffs and bubbles very much, and for a long while, during the fusion, owing to the nature of both the salts.
8. When a small quantity of any gypsum is melted together with borax, the glass becomes colourless and transparent; but some sorts of alabaster and sparry gypsum, when melted in some quantity with borax, yield a fine transparent yellow coloured glass, resembling that of the best topazes. This phenomenon might probably happen with every one of the gypseous kind. But it is to be observed, that if too much of such gypsum is used in proportion to the borax, the glass becomes opaque, just as it happens with the pure limestone.
9. Burnt with any inflammable matter, it emits a sulphureous smell; and may as well by that means, as by both the alkaline salts, be decomposed, but for this purpose there ought to be five or six times as much weight of salt as of gypsum.
10. Being thus decomposed, the calx or earth which is left shows commonly some marks of iron.

The gypseous earth is found,

- (1.) Loose and friable. Gypseous earth, properly so called; *Gub.*

A. White.

- (2.) Indurated.

A. Solid, or of no visible particles, Alabaster.

a. White, alabaster

1. Clear and transparent.

2. Opaque.

Yellow.

1. Transparent, from the Eastern countries.

2. Opaque.

B. Gypsum of a scaled or granulated structure.

This is the common plaster stone.

1. With coarse scales. a. White.

2. With small scales. a. Yellowish. b. Grayish.

C. Fibrous gypsum, or plaster stone, improperly (though commonly) called *English talc* by our druggists.

1. With the fibres coarse. a. White, from Livonia.

2. With fine fibres. a. White.

D. Spar-like gypsum. Selenites, by some also called *glacies maris*; and confounded with the clear and transparent mica.

1. Pure selenites.

A. Transparent.

a. Colourless. b. Yellowish.

2. Liverstone, so called by the Swedes and Germans.

E. Crystallized gypsum. Gypseous drusen.

(1.) Drusen or crystals of pure sparry gypsum.

A. Wedge-formed, composed of a pure spar-like gypsum.

a. Clear and colourless. b. Whitish yellow.

B. Capillary.

a. Opaque, whitish yellow. b. Hexagonal, prismatic. c. Globular, consisting of cuneated rays proceeding from the centre.

F. Stalactitical gypsum. *Gypsum finter*.

1. Of no visible particles; in French, *grignard*.

A. Of an irregular figure.

a. Yellow. b. White.

2. Of a spar-like texture.

A. In form of a cone.

a. White and yellow.

B. Of an irregular figure.

a. White.

III. Calcareous earth saturated with the acid of common salt. *Sal ammoniacum fixum naturale*.

This is found, 1. In sea water. 2. In salt pits.

IV. Calcareous earth combined or saturated with sparry acid, known by the name of *sparry fluor* and *fluor john*.

These are commonly called *fluxing*, *vitrescent*, or *glass* spars; because most part of them have a sparry form and appearance: they are, however, often met with in an indeterminate figure.

They are only known in an indurated state, and distinguish themselves from the other earths by the following characters.

1. They are scarce harder than common calcareous spars, and consequently do not strike fire with steel.

2. They do not ferment with acids neither before nor after calcination.

3. They do not melt by themselves; but crack and split to pieces when exposed to a strong fire. But,

4. In mixtures with all other earths they are (generally) very fusible, and especially with calcareous earth, with which they melt into a corroding glass that dissolves the strongest crucibles, unless some quartz or apyrrous clay be added thereto.

5. When heated slowly, and by degrees, they give a phosphorescent light: but as soon as they are made red hot, they lose this quality. The coloured ones, especially the green, give the strongest light, but none of them any longer than whilst they are well warmed.

6. They melt and dissolve very easily by the addition of borax; and, next to that, by the microcosmic salt, without ebullition.

A. Indurated fluor.

(1.) Solid,

Calcareous Earths.

Calcareous
EARTH.

(1.) Solid, of an indeterminate figure; of a dull texture, semitransparent, and full of cracks in the rock.

a. White.

(2.) Sparry fluor. This has nearly the figure of spar; though on close observation it is found not to be so regular, nothing but the glossy surfaces of this stone giving it the resemblance of spar.

a. White. b. Blue. c. Violet. d. Deep green.

e. Pale green. f. Yellow.

(3.) Crystallised fluor.

1. Of an irregular figure. a. White. b. Blue. c. Red.

2. Of a cubical figure. a. Yellow. b. Violet.

3. Of a polygonal spherical figure. a. White. b. Blue.

4. Of an octoedra figure. a. Clear, colourless.

V. Calcareous earth saturated with a particular acid, perhaps of the metallic kind, viz. the tungstenic acid. The *tungstein* of the Swedes.

This resembles the garnet-stone and the tin-grains; is nearly as heavy as pure tin; very refractory in the arc, and excessively difficult to reduce to metal. Iron has, however, been melted out of it to more than 30 per cent. It is very difficultly dissolved by borax and alkaline salts, but melts very easily with the microcosmic salt, giving a black slag; and for this reason the last mentioned salt must be employed in the assays of this stone. It is found,

1. Solid and fine-grained.

a. Reddish or flesh-coloured. b. Yellow.

2. Spathose, and with an unctuous surface.

a. White. b. Pearl coloured.

VI. Calcareous earth united with the inflammable substance.

These have a very offensive smell, at least when rubbed. They receive their colour from the phlogiston, being dark or black in proportion as it predominates.

(1.) Calcareous earth mixed with phlogiston alone; *Lapis fuillus*, fetid stone and spar, or swine-stone and spar.

A. Solid, or of no visible or distinct particles.

a. Black.

B. Grained.

a. Blackish brown.

C. Scaly, *particulis micaceis*.

1. With coarse scales, a. Black.

2. With fine sparkling scales. a. Brown.

D. Sparry.

a. Black. b. Light brown. c. Whitish yellow.

E. Crystallised.

1. In a globular form.

VII. Calcareous earths blended with an argillaceous earth. Marle, *Marga*.

1. When crude, it makes an effervescence with acids: but,

2. Not after having been burnt; by which operation it is observed to harden, in proportion as the clay exceeds the calcareous substance.

3. It easily melts by itself into a glass, and even when it is mixed with the most refractory clay.

4. It is of great use in promoting the growth of vegetables, since the clay tempers the drying quality of the calcareous earth.

V II. Part I.

5. When burnt in a calcining heat, it readily attracts water: and, exposed to the air, in time it falls into a powder.

The varieties of this kind worthy to be taken notice of, depend on the different quantities of each of their component parts, and on the quality of the clay. The following are specified as examples.

A. Loose and compact, *Marga friabilis*.

a. Reddish brown.

b. Pale red. This, when burnt, is of a yellowish colour, and used for making earthen ware in some places.

B. Semi-indurated; which is nearly as hard as stone when first dug up, but moulders in the open air.

a. Grey. b. Red.

C. Indurated, or stone marle.

A. in loose pieces, *Marga indurata amorpha*; by the Germans called *duckstein* or *topfstein*.

a. White. b. Grey, formed from a sediment which the water carries along with it.

B. In continued strata. Hard slaty marle.

VIII. Calcareous earth united with a metallic calx.

Here, as well as in the others, such a mixture or combination is to be understood, as cannot be discovered by the eye alone without the help of some other means.

The subjects belonging to this division lose the property of raising an effervescence with acids, when they are rich in metal, or contain any vitriolic acid. However, there have been found some that contained 20 or 30 per cent of metal, and yet have shown their calcareous nature by the nitrous acid.

There are no more than three metals hitherto known to be united in this manner with the calcareous earth, viz.

(1) With iron. White spar like iron ore, *Minera ferri alba*. The *Stahlstein* or *weisses Eisenerz* of the Germans.

1. This ore, however, is not always white, but commonly gives a white powder when rubbed.

2. It becomes black in the open air, as likewise in a calcining heat.

3. In this last circumstance it loses 30 or 40 per cent of its weight, which by distillation has been found owing to the water that evaporates; and it is possible that some small quantity of vitriolic acid may, at the same time, evaporate with the water.

4. It is of all the iron ores the most easy to melt, and is very corrosive when melted.

This kind is found,

A. Loose; the mouldered part of the indurated sort.

a. Black, like foot.

b. Dark brown, somewhat resembling umbre.

B. Indurated.

1. Solid, of no distinct particles.

a. Red. Looks like red ochre, or the red hæmatites, but dissolves in the acid of nitre with a great effervescence.

2. Scaly, *particulis micaceis*.

a. White.

b. Blackish grey.

3. Spar like.

a. Light brown.

K

4. Drusen.

4 Drusen.

a. Blackish brown.

b. White.

1. Porous. This is often called *eisen-
bunte*, or *flos ferri*.

2 Cellular.

(2.) With copper.

A. Loose and friable Mountain blue; Germanicè, *Bergblau* This dissolves in aquafortis with effervescence.

B. Indurated

1. Pure calcareous earth mixed with calx of copper. Armenian stone, *lapis Armenus*.2. Gypseous earth united with calx of copper. Is of a green colour; and might perhaps be called *turquoise ore*, or *malachites*, though we do not know if all sorts of turquoise ore are of this nature.

a. Semi-transparent, is found at Ardal in Norway.

(3.) With the calx of lead.

This is a lead ochre, or a spar-like lead-ore, which, in its formation, has been mixed with a calcareous earth, and for that reason effervesces with acids.

A Loose and friable.

1 White.

B. Indurated.

1. Scaly

a. Yellowish.

Both these varieties contain a considerable quantity of lead, viz. 40 per cent. more or less; and the calcareous earth is as equally and intimately mixed with it, as in the white iron ore.

IX. The following compounds of calcareous earth with different mineral substances are added from Mr Kirwan's Elements of Mineralogy.

1. A compound of calcareous and barotical earths: of this species are some yellowish stones found in Derbyshire, consisting of lumps of limestone interspersed with nodules of baroselenite. Many more may occur as compounds of gypsum and baroselenite, fluor and baroselenite, &c. &c.

2. Compounds of calcareous and magnesian earths; such as,

a. The white marble, interspersed with spots of stratitus or soap rock, either green or black, called by Cronstedt *kaimord marble*. This marble is of a scaly texture.b. The *pietra talchina* of the Italians, which consists of white spar with veins of talc.c. The *verde antico* of the Italians, which is a light green marble, with deep green, black, white, and purple spots. According to Mr Bayen, it contains 62 parts of mild calcareous earth, 30 of green talc, 1 of magnesia, and 1 of semiphlogisticated iron.

3. Compounds of calcareous and argillaceous earths; such as,

a. The green Campan marble from the Pyrenées. It is slaty and somewhat magnetic. According to Mr Bayen, it contains 65 of mild calcareous earth, 32 of the argillaceous, and 3 of semiphlogisticated iron.

b. The red Campan marble: this is not magnetic; it contains 82 parts of mild calcareous earth, 11 of argillaceous schistus, and 7 of dephlogisticated iron.

c. Yellow figured marble from Florence: according to Mr Bayen, it contains 75 parts of mild calcareous earth, 13 or 14 of schistus, and 4 or 5 of dephlogisticated iron.

d. Griotte marble from Autun of Burgundy in France: it contains 67 parts of mild calcareous earth, 25 of reddish schistus, 2 of iron, and 1 of magnesian earth.

e. The Amandula, which is a green marble, honey-comb like, with white spots. It contains 76 parts of mild calcareous earth, 20 of schistus, and 2 of semiphlogisticated iron. The cellular appearance proceeds from the schistus.

4. Compounds of calcareous earth and mica; such as,

a. The cipolin from Autun in France: it is of a green colour, and consists of 8 parts of chalk, 12 of green mica, and 1 of iron.

b. The micaceous limestone, is of a glittering appearance, of various degrees of hardness, and effervesces with acids. Such as the macigno of the Italians; their yellow pietra bigia; and their blue pietra columbina or turkina.

5. Compounds of calcareous and siliceous earths; such as,

a. The calcareous quartz and pudding-stone: this consists of lumps of quartz, and sometimes of felt spar in a calcareous cement.

b. The limestone with veins of quartz; such as the *saxum subbergense*, and several marbles of Sweden and Siberia, which strike fire with steel.

6. Calcareous volcanic pudding-stone; such as,

a. The *cierchina*, which consists of lumps of spar and lava in a calcareous cement, mentioned by Mr Ferber.

b. The marble mixed with veins of black or green lava, mentioned by the same author.

7. Compounds of calcareous earth, mixed with two or more kinds of earth; such as,

a. The cipolin from Rome, which is a green marble with white zones: it strikes, though difficultly, fire with steel: it contains 67,8 parts of mild chalk, 25 of quartz, 8 of schistus, and 0,2 of iron, besides the iron contained in the argillaceous schistus.

b. The calcareous porphyry, which consists of quartz, felt spar, and mica in separate grains united by a calcareous cement.

c. The limestone interspersed with shoerl and mica.

d. To these compounds belongs the pyritaceous limestone called by the French *Pierre de St Ambroix*. It is of an iron grey colour, interspersed with shining particles. Its texture is compact, and scarcely gives fire with steel. Its specific gravity is 2,7034. It is soluble in acids, and mostly with effervescence; calcines in a strong fire; makes nitre slightly detonate; and if distilled affords a small portion of vitriolic acid, and some sulphur sublimes. Its componentCalcareous
Marbles.

Part II.

**Ponderous
Earths.**

MINERALOGY.

ponent parts are 75 of mild calcareous earth and 25 of pyrites; in which are contained 14 of argill, 7 of quartz and sulphur, and 4 of iron.

Order II. PONDEROUS EARTH.

PONDEROUS earth, (*Terra Ponderosa*): Chalk, or calc. See EARTH, Art. I. This is a particular kind of earth (like chalk in appearance, but with some very different properties), discovered in Sweden about 1774, which by its results with other bodies has some similarity to the known alkalis. It has not yet been found pure, but mixed with other substances: however, its great specific weight easily distinguishes it from the others, it being the heaviest of all earths.

1. Its specific gravity when considerably purified by art is 3,773.
2. This earth combines with aerial acid: and in this case effervesces with stronger acids.
3. With vitriolic acid it forms the ponderous spar, which is insoluble in water.
4. Its crystallization, after being combined with the nitrous, or with the muriatic acids, is hardly soluble;
5. But with acetous acid, it becomes deliquescent.
6. When pure; viz. without any mixture of acid or alkali, it does not vitrify in the fire.
7. If deprived of the aerial acid (fixed air) by calcination, is then soluble in 900 times its weight of boiling water. This solution exposed to air, forms a cremor, like that of lime-water in the same circumstances, and like it changes also the vegetable colours.
8. Whilst combined with aerial acid, it is only soluble in about 1550 times its weight of water, chiefly if the water has been impregnated also with the same aerial acid.
9. It expels the caustic volatile alkali from ammoniacal salt.
10. Mixed with brimstone it produces a hepar sulphuris, whose solution in water is but incompletely decomposed either by the nitrous or the muriatic acid, on account of the great attraction between this earth and the acid of sulphur, which is so strong that it
11. Separates this acid (the vitriolic) from the vegetable alkali.

7. Combined with aerial acid; *Terra ponderosa a. rata*. See CHEMISTRY-Index.

It resembles aluin, but is hard and striated, as if composed of radiating fibres coming from a centre. It is found in Allon-moor in England.

A. Spar-like gypsum.

1. Semitransparent, *spatum Bononi* *se*. The Bononian Stone, or native phosphorus.
2. Opaque. a. White. b. Reddish.

B. Ponderous Drusen spar.

1. Jagged, *crystatum*. These resemble cock's combs, and are found in clefts and fissures accreted on the surfaces of balls of the same substance.
2. White.
3. Reddish.

II. United with phlogiston and the vitriolic acid.

Leberstein of the Germans and Swedes. *Lapis* ^{Magnesian} ~~hepaticus~~ ^{EARTH.}

This stone in some specimens constantly, but in others only when rubbed, smells like the *hepar sulphuris*, or gun-powder.

It is found.

A. Scaly.

1. With coarse scales. a. Whitish yellow.
2. With fine sparkling scales. a. Black.

Order III. MAGNESIAN, MICACEOUS, and ASBESTINE EARTHS.

§1. *Magnesian Earths.*

MAGNESIA is a white, loose, and light earth, only known since the beginning of this century. It is generally found combined or mixed with other heterogeneous substances, as other simple earths are.

1. When pure its specific gravity is 2,330, and then
2. It neither hardens, contracts, nor melts by the application of heat, even by the solar rays.
3. But it melts easily with borax, or microcosmic salt; though it is scarcely affected by fixed alkalis or calces of lead.
4. Mixed with other earths, it produces by fire different hard masses.
5. It gives no causticity except to the volatile alkali: and
6. Does not effervesce with any acid.
7. When mixed with water it shows a very small degree of heat, but without any effervescence. And when the water exceeds the weight of magnesia about 7,692 times, it is totally dissolved.
- 8 and 9. Being put in water and afterwards dried, it contains $\frac{1}{8}$ parts of its weight; though when saturated with aerial acid, it will absorb and retain after being dried $\frac{6}{10}$ parts of water.
10. This earth combined with aerial acid is more soluble in cold than in hot water.
11. Combined with vitriolic acid it crystallizes into a bitter salt, known by the name of *Epsom* and *Seydlitz* or *Sedlitz* salt, which is soluble in little more than its own weight of water.
12. With nitrous acid it forms a deliquescent salt.
13. With the muriatic or the acetous acids it does not crystallize: and the mass being dried, attracts humidity from the air.
14. It has a stronger attraction to the fluor acid than to any other (Berg.): and crystallizes with it into hexangular prisms whose ends are formed of two low pyramids, of three rhombs (*Romé de l'Isle*).
15. It is not precipitated from other acids by the vitriolic, as calcareous earth is.
16. According to Lavoisier and Macquer, when magnesia is calcined, it becomes phosphorescent.

1. Magnesia combined with vitriolic and other acids.

A When saturated with the vitriolic acid, it forms a bitter salt, called *Englyb* or *Epsom*, *Seydlitz* or *Sedlitz* salt. The salts known under these dis-

ferent names only differ from one another on account of some heterogeneous substance, which is combined in them, the vitriolated magnesia being the characteristic and principal ingredient in them all.

B Magnesia is found not only combined with the vitriolic acid in the waters of Epsom, Sedlitz, &c. but also with the marine acid to a considerable quantity in sea-water and other salt springs.

C. It is contained frequently in fresh waters, where it is dissolved by means of a quantity of aerial acid.

II. Combined with other earths.

A. Magnesia, when combined with siliceous earth, is commonly unctuous to the touch, and more or less difficult to be cut or turned in proportion to its different degrees of hardness.

It is not dissoluble in water: grows hard, and is very refractory in the fire.

When pounded and mixed with water, it will not easily cohere into a paste: however, if it is managed with care, it may be baked in the fire to a mass, which being broken, shows a dull and porous texture.

It takes for the most part, and without much labour, a fine polish. It is found,

(1) Compact and soft; *Smectis*, *Brunçon* or French chalk.

a White, from the Lands-End, in Cornwall.

b Yellow.

c. Red and white, from the Lands-End: the soap-earth, from Switzerland: it looks like Castile-soap.

(2.) Solid and compact; of impalpable particles: Steatites or soap rock.

a. White, or light green. *b* Deep green — *c* Yellow.

(3.) Solid, and of visible particles; serpentine stone.

A. Of fibrous and coherent particles.

This is composed, as it were, of fibres, and might therefore be confounded with the asbestos, if its fibres did not cohere so closely with one another, as not to be seen when the stone is cut and polished. The fibres themselves are large, and seem as if they were twisted.

a Deep green. It is sold for the *lapis nephriticus*, and is dug at some unknown place in Germany. *b* Light green, from Skiensthyttan, in Westmanland; is used by the plate-smiths instead of French chalk.

B Of granulated particles; fine grained serpentine-stone, the Zoëblitz serpentine.

a Black. *b* Deep green. *c* Light green. *d*. Red. *e*. Bluish grey. *f* White. These colours are all mixed together in the serpentine stone from Zoëblitz, but the green is the most predominant colour.

B Porcelain earth mixed with iron, *terra porcellinea*.

This is,

A Diffusible in water.

a Red, from Montmartre, and China. The water clunkers which are imported from certain places in Germany seem to be made of this kind.

B. Indurated.

1. Martial soap earth.

a Red.

2. Martial soap rock.

a Black.

b Red.

C. The tefsten of the Swedes; *lapis ollaris*.

a. Light grey. *b* Whitish yellow. *c*. Dark grey. *d* Dark green.

The serpentine stone has many varieties; being found, (1.) Veined or spotted with green steatites. (2.) Red, with veins of asbestos. (3.) Red, green, yellow, or black with veins or spots of white calcareous spar, is called *potzevara*. The black is called *nero di prato*, the green *verde di Suza*; but these names are not restrained to this species. (4.) Veined or spotted with gypsum. (5.) Veined or spotted with barosclenite. (6.) Veined or spotted with shistus — And, (7.) With veins of quartz, felspar, or thochl. (*Kirwan's Mineralogy*.)

What is commonly called *serpentine* is a true *lapis ollaris*; but being variegated with green, yellowish, and brown spots, like the skin of some common serpents, it is called by that name. Great quantities of this stone are found in Italy and Switzerland, where it is often worked into the shape of dishes and other vases (*Fabroni*.) And the *gabbro* of the Italians is nothing else but a kind of serpentine, (*Kirwan*.)

§ 2. Micaceous Earths.

These are known by the following characters:

1. Their texture and composition consist of thin flexible particles, divisible into plates or leaves, having a shining surface.

2. These leaves or scales exposed to the fire lose their flexibility and become brittle, and then separate into inner leaves: but in a quick and strong fire, they curl or crumple, which is a step towards fusion; though it is very difficult to reduce them into pure glass by themselves or without addition.

3. They melt pretty easily with borax, the microcosmic salt, and the alkaline salt: and may by means of the blow-pipe be brought to a clear glass with the two former salts. The martial mica is, however, more fusible than the uncoloured ones: its specific gravity is 3,000.

A. Colourless or pure mica; *diæ*, glimmer, or glist.

1. Of large parallel plates, Muscovy glass. This is transparent as glass; found in Siberia and Elfdalen in the province of Wermeland.

2. Of small plates, from Silfverberget, at Ruaneby, in the province of Blekinge.

3. Of fine particles like chaff, chaffy mica.

4. Of twisted plates, crumpled mica.

B. Coloured and martial glimmer.

1. Brown, semi-transparent.

2. Of fine and minute scales.

a. Brown. *b*. Deep green. *c*. Light green.

d. Black.

3. Twisted or crumpled glimmer.

a Light green.

4. Chaffy glimmer.

a. Black.

5 *Crystallized glimmer.*

- a. Of concentrated and erect scales.
- b. Of hexagonal horizontal plates.

The transparent Muscovy glass is used for windows, and upon all occasions where panes of glass are wanted. Perhaps it might also be advantageously employed to cover houses.

The twisted or crumpled mica, which is found at Hardol in Jemtland, is there manufactured into kettles and other vessels, as also for hearths of chimnies: and the powder which falls in the working may be mixed with the common salt for the distillation of the muriatic acid.

§ 3. *Asbestine Earths.*

These are only yet discovered in an indurated state; and their characters are as follows:

- 1. When pure, they are very refractory in the fire.
- 2. In large pieces they are flexible.
- 3. They have dull or uneven surfaces.
- 4. In the fire they become more brittle.
- 5. They do not strike fire with the steel.
- 6. They are not attacked by acids.
- 7. They are easily brought into fusion by borax or alkali.

In this section are included both those varieties which by fossilogists have been mentioned under the names of *amiantus* and *asbestos*, and have often been confounded together.

I. *Asbestos*, which is compounded of soft and thin membranes; *amiantus Wulferi*

A Of parallel membranes: *Corium, sive caro montana*; Mountain leather.

- 1. Pure. a. White.
- 2. Martial. a. Yellowish brown.

B Of twisted soft membranes; mountain cork.

- 1. Pure. a. White.
- 2. Martial. a. Yellowish brown.

II Of fine and flexible fibres. Earth-flax; *asbestos Wulferi*.

A With parallel fibres: *Byssus*

- 1. Pure and soft. a. Light green. b. White.
- 2. A little martial, and more brittle.

a Greenish, from Basinas Grufva, at Ryddarhyttan in Westmanland. There it forms the greatest part of the vein out of which the copper ore is dug; a great part of it is consequently melted together with the ore, and is then brought to a pure semi-transparent martial slag or glass.

B. Of broken and recombined fibres.

- 1. Martial. a. Light green

Order IV SILICEOUS EARTHS.

Siliceous earth is, of all others, the most difficult to describe and to distinguish perfectly; however, it may be known by the following characters, which are common to all bodies belonging to this order.

- 1. In its indurated state it is hard, if not in regard to the whole, yet at least in regard to each particle of it, in a degree sufficient to strike fire with steel, and to scratch it, when rubbed against it, though the steel be ever so well tempered.
- 2. When pure, and free from heterogeneous par-

ticles, it does not melt by itself, neither in a reverberatory nor in a blast furnace.

- 3 After being burnt, it does not fall to a powder, neither in the open air nor in water, as the calcareous earth does, but becomes only a little looser and more cracked by the fire, unless it has been very slowly, and by degrees, heated.

- 4 It excites no effervescence with acids.

- 5. In the fire it melts easiest of all to a glass with the fixed alkaline salt; and hence it has got the name of vitrescent, though this name is, properly speaking, less applicable to this order than to a great many other earths.

To the above we may add the following properties, from Bergman.

- 6. It is not soluble in any of the known acids, the fluor-acid only excepted. But,

- 7. It may be dissolved by the fixed alkali, both in the dry and wet way.

- 8. If the fixed alkali is only half the weight of the siliceous earth, it produces a diaphanous and hard glass: but when it is in a double or triple proportion, then the glass deliquesces of itself by attracting the humidity of the atmosphere.

- 9. It melts easily with borax; but

- 10. With microscomic salt it is more difficult, and requires a longer time to melt.

- 11. This earth has a great analogy to acids, as it is perfectly dissolved in that wonderful natural hot-water spout above ninety feet high at Geyser, in Iceland, where by cooling it forms a siliceous mass.

§ 1. *Gems, or precious stones.*I. Diamond *Adamas gemma*. See DIAMOND.

- 1 Of all stones, it is the hardest.
- 2 Is commonly clear, or transparent; which quality, however, may, perhaps, only belong to its crystals, but not to the rock itself from which they have their origin.

- 3. Its specific gravity is nearest 3,500. When brought to Europe in its rough state, it is in the form either of round pebbles with shining surfaces, or of crystals of an octoedral form

- a Colourless, or diaphanous, or the *diamond* properly so called.

But it also retains this name when it is tinged somewhat red or yellow. Being rubbed, it discovers some electrical qualities, and attracts the mastic.

- b. Red; Ruby. *Adamas ruber*; *Rubinus*.—Which, by lapidaries and jewellers, is, in regard to the colour, divided into,

- 1 The ruby of a deep red colour inclining a little to purple.

- 2 Spinell, of a dark colour.

- 3. The balais, pale red, inclining to violet. This is supposed to be the mother of the rubies.

- 4 The rubicell, reddish yellow

However, all authors do not agree in the characters of these stones.

II Sapphire. *Sapphyrus gemma*.

It is transparent, of a blue colour; and is said to be in hardness next to the ruby, or diamond.

III. Topaz. *Topazius gemma.*

- a. The pale yellow topaz; which is nearly uncoloured.
- b. The yellow topaz.
- c. Deep yellow, or gold coloured topaz, or oriental topaz.
- d. Orange-coloured topaz.
- e. The yellowish green topaz, or *chrysolite*.
- f. The yellowish green, and cloudy topaz, the *chrysoprase* (A).
- g. Bluish green topaz, or the beryl.

This varies in its colours; and is called, when

- 1 Of a sea-green colour, the *aqua-marina*.
- 2 When more green, the *beryl*.

IV. Emerald. *Smaragdus gemma.*

Its chief colour is green and transparent. It is the softest of precious stones, and when heated it is phosphorescent like the fluors.

- V. To the precious stones belong also the jacinths, or hyacinths; which are crystals harder than quartz crystals, transparent, of a fine reddish-yellow colour when in their full lustre, and formed in prisms pointed at both ends: these points are always regular, in regard to the number of the facets, being four on each point; but the fa-

cets seldom tally: the sides also which form the main body, or column, are very uncertain in regard both to their number and shape; for they are found of four, five, six, seven, and sometimes of eight, sides: further, the column or prism is in some also so compressed, as almost to resemble the face of a spherical faceted garnet.

Mr Cronstedt says, he got some jacinths of a quadrangular figure, which did not melt in the fire, but only became colourless.

- VI. The amethyst is a gem of a violet colour, with great brilliancy, and as hard as the best kind of rubies or sapphires, from which it only differs by its colour. This is called the *oriental amethyst*; and is very rare: when it inclines to the purple, or rosy colour, it is more esteemed than when it is nearer to the blue.

These amethysts have the same figure, hardness, specific gravity, and other qualities, as the best sapphires or rubies; and come from the same places, particularly from Persia, Arabia, Armenia, and the West Indies.

The amethysts called *occidental*, are of the same nature as rock crystals, and have the same gradations. viz. of a violet inclining to the purple

(A) In the *Annals of Chemistry*, Vol. I. we have the following account of the method of digging for the chrysoprasus, and of the earths and stones with which it is accompanied.

This precious stone is found in certain mountains in Silesia, which seem to begin those of Tradaa, extending to within half a league of Glatz. These mountains appear, in general, to consist of a number of strata, horizontal or inclined, composed chiefly of substances containing magnesia, but likewise mixed with calcareous, argillaceous, and siliceous earths. The greatest part of these consist of serpentine, mixed with asbestos and anianthus, grey argillaceous earths, holes, and red or green ochres, stone marrow, steatites, or soapstone, and talc. In those mountains also we meet with quartz, petrosilex, opal, and chalcedony, in detached fragments, and sometimes in continued veins. We also discover in them veins of sand, of the nature of granite. Sometimes the serpentine is met with at the surface; sometimes at the depth of 20 or 30 feet. The stone marrow seems here to be produced by the decomposition of a very milky species of opal agate named *cacholong*; for at the depth of 50 feet and upwards the veins of this soapy earth assume a degree of solidity, and we find nothing but hard and semitransparent cacholongs.

The above-mentioned strata are crossed by a great number of cracks filled with green-coloured earths and stones; but these frequently do not contain a single true chrysoprasus. They are sometimes found immediately under the vegetable mould, or at the depth of some feet, in shapeless masses, covered with a heavy clay, and sometimes enveloped by an unctuous earth of a beautiful green colour, which it derives from the calx of nickel. In other places, the chrysoprasus has been found in uneven laminae of several yards in length and breadth, either immediately under the mould, or in the upper strata of serpentine, which have little solidity; and very beautiful ones have been found at the depth of seven or eight fathoms; and some have been met with in grey clay at the depth of four fathoms. In some places also they are met with in a kind of red ochre, which is attracted by the magnet; in others they are found in the clefts of rocks. The beautiful green chrysoprasus is found most plentifully in the mountain of Glaisendorf. In another mountain named Kosmutz, where it is also found, the pieces are so porous, and so much spotted with white, &c. that sometimes upwards of 1000 of them have not afforded one large enough for the use of the jewellers. The defects are frequently only discoverable on polishing, as the green opal, while rough, perfectly resembles the chrysoprasus; but, on polishing the stones in which it is contained, it is detected by its want of lustre.

The quantity in which these stones are found is not sufficient to afford the expences of regular mining; the most profitable way, therefore, of obtaining them is by making trenches in the earth from four to six feet deep. Almost all the mountain of Kosmutz, however, has already been examined in this manner; so that they now dig for the chrysoprasus in quarries by uncovering a bank of earth or stone, and descending to other banks by steps in the open air, so as to throw the rubbish back from bank to bank. This method, however, cannot be continued farther than 24 or 30 feet, otherwise the produce would not defray the expence. The only tools employed in digging for the chrysoprasus are a spade and pick-ax; the former to remove the earth, the latter to detach the chrysoprasus itself from the stones which surround it.

Various accounts have been given of the component parts of this precious stone. Lehmann thinks, that the

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purple or rosy colour, or inclining to the blue; very often they are semi-transparent, without any colour in one end, and violet towards the other. The best are found in the Vic mountains of Catalonia in Spain, and at Wieselthal in Saxony, as well as in Bohemia in Germany, in Italy, and in the province of Auvergne in France.

Crystals within the geodes, or hollow agate-halls, are very often found of an amethyst colour, and some are very fine.

What we call *amethyst root*, or *mother of amethyst*, is but a sparry fluor, of which we have plenty in Derbyshire: many fine ornamental pieces are made of this substance in different forms and shapes. These spars are found in insulated masses, sometimes pretty large; but never in the form of large rocks.

VII. The garnet, (*Granatus*.) This stone, when transparent and of a fine colour, is reckoned

among the gems: but it varies more than any, both in the form of its crystals and in its colour, some being of a deep and dark red, some yellowish and purplish, and some brown, blackish, and quite opaque. In general, their lustre is less than that of other gems, as well as their hardness, which yields to the file, although they may strike fire with steel. But as to their form, these crystals take almost all sorts of figures, as the rhomboidal, tetradecaedral, &c. and some are of an irregular form.

Their colour proceeds from the iron which enters into their composition; and, according to M. de Saussure, even the finest oriental garnets attract the magnetic needle at a small distance.

The Syrian garnet is the finest and best esteemed. It is of a fine red, inclining to the purple colour, very diaphanous, but less brilliant than the oriental amethyst. It seems to be the *amethystinus* of Pliny. the Italians call it *rubino di rocca*,

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the colour of it is owing to some ferruginous particles modified in a particular manner: But the experiments he adduces for this opinion are not satisfactory. Mr Sage attributes the colour to cobalt from the blue colour it imparts to glasses. Mr Achard thinks the stone contains calx of copper as well as calx of iron; because a part of the metal separable from it may be dissolved in volatile alkali. The following are the experiments of M. Klaproth upon the subject.

1. On heating several pieces of very pure chrysoprasus red hot, and quenching them in water, the colour was changed from green to bluish grey; and, on repeating the operation, it became a white grey. They were found to have lost in weight one and an half per cent and were easily pulverable in a glass mortar.

2. Three hundred grains of chrysoprasus were mixed with double its weight of mild mineral alkali, and the mixture heated for some hours red hot, in a porcelain crucible. The mass was then powdered, and digested in distilled water. By filtration, a yellowish grey residuum was obtained, weighing 44 grains; the filtered liquor was limpid and colourless, a copious precipitate being formed with muriatic acid, which being washed and dried was found to be siliceous earth.

3. The 44 grains of yellowish grey residuum were digested in a retort, with 352 grains of aqua regia; a great part of which was evaporated. The acid which came over was returned into the retort, and filtered after a second digestion. The residuum was a very fine white siliceous earth, which, after being washed, dried, and heated red hot, weighed 20 grains.

4. The filtrated solution was of a pale green, but on supersaturation with volatile alkali immediately turned of a bluish colour, precipitating a small quantity of brownish gelatinous matter; which, when collected, twice distilled with nitrous acid, and afterwards strongly heated, yielded a brown calx of iron, weighing no more than a quarter of a grain: whence our author concludes, that iron does not contribute to the colour of the chrysoprasus, as we know many colourless stones which contain as great a quantity of that metal. This small quantity of calx was left after digesting the gelatinous residuum. On precipitating the soluble parts, they appeared to consist of aluminous earth, in an excessively divided state; which being washed and dried, weighed half a grain.

5. To find whether the solution contained calcareous earth or not, he mixed with that, supersaturated with volatile alkali, a saturated solution of mild mineral alkali, which precipitated four grains and an half of white and very pure calcareous earth.

6. Nothing more was precipitated from the solution, either by acids or alkalis, after the separation of the calcareous earth, though it still retained a bluish colour. It was poured into a retort, and evaporated to dryness; the residuum was of a yellowish colour, which became green on being dissolved in distilled water. Mild mineral alkali threw down only a little earth of a greenish white colour; which being re-dissolved in dephlogisticated nitrous acid, and precipitated with Prussian alkali, the liquor yielded 17 grains of a sea-green powder. This precipitate, in our author's opinion, is the colouring principle of the chrysoprasus; and this principle he afterwards found to be calx of nickel.

7. Our author likewise attempted to analyse the chrysoprasus in the moist way by concentrated vitriolic acid; in which process his chief view was to discover whether or not the stone contained any volatile particles or not. On an ounce of crude chrysoprasus, therefore, when put into a retort, he poured an equal quantity of rectified vitriolic acid, and two parts of distilled water. After the latter had passed over into the receiver, the fire was increased to force over the superabundant acid; a part arose in white vapours, and some fell into the receiver with an hissing noise. Boiling water, which had been distilled, was then poured upon the residuum, and the solution filtered. The powdered chrysoprasus left on the filter had not been perfectly dissolved, and

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rocca, and is found in Syria, Calcutta, Cananor, Camboya, and Ethiopia.

The fine garnet of a red inclining to a yellow colour, is the *foranus* of the ancients, the *vermeille* of the French, and the *giacinto guarnacino* of the Italians. Its name is taken from *Sorian*, or *Surian*, a capital town of Pegu, from whence these gems are brought: when they have a brownish taint, they are then called *hyacinths*.

The occidental garnet is of a deep and dark red, and its hardness is lesser. However, some very fine hard garnets are found in Bohemia—Garnets are also found in Hungary, at Pyrna in Silesia, at S. Sapho in the canton of Berne, in Spain, and in Norway.

The garnet melts in the focus of a good burning glass into a brown mass, which is attracted by the loadstone; and this shows that iron enters considerably into its composition.

Some garnets are found, which contain a little gold. Those called *zingi nupen* by the Germans contain tin.

VIII. Tourmalin; *Lapis electricus*.

This is a kind of hard stone, lately brought

into notice by its electrical properties. See **Siliceous Earths. Gems.**

1. Its form is a prism of nine sides of different breadths, mostly truncated, and seldom terminating in a pyramid at each end, which is either composed of three pentagons, or of nine triangles.
2. When heated in the fire, it gives signs of contrary electricity on the two opposite ends of their prismatic form. But many of these stones are not in the least electric. However, on being rubbed, they become electric in their sides, like other diaphanous gems.
3. It is as hard almost as the topaz, and strikes fire with steel.
4. It melts by itself in a strong fire, though with difficulty.
5. With the microcosmic salt it melts perfectly; but only in part with borax.
6. With mineral alkali it is divided into a kind of powder.
7. The three mineral acids dissolve it when first reduced to a powder.
8. It bears a greater similarity to schoerl than to any other stone: but its component parts show

in general, had undergone but little alteration, so that he could not by this method determine the component parts. M. Achard, however, was more successful, and by a similar method determined the component parts of this gem to be five grains of an earth, which, distilled with vitriolic acid, became volatile; eight grains of calcareous earth, six grains of magnesia, two grains of calx of iron, three grains of calx of copper, and 456 of siliceous earth.

M. Klaproth never met with any volatile earth or magnesia in his experiments on this gem; and therefore concludes, that the chrysoprasus used by him had been essentially different from that made use of by M. Achard, and he seems not to give credit to the account of any copper being found in it.

8. One part of crude chrysoprasus, well powdered and washed with two parts of mild vegetable alkali, yielded a violet-coloured glass, which in the atmosphere ran into a brownish coloured liquor.

9. Five parts of the gem, with four of mild alkali, gave a beautiful violet-coloured glass after being two hours in fusion.

10. Equal parts of crude chrysoprasus and mild mineral alkali, yielded a transparent glass in thin laminæ, of a brown colour, resembling that of the tourmalin, the surface being marked with fine reticulated veins; which veins arose from small grains of very fine reduced nickel placed in lines against one another.

11. Equal parts of crude chrysoprasus and calcined borax, gave a clear, transparent, and brown glass, resembling the smoky topaz.

12. Equal parts of chrysoprasus, extracted by vitriolic acid and calcined borax, yielded a similar glass of a clear brown colour; "which proves (says our author), that the vitriolic acid was incapable of perfectly analysing the chrysoprasus, though I had used a double portion of the earth."

13. Eighty grains of prepared siliceous earth, sixty grains of mild fixed alkali, with three grains of calx of nickel procured from the chrysoprasus, yielded a beautiful, clear, and violet coloured glass.

14. On substituting three grains of calx produced from an ore of nickel, a glass was produced exactly like the former.

15. Sixty grains of prepared siliceous earth and calcined borax, with three grains of calx of nickel from the chrysoprasus, yielded a transparent glass of a clear brown colour.

16. Sixty grains of prepared siliceous earth and vitrified phosphoric acid, with three grains of calx of nickel from the chrysoprasus, gave a glass of the colour of honey.

17. Thus the attempts of M. Klaproth to recombine the chrysoprasus proved abortive. From his experiments, however, he deduces the following conclusions: 1. The blue colour observable in the glass produced by fusing the chrysoprasus with vegetable alkali, arises entirely from the nickel contained in the gem; and the experiment shows that the calx of nickel, when purified as much as possible, has the surprising property of tinging glass frits prepared with vegetable alkali of a blue colour. "But (says he) why was not this colour also obtained with soda? and what is the cause of a difference so little to be expected?" 2. By these experiments the supposition of M. Sage is refuted, that the metallic matter which colours the chrysoprasus is cobalt: "many metallic substances besides cobalt it is well known, give by certain processes a blue glass; thus cobalt,

show that it may be ranged with propriety in this place, along with other precious stones: as the argillaceous earth is also the most prevalent in its composition.

- a. The oriental tourmalines are found in the island of Ceylon. They are transparent, of a dark brown yellow; and their specific gravity is from 3062 to 3295.
 - b. From Brasil. Transparent. These are green for the most part; but there are also some red, blue, and yellow: their specific gravity is from 3075 to 3180.
 - c. From Tyrol. Of so dark a green as to appear opaque. Their specific gravity is about 3050. These are found in beds of steatites and lapis ollaris, among the micaceous veins, talcs, and hornblende of Schneeberg, Jurzagl, and Zillerthal, in the mountains of Tyrol.
 - d. From the mountains of Old Castile in Spain. These are transparent, and have the same properties as the preceding ones.
- IX. The opal, *Opalus*; the *girafale* of the Italians.—This is the most beautiful of all the flint kind, owing to the changeable appearance of its colours by reflection and refraction, and must therefore be described under both these circumstances.
1. The opal of Nonnius, the *Sanguenon* of the Indians. This appears olive-coloured by reflection, and seems then to be opaque; but when held against the light, is found transparent and of a fine ruby red colour.
- There is, however, another of the same kind in Sweden, which by reflection appears rather brown; but by refraction it is red, with violet veins.
2. The white opal. Its ground is white, of a glass like complexion, from whence are thrown out green, yellow, purple, and bluish rays; but it is of a reddish or rather flame-colour when held against the light
 - a. Of many colours; the oriental opal.
 - b. Of a milky colour
 - c. Bluish, and semi-transparent. This is not

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so much valued as those which are more opaque, because it is easier to be imitated by art.

§ 2. Of Quartz.

This stone is very common in Europe, and easier to be known than described. It is distinguished from the other kinds of the siliceous order by the following qualities.

1. That it is most generally cracked throughout, even in the rock itself; whereby,
2. As well as by its nature, it breaks irregularly, and into sharp fragments.
3. That it cannot easily be made red-hot without cracking still more.
4. It never decays in the air.
5. Melted with pot-ashes, it gives a more solid and fixed glass than any other of the siliceous order.
6. When there has been no interruption in its natural accretion, its substance always crystallises into hexagonal prisms pointed at one or both ends.
7. It occurs in clefts, fissures, and small veins in rocks. It very seldom forms large veins, and still seldomer whole mountains, without being mixed with heterogeneous substances.

According to Mr Kirwan, quartz neither loses its hardness nor its weight by calcination. Its texture is lamellar. These stones are in general the purest of the siliceous kind, though most contain a slight mixture of other earths; the most obvious distinction among them arises from their transparency or opacity.

Quartz is found,

- (1.) Pure.
 - A. Solid, of no visible particles, with a glossy surface. Fat quartz.
 - a. Uncoloured and clear. This has no crystallised form, but is nevertheless as clear as quartz crystals of the best water.
 - b. White, the common fat quartz.

L

c. Blue

cobalt gives a blue colour to combinations of the mineral alkali with phosphoric acid, to mineral alkali itself, to potash, and to borax. The acid of tungsten (falsely so called) also gives a blue colour to frits made with phosphoric salts, but not to those made with borax; the calx of nickel gives a blue colour only to frits made with potash, brown to those with mineral alkali and borax, and yellow, like honey, to combinations of phosphoric acid with mineral alkali. 3. As the chrysoprasus gives a brown colour with borax, and the solution of this stone in muriatic acid gives no signs of cobalt dissolved in the same acid; this shows that there is no cobalt in the stone. Mr Sage, indeed, pretends, that he has obtained a blue glass from the chrysoprasus and borax; but this is contradicted by experience. 4. The mineralogical character of the chrysoprasus, therefore, is a quartz coloured green by nickel. Three hundred grains of it contain $288\frac{1}{2}$ of siliceous earth calcined to redness, one quarter of a grain of pure aluminous earth, two grains and an half of calcareous earth calcined to redness, three grains of calx of nickel and one quarter of a grain of calx of iron. All these were extracted in the experiments; and there were besides five grains and an half of waste.

Our author mentions, that in the collections of chrysoprasus which have been brought to him, he has constantly observed green opal, in bits of vein from half an inch to an inch, and fixed in its borders. The reddish, yellow, and white opals, on the contrary, are generally met with on a green or brownish petrosilex. But the white opal, which, as well as the green, is found in pieces of the nature of matrix, differs from the true opal, approaching the chalcedony and the opaque milky quartzes. This kind of transparent opal, radiated with a whitish blue, contains the following ingredients in its composition: Siliceous earth, 237 grains; aluminous earth, a quarter of a grain; calx of iron, a quarter of a grain—in all, $237\frac{1}{4}$ grains. In 240 grains were two and an half of waste. The colour of this stone, as well as the chrysoprasus, in our author's opinion, is derived from nickel.

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- c. Blue.
d. Violet.
B. Grained.
a. White. b. Pale green.

C. Sparry quartz.

Thus is the scarcest; and ought not to be confounded with the white felt-spat, being of a smoother appearance, and breaking into larger and more irregular planes.

a. Whirish yellow. b. White.

D. Crystallised quartz. Rock crystal. Quartz crystal.

1. Opaque, or semi transparent.

a. White, or of a milk colour.

b. Red, or of a carnelian colour.

c. Black.

2. Clear.

a. Blackish brown, smoky topaz, or *rauch topaz* of the Germans.

b. Yellow; found in Bohemia, and sold instead of topazes.

c. Violet; the amethyst from Saxony, Bohemia, and Darnmore in Upland (b.)

d. Uncoloured; rock crystal, properly so called. When these coloured crystals are not clear, they are called *flufs*; for instance, *topaz-flufs*, *amethyst-flufs*, &c. (c.)

(2) Impure quartz.

A. Mixed with iron, in form of a black calx — This is of a glossy texture, and contains a great quantity of iron.

B. Mixed with copper in form of a red calx.

a. Red.

§ 3. Of Flints.

The flint (*Silex pyromachus*, *Lapis corneus*, or the

hornstein of the Germans) forms a kind of intermediate substance between quartz and jasper, both which, however, it so nearly resembles, that it is not easy to point out such characters as shall readily distinguish it from them. We can only, therefore, speak of its properties comparatively.

1. It is more uniformly solid, and not so much cracked in the mass as the quartz; and,

2. It is more pellucid than the jasper.

3. It bears being exposed to the air without decaying better than the jasper, but not so well as the quartz.

4. It is better for making of glass than the jasper, but is not quite so good as quartz for that purpose.

5. Whenever there has been an opportunity in this matter of its shooting into crystals, quartz crystals are always found in it; just as if the quartz made one of its constituent parts, and had in certain circumstances been squeezed out of it: this is to be seen in every hollow flint, and its clefts, which are always filled up with quartz.

6. It often shows most evident marks of having been originally in a soft and slimy tough state like glue or jelly.

The several varieties of this species have obtained more distinct names with respect to their colours than from any real difference in their substance; but these are still necessary to be retained, as the only names used by jewellers and others, who know how to value them accordingly.

I. Jade. *Lapis nephriticus*. *Jaspachates*.

The true lapis nephriticus seems to belong to this siliceous order, as it gives fire with steel, and is semi pellucid like flint; it does not harden

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(b) The most transparent are called *false diamonds*, *Bristol*, *Kerry stones*, and *Alençon diamonds*, &c. The coloured transparent crystals derive their tinge generally from metallic calces, though in exceeding small portions. they all lose their colours when strongly heated. These are what we call false gems, viz.

The *red*, from Oran in Barbary, *false rubies*.

The *yellow*, from Saxony, *false topazes*.

The *green*, from Dauphiny, (very rare) *false emeralds*, or *prases*.

The *violet*, from Vil in Catalonia, *false amethysts*.

The *blue*, from Puy in Valay, France, *false sapphires*.

There are also *opal*, or *rainbow crystals*, some of which make a very fine appearance; the various colours of which are thrown out in zones across the surface, though they never shine like the oriental opal.

(c) M. Fourcroy makes a remarkable difference between the crystals and the quartz, by affirming that the former are unalterable in the fire, in which they neither lose their hardness, transparency, nor colour; whilst the quartz loses the same qualities, and is reduced by it to a white and opaque earth. He classes the rock crystals,

1st, According to their *form*, viz. 1. Insulated-hexagonal-crystals, ending in two pyramids of six faces, which have a double refraction, or show two images of the same object when looked through. 2. Hexagonal crystals united, having one or two points. 3. Tetrahedral, dodecahedral, fluted crystals, and which, though hexagonal, have nevertheless their planes irregular. 4. Crystals in large masses, from the island of Madagascar, which have a simple refraction.

2dly, As to the colour, they are either diaphanous, reddish, smokey, or blackish.

3dly, As to accidental changes, some are *hollow*: some contain *water* within one or more cavities: some are cased, viz. one within the other: some are of a round form, as the pebbles of the Rhine: some have a crust of metallic calces, or of a pyrites: some are of a geodical form, viz. crystallised in the inside of a cavity: some seem to contain amianthe, or asbestos, and others contain shirls.

The same author reckons among crystals, the oriental topaz, the hyacinth, the oriental sapphire, and the amethyst. Mr Daubenton has always looked on this last as a quartzous crystal.

den in fire, but melts by the solar heat in the focus of a burning lens into a transparent green glass with some bubbles. That called by the name of *circumcision stone*, which comes from the Amazon river, melts easier, in the same solar fire, into a brown opaque glass, which is far less hard than the stone itself. (*Marquer.*)

This stone is superior in hardness to quartz, though from its unctuousity to the touch, one would suspect it to contain a large portion of argillaceous earth, or rather of magnesian earth, as Mr Kirwan seems to suspect.

Its specific gravity is from 2,970 to 3,389.—

It is of a granular texture, of a greasy look, and exceedingly hard: is scarcely soluble in acids, at least without particular management, and is infusible in the fire. M. Saussure seems to have extracted iron from it.

a. It is sometimes of a whitish milky colour, from China; but mostly

b. Of a greenish, or

c. Deep-green colour, from America.

d. Grey, yellowish, and olive colour: these are the vulgar *lapis nephriticus*, they being supposed to cure the nephritic pains by their external application to the loins.

The semi-pellucidity, hardness, and specific gravity, are the characters by which the *lapis nephriticus* may be distinguished from other stones.

II. Cat's eye; *Pseudopalus*. The sun-stone of the Turks, called *gunche*.

This stone is opaque, and reflects green and yellowish rays from its surface: it is found in Siberia. It is very hard and semi-transparent, and has different points, from which light is reflected with a kind of yellow-brown radiation, somewhat similar to the eyes of cats, from whence it had its name. Jewellers do not fail to cut them round to the greatest advantage. The best of these stones are very scarce. One of these of one inch diameter was in the cabinet of the grand duke of Tuscany.

III. *Hydrophanis*, or *Oculus Mundi*; also called *Lapis mutabilis*.

The principal property which distinguishes this from all other stones, is that it becomes transparent by mere infusion in any aqueous fluid, but it gradually resumes its opacity when dry.

IV. The onyx. *Onyx cameliana*. Memphites. It is found of two sorts.

a. Nail-coloured onyx, having pale flesh-coloured and white lines.

b. With black and white lines. The oriental onyx

V. The chalcedony, or white agate, is a flint of a white colour, like milk diluted with water, more or less

opaque: it has veins, circles, and round spots. It is said to be softer than the onyx, but much harder than those agates which are sometimes found of the same colour.

a. The white opaque chalcedony, or *cabalong*, from the Buckharish Calmucks. This was first made known by one Renez, a Swedish officer, who for several years had been in that country. The inhabitants find this flint on the banks of their rivers, and work idols and domestic vessels out of it.

b. Of white and semi-transparent strata; from Ceylon.

c. Bluish grey; from Ceylon and Siberia.

VI. The carnelian. *Carniolus*.

Is of a brownish red colour, and often entirely brown. Its name is originally derived from its resemblance to flesh, or to water mixed with blood.

a. Red.

b. Yellowish brown, looks like yellow amber. It is said not to be so hard as the chalcedony.

VII. The sardonyx.

This is a mixture of the chalcedony and carnelian, sometimes stratumwise, and sometimes confusedly blended and mixed together.

a. Striped with white and red strata. This serves as well cut in cameo as the onyx.

b. White, with red dendritical figures. This very much resembles that agate which is called the *mocha stone*, but with this difference, that the figures are of a red colour in this, instead of black, as in that agate.

Between the onyx, carnelian, chalcedony, sardonyx, and agate, there seems to be no real difference, except some inexplicable degrees of hardness.

VIII. The agate; *Achates*.

This name is given to flints that are variegated with different colours, promiscuously blended together; and they are esteemed in proportion to their mixture of colours, their beauty, and elegance. Hence also they have obtained variety of names, mostly Greek, as in the business of the lapidary in cutting of them, and admiring their several beauties and figures, had been derived from that nation alone (v).

a. Brown opaque agate, with black veins, and dendritical figures; the Egyptian pebble.

b. Of a chalcedony colour; *achates chalcedonifans*.

c. Semi-transparent, with lines of a blackish brown colour, and dendritical figures, the *mocha stone*.

d. Semi-transparent, with red dots; *Gemma divi Stephani*. When the points are very minute, so as to give the stone a red appearance, it is by some called *Sardis*.

L 2

c. Semi-

(v) On the side of a hill near the church of Rothens in Moray, is a quantity of fine agate of elegant red and white colours. It is very hard, heavy, of a smooth uniform texture, and of a considerable brightness; in which the red are remarkably clear, and finely mixed and shaded through the stone. Mr Williams says that this is the largest and most beautiful agate rock he ever saw; and so fine and hard as to be capable of the highest lustre in polishing.

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- e. Semi-transparent, with clouds of an orange colour.
- f. Deep red or violet, and semi-transparent.
- g. Of many colours, or variegated.
- h. Black

IX. Common Flint; *Pyromachus*.

This, in reality, is of the same substance as the agate; but as the colours are not so striking or agreeable, it is commonly considered as a different substance.

- a. Blackish grey, from the province of Skone.
- b. Yellow semi-transparent, from France.
- c. Whitish grey
- d. Yellowish brown.

When the flints are small, they are in England called *pebbles*, and the Swedish sailors, who take them as ballast, call them *fygel*.

X. Chert, *Petriflex*, *Lapis Corneus* The *hornstein* of the Germans

This is of a coarser texture than the preceding, and also less hard, which makes it consequently not so capable of a polish. It is semi-transparent at the edges, or when it is broke into very thin pieces

- a. Chert of a flesh colour, from Carl Schakt, at the silver mine of Salberg, in the province of Westmanland.
- b. Whitish yellow, from Salberg
- c. White, from Kristersberg, at Nya Kopparberget in Westmanland.
- d. Greenish, from Preitgrufvan, at Hellefors in Westmanland

Chert runs in veins through rocks, from whence its name is derived. Its specific gravity is from 2.590 to 2.600. In the fire, it whitens and decrepitates like flint, but is generally so fusible as to melt *per se*. It is not totally dissolved in the dry way by the mineral alkali, but borax and microcosmic salt dissolve it without effervescence. Its appearance is duller and less transparent than common flint. The reddish *Petro-flex* used in the Count de Lauragar's porcelain manufacture, and called there *jilt spat*, contained 72 *per cent.* of flint, 22 of argill, and 6 of calcareous earth.

There are not yet any certain characters known by which the cherts and jaspers may be distinguished from each other: by sight, however, they can easily be discerned, viz. the former (the cherts) appearing transparent, and of a fine sparkling texture, on being broken; whereas the jasper is grained, dull, and opaque, having the appearance of a dry clay. The chert is also found forming larger or smaller veins, or in nodules like kernels in the rocks; whereas the jasper, on the contrary, sometimes constitutes the chief substance of the highest and most extended chain of mountains. The chert is likewise found plentifully in the neighbourhood of scaly limestone, as flints in the strata of chalk. What connection there may be between these bodies, perhaps time will discover.

But flints and agates being generally found in

loose and single irregular nodules, and hardly in rocks, as the chert, it is a circumstance very insufficient to establish a difference between them; for there is the agate-stone, near Constantinople, running vein-like across the rock with its country of the same hardness, and as fine and transparent as those other agates which are found in round nodules at Deux-ponts. We must, therefore, content ourselves with this remark concerning flints, viz. That they seem to be the only kind of stone hitherto known, of which a very large quantity has been formed in the shape of loose or separate nodules, each surrounded with its proper crust; and that the matter which constitutes this crust has been separated from the rest of the substance, in like manner as sandiver or glass gall separates from, and swims upon, glass, during its vitrification; though sometimes the formation of this crust may be prevented by the too sudden hardening of the matter itself.

Other species of stones, which are found in loose pieces or nodules, except ores and some sorts of stalactites, show evidently by their cracks, angles, and irregular figures, that they have been torn from rocks, rolled about, and rubbed against one another in torrents, or by some other violent motions of water

That flints had originally been in a soft state, M. Cronstedt observes, is easy to be seen in the Egyptian pebbles, which have impressions of small stones, sand, and sometimes, perhaps, grass; which, however, have not had any ingress into the very flint, but seem only to have forced the above agate gall or crust out of the way.

§ 4. Of *Jaspers*.

JASPER, *jaspis*, (the *duispro* of the Italians), is a name given to all the opaque flints whose texture resembles dry clay, and which have no other known quality whereby they may be distinguished from other flints, except that they may be more easily melted in the fire; and this quality perhaps may proceed from the heterogeneous mixture, probably of iron.

I. Pure jasper; which by no means yet known can be decomposed.

- a. Green with red specks or dots; the *heliotropus*, or blood-stone
- b. Green.
- c. Red.
- d. Yellow
- e. Red with yellow spots and veins.
- f. Black.

II. Jasper containing iron; *Jaspis martialis Sinople*.

A. Coarse-grained

- a. Red and reddish brown; *sinople*.

B. Steel-grained, or fine grained.

- a. Reddish brown: looks like the red ochre or chalk used for drawing; and has partition veins, which are unctuous to the touch, like a fine clay, and other like kinds.

C. Of a solid and shining texture, like a slag.

- a. Liver coloured; and, b. Deep red.
- c. Yellow. This last mentioned, when calcined, is attracted by the loadstone; and being assayed, yields from 12 to 15 *per cent.* of iron. (F.)

§ 5.

(x) Near Portsoy in Banff-shire is an extensive rock of jasper; some parts of which contain a beautiful mixture of green and red, which appear finely shaded and clouded through the body of the stone when polished. Mr Williams is of opinion that it would be a very valuable quarry if worked.

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§ 5. *Felt-spars.*I. Rhombic quartz; *Spatum scintillans.*

This has its name from its figure, but seems to be of the same substance as the jasper. We have not, however, ranked them together, for want of true marks to distinguish the different sorts of the stinty tribe from one another. This kind is found,

1. Sparry.

a. White. b. Reddish brown. c. Pale yellow. d. Greenish.

2. Crystallised.

a. In separate or distinct rhomboidal crystals.

II. Labrador stone; *Spatum rutilum varicolor.*

Its colour is commonly of a light or of a deep grey, and mostly of a blackish grey: but when held in certain positions to the light, discovers different varieties of beautiful shining colours, as lazuly-blue, grass green, apple green, pea green; and seldom a citron yellow; some have an intermediate colour betwixt red-copper and tombac-grey; besides other colours between grey and violet. These colours are seen for most part in spots; but sometimes in stripes, on the same piece.

III. White feltspar; *Terra Silicea Magnesia & ferro intus mixta.*

This stone has been described by Mr Bayen: and is found at St Marie aux mines in Lorrain. —It is of a white opaque colour, spotted with ochre on the outside.

§ 6. *Of the Garnet Kinds.*

THE substances of this genus (which is considered by Cronstedt as an order) are analogous to gems; since all these are composed of the siliceous, calcareous, and argillaceous earths, with a greater or less proportion of iron. The opaque and black garnets contain about 20 hundredths of iron: but the diaphanous ones only two hundredths of their weight, according to Bergman. The garnets, properly so called, contain a greater quantity of siliceous earth than the shirls, and both are now justly ranked with the siliceous earths.

The species are,

1. Garnet; *Granatus.*

This is a heavy and hard kind of stone, crystallising in form of polygonal balls, and mostly of a red, or reddish brown colour.

A. Garnet mixed with iron; *Granatus martialis.*

1. Coarse grained garnet stones, without any particular figure; in Swedish called *Granatberg*, in German, *Granatstein*.

a. Reddish brown garnet. b. Whitish yellow. c. Pale yellow.

2. Crystallised garnet.

a. Black. b. Red: semi transparent, and cracked; transparent. c. Reddish yellow; transparent; the jacinth, or hyacinth. d. Reddish brown. e. Green. f. Yellowish green. g. Black.

B. Garnet mixed with iron and tin.

1. Coarse grained, without any particular figure.

a. Blackish-brown.

2. Crystallised.

a. Blackish-brown.

b. Light-green or white.

C. Garnet mixed with iron and lead.

r. Crystallised.

a. Reddish-brown.

II. Cockle, or shirl. *Corneous crystallifatus Walleri; Stannum crystallis columnaribus nigris Linnaei.*

This is a heavy and hard kind of stone which shoots into crystals of a prismatical figure, and whose chief colours are black or green. Its specific gravity is the same as the garnets, viz. between 3000 and 3400, though always proportionable to their different solidity.

A. Cockle, or shirl, mixed with iron.

1. Coarse, without any determined figure.

a. Green,

2. Sparry.

a. Deep green, (the mother of the emeralds), from Egypt.

b. Pale green.

c. White. This occurs very frequently, in the scaly limestones; and its colour changes from deep green to white, in proportion as it contains more or less of iron.

3. Fibrous, striated cockle, or shirl. it looks like fibres or threads made of glass.

A. Of parallel fibres. a. Black. b. Green c. White.

B. Of concentrated fibres. The starred cockle, or shirl, from its fibres being laid stellarwise

a. Blackish green. b. Light green. c. White.

4. Crystallised cockle, or shirl.

a. Black. To this variety belong most of those substances called *imperfect asbestus*, and as the cockle perfectly resembles a slag from an iron furnace, both in regard to its metallic contents and its glassy texture, it is no wonder that it is not soft enough to be taken for an asbestus. It has, however, only for the sake of its structure, been ranked among the asbesti. The striated cockle, or shirl, compared to the asbesti, is of a shining and angular surface (though this sometimes requires the aid of the magnifying glass to be discovered), always somewhat transparent, and is pretty easily brought to a glass with the blow pipe, without being condensed as the pure asbesti seem to be.

b. Deep green.

c. Light green

d. Reddish brown. The *tauffstein* is of this colour, and consists of two hexagonal crystals of cockle grown together in form of a cross; thus the Roman Catholics wear as an amulet, and is called in Latin *lapis crucis*, or the cross stone

The figure of the cockle crystals is uncertain, but always prismatical: the cockle from Yaho at Nya Kopparberg, is quadrangular the French kind has nine sides or planes, and the *tauffstein* is hexagonal.

The name *cork* for these substances is an old Cornish mineral name; but is also given sometimes to other very different materials.

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We have not in England any great quantity of species of cockles; the chief are found in the tin mines of Cornwall, and some fine crystallised kinds have been brought from Scotland.

The English mineral name of *call*, has been used by some authors as synonymous with *cockles*, and they are confounded together at the mines; but the *call*, definitely speaking, is the substance called *wellfram* by the Germans, &c.

Garnets, though small, are often found in micaceous stones in England; but extreme good garnets are found in great plenty also in like stones in Scotland.

III. Rowley rag, (*Kirwan*.) This stone is of a dusky or dark grey colour, with numerous minute shining crystals. Its texture is granular: by exposure to the air it acquires an ochry crust. Its specific gravity is 27.48. Heated in an open fire it becomes magnetic. In strong heat it melts *per se*, but with more difficulty than basalt. According to Dr Withering's analysis, 100 parts of it contain 47.5 of siliceous earth, 32.5 of argil, and 20 of iron.

IV. Siliceous muriatic spar, (*Id*) This stone is of a hard, solid, and sparry texture, of a grey, ochry, dull colour, but internally bright. It gives fire with steel: yet it effervesces with acids. In a strong heat it grows brown; but at last it melts *per se*. One hundred parts of this stone contain fifty parts of silica: the remainder is mild magnesia and iron; but in what proportion is not mentioned (See *Journal de Physique*, Supplement, vol. xiii p. 216.)

V. Turkey stone; *cos Turca*, (*Id*) This stone is of a dull white colour, and often of an uneven colour, some parts appearing more compact than others, so that it is in some measure shattery. It is used as a whetstone: and those of the finest grain are the best hones for the most delicate cutting tools, and even for razors, lancets, &c. Its specific gravity is 25.98. It gives fire with steel, yet effervesces with acids. Mr Kirwan found that 100 parts of it contains 25 of mild calcareous earth, and no iron. There probably are two sorts of stones known by this name, as Mr Wallerius assumes, that which he describes neither to give fire with steel nor effervesce with acids.

VI. Ragg stone. The colour of this stone is grey. Its texture is obscurely laminar, or rather fibrous, but the laminae or fibre consist of a congeries of grains of a quartz appearance, coarse and rough. Its specific gravity is 27.29. It effervesces with acids; and gives fire with steel. Mr Kirwan found it to contain a portion of mild calcareous earth, and a small proportion of iron. It is used as a whetstone for coarse cutting tools.

[The siliceous gut, *cos arenarius*, and other compounds of the siliceous earth, &c. will be found in a subsequent division of this article.]

Observations on the economical Uses of the Siliceous Order.

The Europeans have no farther trouble with the precious stones than either to cut them from their natural or rough figure, or to alter them when they have been badly cut in the East Indies; in which latter cir-

cumstances they are called *lapidarii*: and it may be observed, that for cutting the ruby, spinell, ballas, and chrysolite, the oil of olive is required, instead of any other liquid, to be mixed with the diamond powder, in the same manner as for cutting the diamond itself.

If the petty princes in those parts of the Indies, where precious stones are found, have no other power nor riches proportionable to the value of these gems, the reason of it is as obvious as of the general weakness of those countries where gold and silver abound, viz. because the inhabitants, placing a false confidence in the high value of their possessions, neglect useful manufactures and trade, which by degrees produces a general idleness and ignorance through the whole country.

On the other hand, perhaps, some countries might safely improve their revenues by such traffic. In Siam, for example, there might probably be other gems found besides aqua marina and topazes, or even a greater trade carried on with these than at present, without danger of bad consequences, especially under the direction of a careful and prudent government.

The *half-precious* stones, so called, or gems of less value, as the common opal, the onyx, the chalcedony, the cornelian, and the coloured and colourless rock crystals, have been employed for ornaments and economical utensils, in which the price of the workmanship greatly exceeds the intrinsic value of the stones. The ancients used to engrave concave and convex figures on them, which now a-days are very highly valued, but often with less reason than modern performances of the same kind. These stones are worked by means of emery on plates and tools of lead, copper, and tin, or with other instruments; but the common work on agates is performed at Oberstein with grind-stones at a very cheap rate. When once such a manufactory is established in a country, it is necessary to keep it up with much industry and prudence, if we would wish it to surmount the caprice of fashions; since, howmuchsoever the natural beauties of these stones seem to plead for their pre-eminence, they will at some periods unavoidably sink in the esteem of mankind; but they will likewise often recover, and be restored to their former value.

The grindstones at Oberstein are of a red colour, and of such particular texture, that they neither become smooth, nor are they of too loose a composition.

Most part of the flinty tribe is employed for making glass, as the quartz, the flints, the pebbles, and the quartzose sands. The quartz, however, is the best; and if used in due proportion with respect to the alkali, there is no danger of the glass being easily attacked by the acids, as has sometimes happened with glass made of other substances, of which we had an instance of bottles filled with Rhenish and Moselle wines during the time of a voyage to China.

In the smelting of copper ores, quartz is used, to render the slag glassy, or to vitrify the iron; quartz being more useful than any other stone to prevent the calcination of the metal.

The quartzose sand which constitutes part of many stones, and is also used in making crucibles and such vessels,

Argillaceous EARTHS. vessels, contributes most of all to their power of resisting fire.

It appears likewise probable that the quartzose matter makes the grind and whetstone fit for their intended purposes. (*Magellan.*)

Order V. The ARGILLACEOUS EARTHS.

THE principal character whereby those may be distinguished from other earths is, that they harden in the fire, and are compounded of very minute particles, by which they acquire a dead or dull appearance when broken.

I. *Argilla aerata*; *luc luna*

This fanciful name was heretofore thought to denote a very fine species of calcareous earth; but Mr Sreber has lately shown, that the earth to which this name is given, is a very uncommon species of argill. It is generally found in small cakes of the hardness of chalk; and like that, it marks white. Its hardness is nearly as that of steatites, and it does not feel so fat as common clay does. Its specific gravity is 1669; its colour snow white. When examined with a microscope, it is found to consist of small transparent crystals; and by his experiments it appears plainly to be an argill saturated with fixed air. It effervesces with acids, and contains a very small proportion of calcareous earth and sometimes of gypsum, besides some feeble traces of iron. It is found near Halles

II. Porcelain clay; *Terra porcellanea*, vulgo *Argylla apyra*, very refractory; the *kaolin* of the Chinese.

(1.) Pure.

A Diffusible in water.

1. Coherent and dry.

a White.

2. Friable and lean.

a White.

(2.) Mixed with phlogiston

A Diffusible in water.

a White and fat pipeclay *b* Of a pearl colour.

c Bluish grey. *d* Grey *e* Black *f* Violet.

These contain a phlogiston, which is discovered by exposing them to quick and strong fire, in which they become quite black interiorly, assuming the appearance of the common flints, not only in regard to colour, but also in regard to hardness. but if heated by degrees, they are first white, and afterwards of a pearl colour. The latter they seem to be, which may be judged both by their feeling smooth and unctuous, and by their shining when scraped with the nail, they contain a larger quantity of the inflammable principle. It is difficult to determine, whether this strongly inherent phlogiston be the cause of the above-mentioned pearl-colour, or prevents them from being burnt white in a strong fire, yet no heterogeneous substance can be extracted from them, except sand, which may be separated from some by means of water; but which sand does not form any of the constituent parts of the clays. If they be boiled in aqua regis in order to extract any iron, they are found to lose their viscosity

III. Stone-marrow; *Lithomarga*. *Kessik* of the Tartars.

1. When dry, it is as fat and slippery as soap; but,

2. Is not wholly diffusible in water, in which it only falls to pieces, either in larger bits, or resembles a curd-like mass.

3. In the fire it easily melts to a white or reddish frothy slag, consequently is of a larger volume than the clay was before being fused.

4. It breaks into irregular scaly pieces.

A Of coarse particles. Coarse stone-marrow.

a Grey.

b Whitish yellow, from the Crim Tartary, where it is called *Leffkil*, and is said to be used for washing instead of soap.

B Of very fine particles; fine stone-marrow.

a Yellowish brown; *Terra Lemnia*.—Is of a shining texture, falls to pieces in the water with a crackling noise; it is more indurated than the preceding, but has otherwise the same qualities.

IV Bole, (iron clay.)

This is a fine and dense clay of various colours, containing a great quantity of iron, which makes it impossible to know the natural and specific qualities of the bole itself, by any easy method hitherto in use. It is not easily softened in water, contrary to what the porcelain and the common clays are, (I. & VI.); but either falls to pieces in form of small grains, or repels the water, and cannot be made ductile. In the fire it grows black, and is then attracted by the loadstone.

A Loose and friable boles, or those which fall to a powder in water.

a Flesh-coloured bole.

b Red.

1. Fine; *Bolus Armenus*.

2. Coarse, *Bolus communis officinal*.

3. Hard. *Terra rubrica*.

c Green, *Terra verte*.

1. Fine.

2. Coarse.

d Bluish grey, is ductile as long as it is in the rock, but even then repels the water; it contains 40 per cent. of iron, which metal being melted out of it in a close vessel, the iron crystallises on its surface.

e Grey.

1. Crystallised in a spherical polygonal figure.

2. Of an undeterminate figure.

B Indurated bole.

A Of no visible particles.

This occurs very often in form of slate, or layers, in the earth; and then is made use of as an iron ore. However, it has usually been considered more in regard to its texture than to its constituent parts, and has been called *slate*, in common with several other earths which are found to have the same texture.

a Reddish-brown; in most collieries, between the seams of coal.

b Grey.

B Of scaly particles.—The *hornblende* of the Swedes.

It is distinguished from the martial glimmer, or mica, by the scales being less shining, thicker, and rectangular.

a. Black.—This, when rubbed fine, gives a green powder.

b. Greenish.

V Zeolyte

This is described in its indurated state in the Transactions of the academy of sciences at Stockholm for the year 1756, and there arranged as a stone *sui generis* in regard to the following qualities.

1. It is a little harder than the fluors and the other calcareous spars; it receives, however, scratches from the steel, but does not strike fire with it.

2. It melts easily by itself in the fire, with a like ebullition as borax does, into a white frothy slag, which cannot without great difficulty be brought to a solidity and transparency.

3. It is more easily dissolved in the fire by the mineral alkali (*sul soda*), than by borax or the microcosmic salt.

4. It does not ferment with this last salt, as lime does; nor with the borax, as those of the gypseous kind.

5. It dissolves very slowly, and without any effervescence, in acids, as in oil of vitriol and spirit of nitre. If concentrated oil of vitriol be poured on pounded zeolites, a heat arises, and the powder unites into a mass.

6. In the very moment of fusion it gives a phosphoric light.

There have lately been discovered some of the zeolites, particularly at Adelfors's gold mines in Smoland, in Sweden; of which some sorts do not melt by themselves in the fire, but dissolve readily in the acid of nitre, and are turned by it into a firm jelly.

The zeolyte is found in an indurated state:

(1) Solid, or of no visible particles.

A. Pure.

a. White

B. Mixed with silver and iron.

a. Blue, *Lapis lazuli*.

(2) Sparry &c. etc. This resembles a calcareous spar, though it is of a more irregular figure, and is more brittle.

a. Light red, or orange-coloured

(3) Crystallised zeolite. This is more common than the two preceding kinds; and is found,

A. In groups of crystals, in form of balls, and with concentric points.

a. Yellow.

b. White

B. Prismatical and truncated crystals.

a. White.

C. Capillary crystals, which are partly united in groupes, and partly separate. In this latter accretion they resemble the capillary or feathery silver ore; and are perhaps sometimes called *flus ferri*, at places where the nature of that kind of stone is not yet fully known.

a. White.

VI Tripoli.

This is known by its quality of rubbing or wearing hard bodies, and making their surfaces to shine; the particles of the tripoli being so fine as to leave even no scratches on the surface. This effect, which is called *polishing*, may likewise be effected by other fine clays when they have been burnt a little. The tripoli grows somewhat harder in the fire, and is very refractory: it is with difficulty dissolved by borax, and still with greater difficulty by the microcosmic salt. It becomes white when it is heated: when crude, it imbibes water, but is not diffusible in it: it tastes like common chalk, and is rough or sandy between the teeth, although no sand can by any means be separated from it. It has no quality common with any other kind of earth, by which it might be considered as a variety of any other. That which is here described is of a yellow colour, and is sold by druggists. This kind of tripoli has been lately discovered in Scotland. But the *rotten stone*, so called, is another sort found in England, viz. in Derbyshire. It is in common use in England among workmen for all sorts of finer grinding and polishing, and is also sometimes used by lapidaries for cutting of stones, &c.

The tripoli is found,

1. Solid: of a rough texture.

a. Brown.

b. Yellowish.

c. Spotted like marble.

2. Finable and compact.

a. Granulated.

b. Brown

c. Yellowish.

VII Common clay, or brick clay.

This kind may be distinguished from the other clays by the following qualities:

1. In the fire it acquires a red colour, more or less deep.

2. It melts pretty easily into a greenish glass.

3. It contains a small quantity of iron and of the vitriolic acid, by which the preceding effects are produced.

It is found,

A. Diffusible in water.

1. Pure.

a. Red clay.

b. Flesh coloured, or pale-red.

c. Grey

d. Blue.

e. White.

f. Fermenting clay.

2. Mixed with lime. See MARLE, above.

B. Indurated.

1. Pure.

a. Grey slaty.

b. Red slaty.

2. Mixed with phlogiston, and a great deal of the vitriolic acid. See IRON Ores, above.

3. Mixed with lime. See LIME, above.

VIII. Argillaceous fissile stones.

These and many other different kinds of earth have been comprehended under the denomination

of *schist*; but to avoid ambiguity we will confine this name to stones of the argillaceous kind.

1. The bluish purple schistus, or common roof slate; *schistus tegularis*.

Its colour varies to the pale, to the slightly purple, and to the bluish.

a. The dark blue slate, *schistus scriptorius*.

2. The pyritaceous schistus.

This is of a gray colour, brown, blue, or black.

3. The bituminous schistus.

This is generally black, of a lamellar texture, and of different degrees of hardness.

4. Flag stone.

This is of a gray, yellowish, or reddish white colour.

5. The argillaceous grit.

This is called also *find stone* and *free stone*, because it may be cut easily in all directions.

6. Killas.

This stone is of a pale gray or greenish colour; either lamellar, or coarsely granular. It is found chiefly in Cornwall.

7. *Toadstone*.

Dr Withering, who has given an analysis of this stone, describes it as being of a dark brownish gray colour, of a granular texture, not giving fire with steel, nor effervescing with acids. It has cavities filled with crystallized spar, and is fusible *per se* in a strong heat. It is found in Derbyshire. See *TOADSTONE*.

For the economical uses of the argillaceous earths, see the article *CLAY*.

[The compounds of this and other earths will fall to be mentioned under a subsequent division.]

CLASS II. SALTS.

By this name those mineral bodies are called which can be dissolved in water, and give it a taste; and which have the power, at least when they are mixed with one another, to form new bodies of a solid and angular shape, when the water in which they are dissolved is diminished to a less quantity than is required to keep them in solution; which quality is called *crystallization*.

In regard to the principal known circumstances or qualities of the mineral salts, they are divided into

1. Acid salts, or mineral acids.
2. Alkaline salts, or mineral alkalis.

VOL. XII. Part I.

Order I. ACID SALTS.

For the characters, properties, and phenomena of these, see the article *ACID*, and *CHEMISTRY, Index*.

Till of late no more mineral acids were known than the vitriolic and marine; the boracic or sedative salt being reckoned as produced artificially: but later discoveries have proved that we may reckon at least eleven mineral acids; out of which only two or three have been found in an uncombined state. Those hitherto known are the following, viz. the *vitriolic*, the *nitrous*, the *marine*, the *sparry*, the *arsenical*, the *molybdenic*, the *tungstenic*, the *phosphoric*, the *boracic*, the *succinuous*, and the *aerial*. See the article *ACID*, and *CHEMISTRY, Index*.

I. The vitriolic acid. See *CHEMISTRY, Index*.

II. Nitrous acid.

This acid is by some excluded from the mineral kingdom, because they suppose it to be produced from putrefaction of organic bodies. But these bodies, when deprived of life, are again received amongst fossils, from whence their more fixed parts were originally derived. For the nature of this acid, see *CHEMISTRY, Index*.

III. Acid of common or sea salt. See *CHEMISTRY, Index*, at *Acid* and *Marine*.

IV. The fluor acid, or sparry fluor acid. See *CHEMISTRY, Index*.

This acid is obtained by art, as it has never been found disengaged, but united, to calcareous earth, forming a sparry fluor*, called *Derbyshire fluor*,* See *Fluor Cornish fluor*, *blue John*, or *amethyst root*, when of *Spar*. a purple colour. See p. 72. col. 2. concerning the substances arising from the combination of this acid with calcareous earth.

V. The acid of arsenic. See *CHEMISTRY, Index*.

VI. The acid of molybdena. *Ibid.*

VII. The acid of tungsten. *Ibid.*

VIII. The phosphoric acid. *Ibid.*

IX. The boracic acid. *Ibid.*

X. The succinuous or amber acid. *Ibid.*

XI. Aerial acid, or fixed air. *Ibid.*

Order II. ALKALINE MINERAL SALTS.

For the characters, properties, and phenomena of these, see the article *ALKALI*; also *CHEMISTRY, Index*, at *Alkali* and *Alkalis*.

New acids are daily detected; but no additions have been made to the three species of alkali long since known.

These alkaline salts are,

I. Vegetable fixed alkali (A.)

M

Vegetable

(A) With regard to the origin of the vegetable fixed alkali, there are sufficient proofs that it exists already formed in plants, and also that a portion is formed by combustion: but in each case, the alkali is obtained in an impure state through the admixture of other matters, which must be separated before it can be used for chemical purposes.

The *cendres grassées* are made by burning the husks of grapes and wine lees. They contain the purest alkali met with in common, and are used by the dyers.

Potash is made by burning wood and other vegetables. This alkali is much phlogisticated, and contains many foreign and saline matters, which, however, may be separated.

That which is obtained from the ashes of wood burned in kitchens is the most pure of all. On the contrary,

Alkaline
Salts

Vegetable fixed alkali, deprived of every acid, is not found anywhere by itself; but it is sometimes met with in combination with the vitriolic acid or the muriatic, generally with the nitrous, rarely with the aerial (a.)

The fixed vegetable alkali (or *potasse* of Morveau), is of a powdery appearance, and of a dead white colour. When pure, it is much more caustic than the neutral salt; it forms with the aerial acid, and even corrodes the skin (c.)

1. It changes the blue colour of vegetables into a deep green.
2. It has no smell when dry; but when wetted, it has a slight lixivious odour.
3. Its taste is strongly acid, burning, caustic, and urinous (d). This last sensation arises from the volatile alkali it disengages from animal substances.
4. When exposed to the air, it attracts humidity, and is reduced into a transparent colourless liquor. According to Gellert, it attracts three times its own weight of water.
5. It likewise attracts sometimes the aerial acid from the atmosphere, and is thereby deprived of its property of deliquescent.
6. When it is dissolved in an equal weight of water, it has an oily feel, owing to its action on the fatty parts of the skin, whence it is, though improperly, called *oil of tartar*.
7. In a moderate heat it melts; but in a more violent fire, it is dissipated or volatilized.
8. It is a most powerful solvent by the dry way. In a proper heat, it dissolves calcareous, argillaceous, siliceous, and metallic earths: and when the alkali is nearly equal in quantity to the earth, it forms various kinds of hard, solid, and transparent glass.
9. But if the alkali be in quantity three or four times that of the earth, the glass is deliquescent.
10. The mild vegetable alkali unites with the vitriolic acid with a violent effervescence, and produces vitriolated tartar.

11. With the nitrous acid, it forms the crystallizable salt, called *nitre*.

12. With the marine acid it forms a kind of salt less grateful than common salt, which is called the *febrifuge of Sylvius*.

13. With vinegar it forms a neutral deliquescent salt of a sharp taste, called *terra foliata tartari*.

14. With cream of tartar it forms tartarized tartar.

15. It dissolves sulphur, and forms the substance called *liver of sulphur*, which is a powerful solvent of metallic substances.

16. It attracts the metals, and dissolves some of them with peculiar management. Silver, mercury, and lead, are more difficultly dissolved than gold, platinum, tin, copper, and especially iron. The last gives a fine reddish saffron colour, first observed by Stahl, who called it the *marital alkaline nitre*.

17. It dissolves in the dry way all the dephlogisticated metallic calces.

18. It unites with oils and other fat substances, with which it forms soap.

19. This alkali becomes opaque when exposed to the flame of the blow-pipe: it decrepitates a long time, and forms a glassy button, which is permanent in the little spoon; but is absorbed with some noise on the charcoal when blown upon it.

II. Fossil fixed alkalis.

A. Alkali of the sea, or of common salt (1.)

(1.) Pure.

This has nearly the same qualities with the lixivious salt, which is prepared from the ashes of burnt vegetables. It is the same with the *sal soda*, or kelp: for the kelp is nothing else than the ashes remaining, after the burning of certain herbs that abound in common salt; but which common salt, during the burning of those vegetables, has lost its acid (f.)

The properties of the fossil alkali are as follows:

1. It

trary, that which is got from tartar, properly burned, then dissolved in boiling water, and purified by filtration and crystallization, is called *salt of water*. It is the best.

(a) The vegetable alkali is seldom found in the earth, except in wells of towns, as at Doway, or in the argillaceous alum ore of La Tolfa: it is found also united to the nitrous acid, near the surface of the earth, in Spain and in the East Indies, probably from the putrefaction of vegetables.

(c) Common vegetable alkali, salt of tartar, and pot ash, were formerly considered by chemists as simple alkalis; but Dr Black has demonstrated them to be true neutral salts, arising from the combination of the vegetable alkali with the aerial acid. From hence it follows, that the above common alkalis, even after any other extraneous substance has been extracted, must be freed from this acid, by putting each in a crucible, and exposing it to a strong fire, which will dissipate this aerial acid. The alkali so purified, is to be put in a glass vial before it be entirely cold, and kept close with a proper stopple; otherwise the aerial acid which floats in large quantities on the atmosphere will combine again with the pure alkali. (*Mongez*)

(d) The alkali must be largely diluted with water, in order to be tasted; otherwise it will act on the tongue, and corrode the parts where it touches. (*Macquer*.)

(f) This salt is not met with pure in Europe; but it is said to be found in both the Indies, not only in great quantity, but likewise of a tolerable purity: it is there collected in form of an efflorescence in the extensive deserts, a profitable trade being carried on in it for the making of soap and glass; and, therefore, it is very probable that the ancients knew it this salt by their *nitron* or *bourach*. (*Magellan*.)

(f) The mineral alkali is often combined with the vitriolic and marine acid, and also with the aerial acid:

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Salts.

1. It effervesces with acids, and unites with them.
2. Turns the syrup of violets to a green colour.
3. Precipitates sublimate mercury in an orange-coloured powder.
4. Unites with fat substances, and forms soap.
5. Dissolves the siliceous earth in the fire, and makes glass with it, &c. It distinguishes itself from the salt of the pot ashes by the following properties (g).
6. It shoots easily into rhomboidal crystals; which
7. Fall to powder in the air, merely by the loss of their humidity (h).
8. Mixed with the vitriolic acid, it makes the *sal mirabile Glauberi*.
9. It melts more easily, and is fitter for producing the *sal commune regeneratum*, *nitrum cucurbitum*, &c. Perhaps it is also more conveniently applied in the preparation of several medicines.

10. It is somewhat volatile in the fire.

III. Volatile mineral alkali.

This perfectly resembles that salt which is extracted from animals and vegetables, under the name of *alkali volatile*, or *sal urinosum*, and is commonly considered as not belonging to the mineral kingdom; but since it is discovered, not only in most part of the clays, but likewise in the sublimations at Solfatara, near Naples, it cannot possibly be quite excluded from the mineral kingdom (i).

Its principal qualities are,

- a. In the fire it rises in *forma fixa*, and volatilizes in the air in form of corrosive vapours, which are offensive to the eyes and nose (k).
- b. It precipitates the solution of the mercurial sublimate in a white powder.
- c. It also precipitates gold out of aqua regia, and detonates with it; because,
- d. It has a reaction in regard to the acid, though not so strongly as other alkalis.

M 2

e. It

acid; with which last it retains not only the name but many of the properties of a pure alkali, because this last acid is easily expelled.

It is easily known by its crystallization and its solubility in two times and a half of its weight of water, at the temperature of 60 degrees.

One hundred parts of this alkali, when pure and recently crystallized, contain 20 of mere alkali, 16 of aerial acid, and 64 of water. (*Macquer*.)

Mineral alkali is found in Hungary, in marshy grounds, of an argillaceous or marly nature, either mixed with water or crystallized and efflorescing. It is found also in Egypt at the bottom of lakes, and dried up by the summer's heat; and also in the province of Suchena, 28 days journey from Tripoli, where it has the name of *Trona*: in Syria, Persia, as well as in the East Indies, and China, where it is called *kien*. It sometimes germinates on walls, and is called by many *apbrasion*. In its native state, it is frequently mixed with magnesian earth, common salt, muriatic magnesia and marine selenite. (*Kirwan*.)

(g) This mineral alkali likewise differs from the vegetable, 1. By its taste, which is less corrosive and burning. 2. By its not deliquescing. 3. By the small degree of heat it produces if calcined, and afterwards added to water. 4. By its property of crystallizing, by evaporating the water from its solution, as is practised with neutral salts; whereas the vegetable alkali does not crystallize unless combined with a large portion of aerial acid.

(h) This alkali being a very useful commodity, and essentially necessary in a number of manufactures, many ingenious processes have been contrived and attempted to procure it at a cheap rate, by decomposing the sea salt, but it is believed, that till lately none of these new manufactures have succeeded, except that of Mr Turner, mentioned by Mr Kirwan in the second part of the Philosophical Transactions for 1782.—The process is said to consist in mixing a quantity of litharge with half its weight of common salt, which, on being triturated with water till it assumes a white colour, is left to stand some hours; after which, a decomposition ensues, the alkali being left alone, whilst the acid unites to the metallic calx; and this last being urged by a proper degree of fire, produces a fine pigment of a greenish yellow colour, whose sale pays for the most part of the expences.

Mr Kirwan says, in the place already quoted, that if common salt perfectly dry be projected on lead heated to incandescence, the common salt will be decomposed, and a horn lead formed, according to Margraaf. He adds also, that according to Scheele, if a solution of common salt be digested with litharge, the common salt will be decomposed, and a caustic alkali produced; and, finally, that Mr Scheele decomposed common salt, by letting its solution slowly pass through a funnel filled with litharge.

(i) It is easily known by its smell, though in a mild state, by its volatility, and by its action on copper; the solutions of which, in the mineral acids, are turned blue by an addition of this alkali. It is frequently found, though in small quantities, in mould, marl, clay, schistus, and in some mineral waters. It probably derives its origin, in the mineral kingdom, from the putrefaction or combustion of animal or vegetable substances. (*Kirwan*.)

The same is caustic when uncombined with any acid, not excepting even the aerial acid. It differs from the other two alkalis in many essential particulars. 1. By its acrid or gaseous nature. For the volatile alkali, in a state of purity, is nothing more than an alkaline gas diffused in water, as Dr Priestley has demonstrated. 2. By its volatility. 3. By the nature of the salts it forms with acids, which are very different from those whose bases are formed either of the vegetable or mineral alkali. (*Mongez*.)

(k) Pure volatile alkali, in an aerial form, resembles atmospheric air, but is more heavy. Its smell is penetrating,

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Salts.

- e. It tinges the solution of copper blue, and dissolves this metal afresh if a great quantity is added (L).
f. It deflagrates with nitre, which proves that it contains a phlogiston.
It is never found pure.

Order III. NEUTRAL SALTS.

Acids united to alkalis form neutral salts. These dissolved in water are no ways disturbed by the addition of an alkali; and generally, by evaporation, concrete into crystals. If, by proper tests, they show neither acid nor alkaline properties, they are said to be *perfect* neutrals; but *imperfect*, when, from defect in quantity or strength of one ingredient, the peculiar properties of the other more or less prevail.

I. Vitriolated tartar, vitriolated vegetable alkali, or (as Morveau calls it) the *vitriol of potash*.

This is a perfectly neutral salt, which results from the combination of the vitriolic acid with the vegetable fixed alkali. According to Bergman, it seldom occurs spontaneously in nature, unless where trunks of wood have been burnt down; and Mr Bowles, quoted by Mr Kirwan, says it is contained in some earths in Spain. See CHEMISTRY, *Index*.

It is easily obtained, by pouring the vitriolic acid on a solution of fixed vegetable alkali till it is saturated. Crystals of this neutral salt are then formed. This crystallization succeeds better by evaporation than by cooling, according to Mongez.

The taste of this salt is disagreeable, though somewhat resembling common salt.

II. Common nitre, (*Alkali vegetabile nitratum*.)

This is known in commerce by the name of *saltpetre*, and is also called *prismatic nitre*, to distinguish it from the cubic nitre after-mentioned.—It is perfect neutral salt, resulting from the combination of the nitrous acid with the pure vegetable alkali.

According to Bergman, it is formed upon the surface of the earth, where vegetables, especially when mixed with animal substances, putrefy.—See CHEMISTRY *Index*, at *Nitre*.

III. Digestive salt, salt of Sylvius, (*Alkali vegetabile salitum*).

This neutral salt is sometimes, though rarely, met

with on the earth, generated perhaps, as Professor Bergman observes, by the destruction of animal and vegetable substances.

According to Macquer, this salt has been very wrongly called *regenerated marine salt*; and the epithet of *sebrifuge* has also been given to it, without any good reason, to evince that it has such a property. But M. de Morveau calls it *mariate de potasse* with great propriety.

This salt is produced by a perfect combination of the vegetable alkali with marine acid. It has been wrongly confounded with common salt.—It is found in some bogs in Picardy, and in some mineral waters in Normandy, according to Monnet, quoted by Kirwan. Mongez adds also the sea water, as containing this salt, and that it is never found in large quantities, although its component parts are abundantly produced by nature. See CHEMISTRY *Index*, at *Digestive*.

IV. Mild vegetable alkali, (*alkali vegetabile aeratum*.)

This salt was formerly considered as a pure alkali, known by the name of *potash* and *salt of tartar*: but since the discovery of the aerial acid, it is very properly classed among the neutral salts, and ought to be called *aerated potash*.

It results from a combination of the vegetable alkali with the aerial acid, and is hardly ever found native, unless in the neighbourhood of woods destroyed by fire.

On being exposed on a piece of charcoal, urged by the blow pipe, it melts, and is absorbed by the coal; but,

In the metallic spoon, it forms a glassy bead, which becomes opaque when cold.

V. Vitriolated acid saturated with mineral alkali; Glauber's salt. *Alkali minerale vitriolatum*.

This is a neutral salt, prepared by nature (as well as by art), containing more or less of iron, or of a calcareous earth; from which arises also some difference in its effects when internally used. It shoots easily into prismatical crystals, which become larger in proportion to the quantity of water evaporated before the crystallization. When laid on a piece of burning charcoal, or else burnt with a phlogiston, the vitriolic acid discovers itself by the smell resembling the hepar sulphuris.

It is found in a dissolved state in springs and wells. Some of the lakes in Siberia and Astracan,

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Salts.

penetrating, and suffocates animals. Its taste is acrid and caustic. It quickly converts blue vegetable colours to green, and produces heat during its combination with water. But if the water be frozen, it melts, producing at the same time an extreme degree of cold. It has a remarkable action on most metals, particularly copper.

This substance is obtained by the putrefactive fermentation from animal and some vegetable matters. It is this salt which causes that strong smell which is perceived in drains and privies on a change of weather. (*Mongez*.)

Its volatility arises from a very subtle and volatile (or phlogistic) oil, which enters as a principle into its composition. (*Maquer*.)

(L) The solution of copper by this alkali, which is of a fine blue, presents a remarkable phenomenon. For if it be kept in a well closed phial, the colour decays, and at length disappears, giving place to transparency. But on opening the phial, the surface or part in contact with the air becomes blue, and the colour is communicated through the whole mass. This experiment may be many times repeated with the same success.

can, and many springs in other places, contain this salt, according to Bergman. It is found in the sea water; also in the earth, at several parts of Dauphiné in France, and in Lorraine; and sometimes it germinates on the surface of the earth, according to Monet, quoted by Kirwan. It is found, in a dry form, on walls, in such places where aphronitrum has effloresced through them, and the vitriolic acid has happened to be present; for instance, where marcasites are roasted in the open air. This salt is often confounded with the aphronitrum or mild mineral alkali.

VI. Cubic or quadrangular nitre. *Alkali minerale nitratum.*

This is the neutral salt which results from the combination of mineral alkali with nitrous acid. It has almost all the characters of prismatic or common nitre, from which it only differs on account of its base; and takes its denomination from the figure of its crystals, which appear cubic.

This salt rarely occurs but where marine plants putrefy. According to Bowles, quoted by Kirwan, it is found native in Spain. See CHEMISTRY, N 741, &c.

VII. Common salt, or sea salt; *Alkali minerale salinum, sal commune.*

This salt shoots into cubical crystals during the very evaporation; crackles in the fire, and attracts the humidity of the air. It is a perfectly neutral salt, composed of marine acid, saturated with mineral alkali. It has a saline but agreeable flavour. See CHEMISTRY Index, at *Sea salt*.

A. Rock salt, fossil salt; *Sal montanum.* Occurs in the form of solid strata in the earth.

1. With scaly and irregular particles.

a. Gray, and

b. White. These are the most common, but the following are scarcer:

c. Red;

d. Blue; and

e. Yellow, from Cracow in Poland, England, Saltzberg, and Thol.

2. Crystallized rock salt, *sal gemma.*

a. Transparent, from Cracow in Poland, and from Transylvania.

B. Sea salt.

This is produced also from sea water, or from the water of salt lakes by evaporation in the sun, or by boiling.

The seas contain this salt, though more or less in different parts. In Siberia and Tartary there are lakes that contain great quantities of it.

C. Spring sea salt.

This is produced by boiling the water of the fountains near Halle in Germany, and other places.

Near the city of Lidköping, in the province of Westergotland, and in the province of Dal, salt springs are found, but they contain very little salt, and such weak water is called *silen* by the Swedes.

VIII. Borax.

This is a peculiar alkaline salt, which is sup-

posed to belong to the mineral kingdom, and cannot be otherwise described, than that it is dissoluble in water, and vitrescible; that it is fixed in the fire; and melts to a glass; which glass is afterwards dissoluble in water. See the detached article BORAX.

IX. Mild mineral alkali; *Alkali minerale aeratum.* Natron, the nitre of the ancients.

This neutral salt is a combination of the mineral alkali with the aerial acid or fixed air. It is found plentifully in many places, particularly in Africa and Asia, either concreted into crystallized strata, or fallen to a powder; or efflorescing on old brick walls; or lastly, dissolved in springs. It frequently originates from decomposed common salt.

This is an imperfect neutral salt, and was formerly considered as a pure alkali; but the discovery of the aerial acid has shown the mistake.

1. It has nearly all the properties of the pure mineral alkali, N° II. Art. I. p. 90. but with less energy.

2. The vegetable blue colours are turned green by this salt, it effloresces with acids, and has an urinous taste.

3. It is soluble in twice its weight of cold water; but if the water is hot, an equal weight is sufficient for its solution.

4. It effloresces when exposed to the action of the atmosphere.

5. It fuses easily on the fire, but without being decomposed.

6. Facilitates the fusion of vitrifiable earths, and produces glass more or less fine according to their qualities.

7. It is decomposable by lime and ponderous earth, which attract the aerial acid.

8. And also by the mineral acids; but these expel the aerial acid of this salt, by seizing its alkaline basis, (*Mongez.*)

Wallenius confounds this salt with the *aphronitrum* after-mentioned, and calls it *balinitrum*, when it contains some phlogiston. Mr Kulbel, quoted by Wallenius, showed that it exists in some vegetable earths, and takes it to be the cause of their fertility; but this (M. Magellan observes) can only be on account of its combination with the oily parts of them, and forming a kind of soap, which is miscible with the watery juices.

X. Vitriolic ammoniac, (*Alkali volatile vitriolatum.*)

This neutral salt was called *secret salt of Glauber*, and is a combination of the volatile alkali with vitriolic acid. According to Bergman, it is scarcely found anywhere but in places where the phlogisticated fumes of vitriolic acid arise from burning sulphur, and are absorbed in putrid places by the volatile alkali. Thus at Falun the acid vapour from the roasted minerals produces this salt in the necessary houses. Dr Withering, however, observes, that as volatile alkali may be obtained in large quantities from pit coal, and produced by processes not dependent upon putrefaction, there is reason to believe that the vitriolic ammoniac may be formed in several ways not noticed by the above author.

It

It is said to have been found in the neighbourhood of volcanoes, particularly of Mount Vesuvius, where, indeed, it might well be expected; yet its existence seems dubious, since Mr Bergman could scarce find any trace of it among the various specimens of salts from Vesuvius which he examined. The reason (according to M. Magellan) probably is, that the vitriolic acid disengaged by the combustion of sulphur is in a phlogisticated state, and all its combinations in this state are easily decomposed by the marine acid, which plentifully occurs in volcanoes. It is also said to be found in the mineral lakes of Tuscany, which is much more probable, as the vitriolic acid when united to water easily parts with phlogiston, and recovers its superiority over other acids. It is said likewise that this neutral salt is found on the surface of the earth in the neighbourhood of Turin.

1. This salt is of a friable texture, and has an acrid and urinous taste.
2. Attracts the moisture of the atmosphere.
3. Is very soluble in water, it requiring only twice its weight of cold water, or an equal weight of boiling water, to be dissolved.
4. It becomes liquid on a moderate fire, but if urged,
5. It becomes red hot, and volatilizes.
6. The nitrous and muriatic acid decompose this salt by seizing the volatile alkali. But
7. Lime, ponderous earth, and pure fixed alkali, set the volatile alkali free, and combine with the vitriolic acid.
8. According to Kirwan, 100 parts of this salt contain about 42 of real vitriolic acid, 40 of volatile alkali, and 18 of water.

This vitriolic ammoniac is easily known, for if quicklime or fixed alkali be thrown into its solution, the smell of the volatile alkali is perceived; and if this solution be poured into that of chalk or ponderous earth by the nitrous acid, a precipitate will appear.

XI Nitrous ammoniac, (*Alkali volatile nitratum*)

This is a neutral salt, which results from the combination of the nitrous acid with the volatile alkali. It is frequently found in the mother liquor of nitre. When mixed with a fixed alkali, the volatile betrays itself by its smell.

1. It is of a friable texture, of a sharp bitter, and of a nitrous or cooling taste.
2. According to Mongez, it attracts the moisture of the atmosphere; but Rome de l'Isle asserts, that its crystals are not deliquescent: the experiment may be easily tried, and the truth ascertained.
3. It is soluble in cold water; but half the quantity of water, if boiling, is sufficient for dissolving it.
4. It liquefies on the fire, and afterwards it becomes dry.
5. It detonates with a yellow flame before it is red hot; and what is peculiar to this salt, it needs not, like common nitre, the contact of any combustible matter for its detonation;

from whence it appears that the volatile alkali itself possesses a great share of phlogiston.

6. Its component parts, viz. the nitrous acid and the volatile alkali, are not very intimately united; and of course,
7. It is easily decomposed by all the substances that have any affinity to either of them.
8. Mixed with the muriatic acid it makes aqua regia.
9. One hundred parts of this neutral salt contain 46 of nitrous acid, 40 of volatile alkali, and 14 of water, as Mr Kirwan thinks.

XII. Native sal ammoniac. The muriatic (or marine) acid saturated with a volatile alkali.

This is of a yellowish colour, and is sublimed from the flaming crevices, or fire springs, at Solfatara, near Naples.

XIII. Aerated or mild volatile alkali.

This neutral salt results from the combination of volatile alkali united to the aerial acid. It was formerly considered as a pure alkali:—But the discovery of the aerial acid (or fixed air) has shown it to be a true neutral salt, though imperfect; as it retains still all the properties of an alkali, though in a weaker degree, on account of its combination with the aerial acid, which is itself the most weak of all acids, and of course other stronger acids easily dislodge it from its base, and from various ammoniacal salts.

1. This imperfect neutral salt has an urinous taste, and a particular smell, which is very penetrating, though less pungent, than the pure volatile alkali; and in the same manner it turns the blue vegetable juices green. But,
2. It effervesces with other acids stronger than the aerial one, which the pure or caustic volatile alkali does not.
3. It sublimes very easily with a small degree of heat;
4. And dissolves in twice its weight of cold water; but in a lesser quantity, when this last is boiling hot.
5. It acts on metallic substances, chiefly on copper, with which a blue colour is produced.

According to Bergman, this salt was found in a well in London (Phil. Trans. for 1767), at Frankfurt on the Maine, and at Lauchstadt — Messrs. Hierne, Hienkel, and Brandt, have found also this salt in the vegetable earth, in various kinds of argil, and in some stony substances. Mr Vogel found it also in some of the incrustations at Gottingen; and Mr Malouin in some acridulous waters of France.

M. Magellan observes, that the borax and the three aerated alkalis are called *imperfect* neutrals; whilst the other neutral salts have acquired the name of *perfect*, because these last do not exhibit any of the distinguishing properties of their component parts. The three aerated alkalis have a very distinct alkaline character, as they turn blue vegetable juices green, though not of so vivid a colour as the caustic alkali

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alkali does; and the borax is capable of receiving almost an equal quantity of its sedative acid, without losing all its alkaline properties.

In general, those neutral salts, consisting of fixed alkalis combined with acids, are more saturated than those composed of volatile alkali called ammoniacal salts, or those called aerated; which last are only composed by the combination of the aerial acid, united to any alkaline or earthy base.

The aerated alkalis are called also by the name of *mild* alkalis, because they possess no longer that sharp corroding quality which they exhibit when deprived of the aerial acid or fixed air; in which case they are termed caustic alkalis.

These aerated alkalis differ also from the caustic ones, not only on account of the mildness of their taste, from which comes their epithet of mild alkalis, but also by their property of crystallizing, and by their effervescing with other acids, which expel the aerial one, the weakest of all acids we know.

Order IV. EARTHY Neutral Salts.

The compounds of earths and acids which possess solubility are decomposed and precipitated by mild, but not by phlogisticated alkalis.

I. Calcareous earth combined with vitriolic acid.—

Vitriolated calx; Selenite Gypsum. See p. 72. col. 1 *supra*.

The gypsum, or plaster, is not only found dissolved in various waters, but also in many places it forms immense strata. It is placed by all mineralogists among the earths, which it greatly resembles; but it rather belongs to the saline substances of the neutral kind, as appears by its constituent parts. When burnt, it generates heat with water, but in a less degree than lime does. *Berg. Sciag.* § 59.

This salt has a particular taste, neither bitter nor astringent, but earthy, when applied to the tongue; and it is owing to it that some waters, chiefly from pumps and wells, are called hard waters, because they lie heavy on the stomach.

It is unalterable whilst kept in a dry place; but on being exposed to a moist air, it is much altered, and suffers a kind of decomposition.

When exposed to fire so as to lose the water off its crystallization, it assumes a dead white colour; and it is then what we call plaster of Paris; but if the fire is too strong, it melts and vitrifies, after losing the vitriolic acid with which it is saturated. See GYPSUM.

The most famous quarries of gypsum in Europe, are those of Montmartre, near Paris. See *Journal de Physique*, 1780, Vol. XVI. p. 289. and 1782, Vol. XIV. p. 173.

It is found also in the vegetable kingdom.—Mr Model found that the white spots in the root of rhubarb are a felutical or gypseous earth (*Journal de Phys.* Vol. VI. p. 14.)

What is called fossil flour (*farine fossile* in French), generally found in the fissures of rock and gypseous mountains, is very different from the agaricus mineralis, p. 71. col. 1. and from the lac lunæ, p. 87. col. 1.; as it is a true gypseous

earth, already described p. 72. col. 1. which, according to Mongez, is of a white and shining colour, though sometimes it assumes a reddish or bluish colour, on account of some martial mixture.

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II. Nitre of lime, (*Calx nitrata*.)

This earthy salt is sometimes found in water, but very sparingly. It is said that the chalk hills in some parts of France become spontaneously impregnated with nitrous acid, which may be washed out, and after a certain time they will become impregnated with it again. It is a combination of the nitrous acid with calcareous earth. (*Berg. Sciag.*)

1. It is deliquescent; and is soluble in twice its weight of cold water, or in an equal weight of boiling water.
2. Its taste is bitter.
3. Is decomposed by fixed alkalis, which form the cubic and the prismatic nitres,
4. But caustic volatile alkali cannot decompose it.
5. It does not deflagrate in the fire; yet paper moistened with a saturated solution of it crackles in burning,
6. In a strong heat it loses its acid.
7. Its solution does not trouble that of silver in nitrous acid.
8. The vitriolic acid precipitates its basis;
9. As does likewise the acid of sugar.
10. One hundred parts of it contain, when well dried, about 33 of nitrous acid, 32 of calcareous earth, and 35 of water.

It exists in old mortar, and in the mother liquor of nitre; and also in the chalk rocks near Roche Guyon, in France. (*Kirwan*.)

III. Muriatic chalk, or fixed salt ammoniac *Acidum salis communis terra calcarea saturatum*.

This somewhat deliquesces, or attracts the humidity of the air. It is found in the sea water.

It is with great impropriety that this salt has obtained the name of ammoniac, on account only of its being formed in the chemical laboratories during the decomposition of the ammoniacal salt with lime, in the process for making the caustic volatile alkali. In this case, the muriatic acid unites to the calcareous basis, while this last gives its water to the volatile alkali; which, therefore, comes over in a fluid caustic state: but if chalk is employed instead of lime, the volatile alkali receives the aerial acid instead of water, and comes over in a concrete form. In neither case, the new combination of calcareous earth with muriatic salt has any volatile alkali to deserve the name of ammoniacal salt. (*Macquer*.)

1. This earthy salt has a saline and very disagreeable bitter taste. It is supposed to be the cause of that bitterness and nauseous taste of sea water.
2. It fuses in the fire, and becomes phosphorescent, after undergoing a strong heat.
3. It becomes hard, so as to strike fire with steel.
4. It is then the phosphorus of Homberg.
5. It is decomposable by ponderous earth and fixed alkalis.

6. And

- 6 And also by the vitriolic or nitrous acid; which expel the muriatic acid to unite with the calcareous basis. (*Monger*.)
- 7 Its solution renders that of silver in the nitrous acid turbid, at the same time that
8. It makes no change in that of nitrous selenite.
- 9 It obliquately retains its acid in a red heat.
- 10 One hundred parts of this earthy salt contain, when well dried, about 42 of marine acid, 38 of calcareous earth, and 20 of water.
11. It is found in mineral waters, and in the salt works at Saltzburg. (*Kirwan*.)

IV. Aerated chalk, (*Calx aerata*).

Whenever calcareous earth is over saturated with the aerial acid, it becomes a true earthy neutral salt, becomes soluble in water, and has a slight pungent bitter taste. It is commonly found dissolved in waters, in consequence of an excess of the aerial acid. When this greatly abounds, the water is said to be hard (*cruda*). By boiling or by evaporation, it deposits streaks or trunks of calcareous matter.

But when the calcareous earth is only saturated with the aerial acid without excess, it is not easily soluble; it is then the calcareous spar, p. 71. col. 2. and is properly referred to the class of earths, p. 71. col. 1.

V. Vitriolated ponderous earth. *Terra ponderosa vitriolata; barytes vitriolata*.

This earthy salt, known by the name of ponderous spar, is a combination of the ponderous earth described in p. 75. col. 1. with the vitriolic acid; and has been already treated of.

The nitrous ponderous earth, according to Beigman, has not yet been found, although it may perhaps exist somewhere, and of course be discovered in nature.

VI. Muriatic barytes, marine baro-selenite. *Barytes salina*.

This earthy salt consists of marine acid united to the ponderous earth. It is said to have been found in some mineral waters in Sweden; and may be known by its easy precipitability with vitriolic acid, and by the great insolubility and weight of this resulting compound, which is the true ponderous spar of the preceding section.

VII. Aerated ponderous earth. *Barytes aerata*.

This earthy neutral salt was found by Dr Withering in a mine at Alston moor in the county of Cumberland in England. He says that it is very pure, and in a large mass. This substance is a new acquisition to mineralogy, and may be turned to useful purposes in chemistry.

1. It effervesces with acids, and melts with the blow-pipe, though not very readily.
2. In a melting furnace, it gave some signs of fusion: but did not feel caustic when applied to the tongue, nor had it lost its property of effervescing with acids.
3. But the precipitated earth from a saturated solution of it in the marine acid, by the mild vegetable or mineral alkali being burned, and thrown into water, gave it the properties of lime water, having an acrid taste in a high

degree; and a single drop of it added to the solutions of vitriolated salts, as the Glauber's salt, vitriolated tartar, vitriolic ammoniac, alum, Epsom salt, selenite, occasioned immediately a precipitation; from whence it appears to be the nicest test to discover the vitriolic acid. By it the marine acid may also be easily freed from any mixture of vitriolic acid, by means of this calx of ponderous earth. See CHEMISTRY, No 1049. *et seq.*

VIII. Vitriolated magnesia.

This earthy neutral salt is called by the English *Epsom salt*; *Sel d'Angleterre* by the French, and also *sel de Salitz, de Seydshutz, sel amer, sel cathartique amer, &c.* These various names are given to it, either on account of its properties, it being a very mild purgative; or from the places where it is found, besides many others, as in the waters of Egra, of Creutzbourg, Obernental, Umea, &c. It has also been found native, mixed with common salt and coaly matter, germinating on some fine stones in coal mines. See *Kirwan's Mineralogy*, p. 183.

1. It has a very bitter taste.
2. It is soluble in one part and a half of its weight of cold water: but in hot water, a given weight of it dissolves the double of this salt.
3. It effloresces when exposed to a dry atmosphere, and is reduced to a white powder.
4. Exposed to the fire, it loses the water of its crystallization, and is reduced into a friable mass.
5. This earthy salt is decomposed by fixed and volatile alkalis.
6. Lime water precipitates the magnesia from its solution, the calcareous earth of lime water combining itself with the vitriolic acid, and forming a selenite. *N. B.* By this test the vitriolated magnesia is easily distinguished from the vitriolated mineral alkali or Glauber's salt, which it resembles.
7. But crude chalk, or aerated calcareous earth, has not such an effect in the same case; which shows how much the efficacy of this substance, viz. the calcareous earth, is diminished merely by its union with the aerial acid.
8. When urged by the flame with the blow-pipe, it froths; and may be melted by being repeatedly urged with that instrument.
9. With borax it effervesces, and also when burned with the microcosmic salt.
10. According to Bergman, 100 weight of this salt contains only 19 parts of pure magnesia, 33 of vitriolic acid; and 48 of water. But
11. According to Kirwan, 100 parts of it contain about 24 of real vitriolic acid, 19 of magnesian earth, and 57 of water.

IX. Nitrated magnesia; nitrous Epsom salt.

This earthy salt is usually found together with nitre. It is a combination of the nitrous acid with the magnesian earth.

1. It has an acrid taste, very bitter.
2. Attracts the moisture from the atmosphere, and deliquesces.
3. Is very soluble in water

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4. Is easily decomposable by fire.
5. The ponderous and calcareous earths decompose it, and also the alkalies.
6. On being urged by the blow-pipe, it swells up with some noise, but does not detonate.
7. If saturated solutions of nitrous selenite and of this salt be mixed, a precipitate will appear; but,
8. Neither vitriolic acid, nor mild magnesia, will occasion any turbidness in its solution.
9. One hundred parts of this salt contain about 36 of real nitrous acid, 27 of magnesian earth, and 37 of water.

It exists in old mortar, and is found also in the mother liquor of nitre. As lime-water decomposes it, M de Morveau has indicated the use of this process, not only to complete its analysis; but also to separate, in large quantities, and at a very cheap rate, the magnesian from the calcareous earth, as M. Mongez relates upon this subject.

X. Muriatic magnesia. *Magnesia salina.*

This earthy salt is a combination of magnesian earth with the muriatic acid. According to Bergman, it is found in the sea in greater plenty than any other salt except the sea-salt.

1. It has a very bitter taste; and being always mixed in the sea-water, it is the principal cause of its bitterness.
2. It is very deliquescent, and soluble in a small quantity of water.
3. All the alkalies, even the caustic volatile alkali and lime, decompose it by precipitating its basis.
4. The vitriolic, nitrous, and boracic acids expel the muriatic acid from the base of this neutral salt.
5. Its solution does not trouble that of nitrous or marine selenite; but,
6. It causes a cloud in the nitrous solution of silver.
7. The vitriolic acid throws down no visible precipitate from the solution of this neutral salt.
8. It loses its acid in a red heat.

XI. Aerated magnesia.

Common magnesia, with an excess of aerial acid, is a true neutral salt, like the aerated selenite of p 96 col. 1 and becomes soluble in cold water. Otherwise it is scarce soluble at all; and is then classed among the earths.

This neutral salt is decomposable by fire, by which its water and its acid are expelled; and it may become phosphoric.

When urged by fire, it agglutinates a little; and some pretended that it melts. But it must be in an impure state to vitrify at all.

The three mineral acids, and the alkalies, dissolve this salt with effervescence, by expelling the aerial acid.

XII. Argillaceous earth combined with vitriolic acid. The *alum* kind. See ALUM, and CHEMISTRY-Index.

- a. With a small quantity of clay; native or plumbic alum.

It is found on decayed alum ores in very small

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quantities; and therefore, through ignorance, the alabastrites and selenites, both of which are found among most of the alum states, are often substituted in its stead, as is also sometimes the asbestos, notwithstanding the great difference there is between the alum and these both in regard to their uses and effects.

- b. With a greater quantity of pure clay; white alum ore.

1. Indurated pale-red alum ore, (*schistus aluminis Romanus*.) It is employed at Lumini, not far from Civita Vecchia in Italy, to make the pale red alum called *rock alum*. This is, of all alum ores, the most free from iron; and the reddish earth which can be precipitated from it, does not show the least marks of any metallic substance.

- c. With a very large quantity of martial clay, which likewise contains an inflammable substance: Common alum ore. This is commonly indurated and stony, and is therefore generally called *alum slate*.

It is found,

1. With parallel plates, having a dull surface; from Andrarum in the province of Skone, Hunneberg and Billingen in the province of Westergottland, Rodoen in the province of Jemtland, and the island of Oeland, &c. In England, the great alum works at Whitby in Yorkshire are of this kind.
2. Undulated and wedge like, with a shining surface. This at the first sight resembles pit-coal; it is found in great abundance in the parish of Nas in Jemtland.

XIII. Argillaceous earth saturated with muriatic acid. *Argilla salita.*

Professor Bergman says, that the combinations of the argillaceous earth with the nitrous, muriatic, and aerial acids, had not yet been found naturally formed as far as he knew. But Dr Withering affirms, that he found the muriatic argil to exist in a considerable quantity, in the Neid Holt water, when he analysed that mineral water about the year 1777: and he adds, that it is probably contained also in the Ballycastle water in Ireland.

XIV. Argillaceous earth mixed with volatile alkali.

[Although this mixture is by no means a neutral salt, this seems to be the place to treat of it according to the order of saline substances adopted in this article.]

The greatest part of the clays contain a volatile alkali, which discovers itself in the distillation of the spirit of sea-salt. &c.

Order V. METALLIC SALTS.

THE native salts belonging to this division may be distinguished by the phlogisticated alkali, which precipitates them all. The few which have saline properties, according to the definition of salts formerly given, shall be mentioned here; referring the rest to the mineralised metals; as the *luna cornea*, the saline quicksilver or muriatic mercury, &c.

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Neutral
Salts

I. Vitriol of copper; blue vitriol. *Vitriolum veneris, seu cyprum.*

This neutral metallic salt is a combination of the vitriolic acid with copper, and is found in all *ziment waters*, as they are called. Its colour is a deep blue; and being long exposed to the air, it degenerates into a rusty yellow blue. Urged by the flame of the blow-pipe on a piece of charcoal, it froths at first with noise, giving a green flame, and the metallic particles are often reduced to a shining globule of copper, leaving an irregularly figured scoria. But with borax the scoria is dissolved, and forms a green glass.

This salt rarely occurs crystallised: but is often found naturally dissolved in water in Hungary, Sweden, and Ireland: from this water a blue vitriol is generally prepared. These natural waters are called *cementatory* or *cementing* ones. According to Monet, this concrete salt, when found naturally formed, only proceeds from the evaporation of such waters. It is also occasionally extracted from sulphurated copper ores after torrefaction. See *CHEMISTRY-Index*, at *Vitriol*.

II. Muriatic copper, or marine salt of copper. *Cuprum fulsum.*

This salt has been found in Saxony, in the mine of Johingeorgustadt. 1. It is of a greenish colour, and foliated texture. 2. It is moderately hard. 3. Sometimes it is transparent and crystallised.

It has been taken for a kind of mica: but Professor Bergman found it to consist of copper and marine acid, with a little argillaceous earth.

Another specimen of a purer sort was deposited in the museum of Upsal. This is of a bluish green colour, and friable. It effervesces with nitrous acid, to which it gave a green colour: and by adding a proper solution of silver, a *luna cornua* was formed, by which the presence of the muriatic acid was ascertained. (*Kirwan and Bergman*)

III Martial vitriol; vitriol of iron. Common green vitriol or copperas.

This is the common green vitriol, which is naturally found dissolved in water, and is produced in abundance by decayed or calcined marcasites.

This metallic neutral salt results from the combination of the vitriolic acid with iron.

1. It is of a greenish colour when perfectly and recently crystallised; but,
2. Effloresces by being exposed to the air, becomes yellowish, and is covered with a kind of rust. Sometimes it becomes white by long standing.
3. It requires six times its weight of water, in the temperature of 60 degrees, to be dissolved.
4. It has an astringent, harsh, and acidulous taste.
5. Exposed to a moderate heat, even to that of the sunshine, it falls into a yellowish powder: but,
6. On being exposed to a sudden heat, it melts; and on cooling, assumes a whitish brown colour.
7. When strongly urged by fire, it loses its acid, becomes of a dark red colour, and is then called *colcothar*; a powder which is employed in polishing metals, and to which our artists have

applied the improper name of *crocus martis*, though this name only belongs to the yellow preparations of the iron-calces, used in pharmacy and in enamelling, &c.

8. Pure fixed alkali precipitates the iron from its solution in deep green flakes; the mild alkali, in a greenish white colour; pure volatile alkali, in so deep a green, that it appears black; but the mild volatile alkali precipitates it in a greyish-green colour.

9. All vegetable astringents, as the tincture of tea, quinquina, gales, &c. precipitate the iron in a black colour: hence they are used as tests to discover its presence in chemical analyses; and it is from this black precipitate that the common writing ink is made, being diluted in water, and there suspended by the Arabic or Senegal gums.

10. One hundred parts of this salt, recently crystallised, contain 20 of real vitriolic acid, 25 of iron, and 55 of water.

11. Its acid is known by this, that its solution mixes without turbidity with the solutions of other salts that contain vitriolic acid, as Epsom, selenite, vitriolated tartar, &c.

12. And the basis of this metallic salt is known by the black colour produced by the solution of vegetable astringents.

13. On being urged by the flame thrown by the blow-pipe, it offers the same phenomena as the vitriol of copper, except that it does not colour the flame.

Green vitriol is frequently found native, either in coal mines or in the cavities of pyritaceous mines, or adhering to their scaffolds in a stalactitical form. It is found also in small round stones, called *ink stones*, of a white, red, grey, yellow, or black colour, which are almost soluble in water, and contain a portion of copper and zinc. Also sometimes in form of schistus or slaty pyritaceous stones. But the greatest part of that in use is prepared by art, from the martial pyrites or mundic. See *CHEMISTRY*, n° 619.

IV. Aerated iron. *Ferrum aeratum*

This metallic salt is a combination of the aerial acid with iron; and is found in the light chalybeate waters, where it is dissolved by an excess of this acid.

Mr Lane was the first who discovered in England the action of the aerial acid on iron, when the water is impregnated with that menstruum. The late M. Rouelle demonstrated the same phenomenon in France upon this and other metals. But Professor Bergman seems to have preceded them both nearly about the same time, though neither had any knowledge of each other's discoveries.

The great volatility of this acid is the cause why this neutral salt is not often found. For the mere evaporation of the ferruginous mineral waters, in order to analyse them, is sufficient to let loose the aerial acid; so that the iron which was there dissolved by its power falls down to the bottom in the form of a light ore, which amounts to nearly $\frac{1}{10}$ of the weight of the water; and when

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when fresh retains so much phlogiston as to obey the magnet, as Bergman says.

V. Vitriol of cobalt, or vitriolated cobalt.

This metallic salt results from the combination of the vitriolic acid with cobalt.

1. When found native, it is always in an efflorescent state; whence it arises that, in this case,
2. Its colour is greenish, mixed with a grey tint: but,
3. It is of a rosy colour when artificially made;
4. Effloresces when exposed to the action of the atmosphere; and,
5. Takes then a greenish colour mixed with a pale purple, or a *Lilas* colour, as the French call it.
6. It is difficultly soluble in water; and,
7. Its solution is of a red colour.
8. The phlogisticated alkali precipitates the cobalt from the solution of this salt, which with borax gives an azure glass.

By the above qualities, chiefly the rosy colour of the solution of this neutral salt, its basis is sufficiently distinguished. As to its acid, it is easily known by the same tests as those of the preceding vitriols.

It is said to be found native in small pieces, mixed with a greenish efflorescence in cobalt mines. (*Kirwan and Mongez.*)

VI. Vitriol of zinc, vitriolated zinc, or white vitriol.

This neutral metallic salt results from the combination of vitriolic acid with zinc.

1. Its colour is white. It,
2. Requires little more than twice its weight of water to dissolve it in the temperature of 60 degrees of Fahrenheit's thermometer, and deposits a greyish yellow powder.
3. Its specific gravity is 2000.
4. Its taste is very styptic.
5. It mixes uniformly with vitriolic neutral salts.
6. Precipitates nitrous or marine selenites from their solutions, by which its acid is ascertained.
7. It is precipitable in a whitish powder by alkalies and earths; but,
8. Neither iron, copper, nor zinc, precipitate it. by which circumstance its basis is sufficiently indicated.
9. If it contains any other metallic principle, this may be precipitated by adding more zinc to the solution; excepting iron, which will of itself precipitate by exposure to the air or boiling in an open vessel.
10. One hundred parts of this metallic salt contain 22 of vitriolic acid, 20 of zinc, and 58 of water.
11. Urged by fire, it loses a good part of its acid.
12. Treated with the blow-pipe, it exhibits nearly the same phenomena as other metallic vitriols; except only that the flame is brilliant when the zinc is reduced, and gives out white flocs called *flowers of zinc*.

This neutral metallic salt is sometimes found native, mixed with vitriol of iron, and in the form of white hairy crystals; or in a stalac-

titical form in the mines of Hungary, or as an efflorescence on ores of zinc. It is also found dissolved in mineral waters, and generally with some proportion of vitriols of iron and copper. Bergman says, it is sometimes produced by the decomposition of pseudogalena, or black-jack; but this rarely happens, because this substance does not readily decompose spontaneously.

But that in common use is mostly prepared at Goslar, from an ore which contains zinc, copper, and lead, mineralised by sulphur and a little iron. The copper is first separated as much as possible: the remainder after torrefaction and distillation is thrown red hot into water and lixiviated. It is never free from iron. (*Kirwan, Mongez.*)

VII. Vitriolated nickel, or vitriol of nickel

This neutral metallic salt results from the combination of the vitriolic acid with nickel. It exists sometimes in consequence of the decomposition of the sulphureous ores of this semimetal. It is found native, efflorescing on Kupfer nickel; and generally mixed with vitriol of iron.—It is of a green colour, as well as its solution. It is precipitated by zinc; but when joined with iron, this last is not precipitated by the same.

Its origin is perhaps owing to the decomposition of the pyritaceous and sulphureous ore of Kupfer-nickel, mentioned by Wallerius. This ore contains a great quantity of arsenic and sulphur, as well as cobalt, nickel, and iron. And if it comes to be decomposed in the bowels of the earth, it is natural to expect that the vitriolic acid of the sulphur will attack the nickel and the iron, with which it will form neutral metallic salts (*Mongez, Kirwan*).

VIII. Muriatic manganese. *Manganisum salitum.*

M. Hielm is the only person who has as yet found this middle salt in some mineral waters of Sweden. It is composed by the combination of the regulus of Manganese with muriatic acid.

1. It is precipitated of a whitish yellow colour, by the Prussian (phlogisticated) alkali; and of a brownish yellow, by the mineral alkali.
2. It does not crystallise in any distinct form.
3. It abstracts the moisture of the air.
4. To obtain its basis free from iron, it must be precipitated by the mineral alkali; redissolved in nitrous acid; then calcined until this acid is expelled; and the residuum is to be treated with distilled vinegar, which will then take up only the manganese. (*Kirwan.*)

Order VI. TRIPLE SALTS.

THE neutral salts hitherto enumerated are such as are composed of two ingredients only; but sometimes three or more are so united as not to be separated by crystallization. The vitriols that we are acquainted with are hardly ever pure, and two or three of them sometimes are joined together.

Sometimes likewise it happens that neutral salts join earthy salts, and earthy salts metallic ones. Bergman generally distinguishes compound salts according to

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the number of their principles, whether the same acid be joined to several bases, or the same base to different acids; or, lastly, whether several menstrua and several bases are joined together. Hence arise salts triple, quadruple, &c. which the diligence of after-times must illustrate. The most remarkable examples of triple and quadruple native salts which have yet occurred are.

I. Mineral alkali, with a small quantity of calcareous earth. *Alkali salis communis. Aphronitrum.*

This is so strongly united with the calcareous earth, that the latter enters with it into the very crystals of the salt: though by repeated solutions the earth is by degrees separated from it, and falls to the bottom after every solution.

It grows in form of white frost on walls, and under vaults; and in places where it cannot be washed away by the rain.

Hence it would appear, that this is not only a triple, but a multiple salt, as these pieces of old mortar covered with this white frost, on ancient walls, are the very same from which the saltpetre makers extract the mother-water of nitre, after mixing therewith the vegetable ashes, to furnish the alkaline base to it. M Fourcroy says in his seventeenth Lecture, that this mother-water contains not only nitre, but five other kinds of salt, viz. the marine salt, nitrous magnesia, calcareous nitre, magnesia nitrata, and calx Julia; to which the chemists of Dijon add the digestive salt of Sylvius, and in some cases various vitriols with alkaline or earthy bases.

When it contains any considerable quantity of the calcareous earth, its crystals become rhomboidal, a figure which the calcareous earth often assumes in shooting into crystals: but when it is purer, the crystals shoot into a prismatic figure.

This is a circumstance which necessarily must confuse those who know the salts only by their figure; and shows, at the same time, how little certainty such external marks afford in a true distinction of things.

This salt is very often confounded with the *sal mirabile Glauberi*.

II. Common salt with magnesia; or muriatic mineral alkali contaminated by muriatic magnesia.

This is a compound of the common salt with muriatic magnesia: and by the expression *contaminated (inquatum)* of professor Bergman, we may suppose that the magnesian salt is not intimately united to the alkaline base.

This triple salt is very deliquescent; a quality it owes to its integrant part the muriatic magnesia, (p. 97. col. 1.) For the pure muriatic alkali does not deliquesce: but this degree of purity is seldom found, even in the native fossil or *sal gem*, (p. 93. col. 2.) In general all the earthy marine salts are very deliquescent, as the muriatic chalk, the muriatic barytes, and the muriatic magnesia. *Bergman, Macquer, and Mongez.*

III Mineral alkali with succinous acid and phlogiston. This substance will be afterwards mentioned among the *inflammables*.

IV. Vitriolated magnesia with vitriol of iron. Epsom salt contaminated with copperas.

Found in some mineral waters, according to Mr Monnet, (*Treatise on Mineral Waters*).

V. Native-alum contaminated by copperas. Vitriolated argil with vitriol of iron.

Found in the aluminous schistus. It sometimes effloresces in a feathery form. Perhaps this is the *plumose alum* of the ancients.

VI. Native alum, contaminated by sulphur.

At the places about Wednesbury and Bilston, in Staffordshire, where the coal pits are on fire, this substance sublimes to the surface, and may be collected, in considerable quantity, during dry or frosty weather.

A similar compound substance sublimes at the Solfaterra near Naples.

VII. Native alum contaminated by vitriolated cobalt. In the mines of Herregrund and Idria this salt may be seen shooting out into long slender filaments. Perhaps this is the *trichites* of the Greeks.

1. Dissolved in water, it immediately betrays the presence of vitriolic acid upon the addition of terra poderosa salita (muriatic acid saturated with heavy earth).

2. By the addition of phlogisticated alkali, a precipitate of cobalt is thrown down, which makes blue glass with borax or microcosmic salt. (*Berg. Sciag*.)

VIII. Vitriol of copper with iron.

This salt is of a bluish green colour. It is the *vitriolum ferreo-cupreum cyaneum* of Linnæus. Its colour varies, being sometimes more or less green, and sometimes more or less blue. It is found at Saltzberg and at Falhun. This vitriol is called *vitriol of Hungary*, because it is found in the Hungarian mines is of this kind. (*Mongez.*)

IX. Vitriol of copper, iron, and zinc.

This is the *vitriolum ferreo-zinco cupreum cyaneum* of Linnæus. Its colour is of a blue inclining to green. If rubbed on a polished surface of iron, the copper is not precipitated thereby, as it happens to the blue vitriol; which shows that the vitriolic acid is perfectly saturated in this salt by the three metallic bases.

X. Vitriol of copper and zinc.

This is the blue vitriol from Goslar. According to Mongez it is the *vitriolum zinco-cupreum ceruleum* of Linnæus.

XI Vitriol of iron and zinc.

This is the green vitriol from Goslar in the Hartz. According to Mongez, this is the *vitriolum zinco-ferreum viride* of Linnæus, 105. 6. Its colour is a pale-green cast.

XII. Vitriol of iron and nickel.

This salt is of a deep-green colour, and is contained in the ochre, or decayed parts, of the nickel, at the cobalt-mines of Los, in the province of Helgoland.

CLASS III. MINERAL INFLAMMABLE SUBSTANCES.

To this class belong all those subterraneous bodies that are dissoluble in oils, but not in water, which they repel;

Triple
Neutral
SALTS.

Inflam-
mable.

repel; that catch flame in the fire; and that are electrical.

It is difficult to determine what constitutes the difference between the purer sorts of this class, since they all must be tried by fire, in which they all yield the same product; but those which in the fire show their differences by containing different substances, are here considered as being mixed with heterogeneous bodies: that small quantity of earthy substance, which all phlogista leave behind in the fire, is, however, not attended to.

I. Inflammable air; fire damp.

This aeriform substance is easily known by its property of inflaming when mixed with twice or thrice its bulk of common atmospheric air; and it is asserted to be the real phlogiston almost pure. See *AEROLOGY-Index*, and *INFLAMMABLE AIR*.

It admits considerable varieties, according to the nature of the substances from which it is produced, and often gives different residuums upon combustion, some of which are of the acid kind. If it is produced from charcoal, it yields aerial acid or fixed air: from solutions of metallic substances in the vitriolic, nitrous, or marine acids, it yields these respective acids, as M. Lavoisier asserts.

Ether, converted into vapour in a vacuum, gives a permanent elastic vapour, which is inflammable. The atmosphere, which floats round the fraxinella, is inflammable from the admixture of its vapours, which seem to be of the nature of an essential oil: so that on approaching the flame of a candle under this plant, in hot weather, it takes fire in an instant; although the essential oil, extracted from this plant by distillation, is not inflammable on account of the watery particles mixed with it, as M. Bomare asserts.

Mr Scheele is of opinion, that every inflammable air is composed of a very subtil oil. This coincides with the idea entertained by chemists of their phlogiston; and is confirmed by the fact, of its being naturally found in those springs from whence issues petrol, whose exhalations are very inflammable.

The residuum, which remains in the atmosphere after the combustion of inflammable air, is extremely noxious to animals. Doctor Priestley takes it to be a combination of phlogiston with pure air, and on this account calls it *phlogistified air*. But M. Lavoisier, on the contrary, considers it to be a primitive substance of an unchangeable nature, and gives it the singular name of *atmospheric mephitic*.

II. Hepatic air.

This air seems to consist of sulphur, held in solution in vitriolic or marine air. It is inflammable when mixed with three quarters of its bulk of common air. Nitre will take up about half the bulk of this air; and when saturated

with it, will turn silver black: but if strong dephlogisticated nitrous acid be dropped into this water, the sulphur will be precipitated.

One hundred cubic inches of this air may hold eight grains of sulphur in solution in the temperature of 60°; and more, if hotter.

Atmospheric air also decomposes hepatic air.

It is found in many mineral waters, and particularly in the hot baths of Aix la-Chapelle. The cause and manner of their containing sulphur, which was long a problem, has at last been happily explained by Mr Bergman.

It plentifully occurs in the neighbourhood of volcanoes and in several mines.

Hepatic air is easily obtained by art, from all sorts of liver of sulphur, whether the base be an alkali, an earth, or a metal, if any acid is poured upon it; and the better, if use be made of the marine acid, because it contains phlogiston enough, and does not so strongly attract that of the *hepar sulphuris*. For this reason the nitrous acid is not fit for this process, as it combines itself with the phlogiston, and produces nitrous air. It may also be produced, by distilling a mixture of sulphur and powdered charcoal, or of sulphur and oil, &c. See the detached article *HEPATIC AIR*, and *AEROLOGY-Index*.

III. Phlogiston combined with aerial acid; black lead, or wadd. *Plumbago*. See the detached article *Black-LEAD*.

It is found,

a. Of a steel-grained and dull texture. It is naturally black, but when rubbed it gives a dark lead colour.

b. Of a fine scaly and coarse-grained texture; coarse black-lead.

IV. Mineral tallow. *Serum minerale*.

This was found in the sea on the coasts of Finland in the year 1736. Its specific gravity is 0.770; whereas that of tallow is 0.969. It burns with a blue flame, and a smell of grease, leaving a black viscid matter, which is with more difficulty consumed.

It is soluble in spirit of wine only when tartarised: and even then leaves an insoluble residuum; but expressed oils dissolve it when boiling.

It is also found in some rocky parts of Persia, but seems mixed with petrol, and is there called *schebennaud*, *tsienpen*, *lodicti*.

Dr Herman of Strasburg mentions a spring in the neighbourhood of that city, which contains a substance of this sort diffused through it, which separates on ebullition, and may then be collected (*Kirwan*).

V. Ambergris. *Ambra grisea*.

It is commonly supposed to belong to the mineral kingdom, although it is said to have doubtful marks of its origin (1).

a. Is

(1) Ambergris, according to the assertion of M. Aublet (in his *Histoire de la Guane*), is nothing more than the juice of a tree inspissated by evaporation into a concrete form. This tree grows in Gujana, and is called.

- a. It has an agreeable smell, chiefly when burnt :
- b. Is consumed in an open fire :
- c. Softens in a slight degree of warmth, so as to stick to the teeth like pitch.
- d. It is of a black or grey colour ; and of a dull or fine grained texture (a).

The grey is reckoned the best, and is sold very dear. This drug is brought to Europe from the Indies. It is employed in medicine ; and also as a perfume (c).

VI. Amber. *Ambra flava, succinum, electrum*, Lat. *Caralé*, French. *Agstein, Bernstein*, Germ

This substance is dug out of the earth, and found on the sea-coasts. According to the experiments of M. Bourdelin, it consists of an inflammable substance, united with the acid of common salt, which seems to have given it its hardness.

is supposed to be of vegetable origin, since it is said to be found together with wood in the earth.

By distillation it yields water, oil, and a volatile acid salt, which the above mentioned author has thought to be the acid of common salt united with a small portion of phlogiston.

Insects, fish, and vegetables, are often found included in it, which testify its having once been liquid.

It is more transparent than most of the other bitumens ; and is doubtless the substance which first gave rise to *electrical experiments* (on account of the power it possesses of attracting little bits of straw, or of other light substances, when rubbed).

Its varieties are reckoned from its colour and transparency. It is found,

A.

called *cuma*, but has not been investigated by other botanists. When some branches are broken by high winds, a large quantity of the juice comes out ; and if it chances to have time to dry, various masses (some of which had been so large as to weigh 1200 pounds and more) are carried into the rivers by heavy rains, and through them into the sea : afterwards they are either thrown into the shore or eaten by some fish, chiefly the spermaceti whale, known by the name of *Physiter-macrocephalus* among ichthyologists. This kind of whale is very greedy of this gum-resin, and swallows such large quantities when they meet with it, that they generally become sick ; so that those employed in the fishery of these whales, always expect to find some amber mixed with the excrements and remains of other food in the bowels of those whales who are lean. Various authors, among whom is Father Santos in his *Ethiopia Orientalis*, who travelled to various places of the African coast, and Bomare, say, that some species of birds are fond of eating this substance as well as the whales and other fishes. This accounts very well for the claws, beaks, bones, and feathers of birds, parts of vegetables, shells, and bones of fish, and particularly for the beaks of the cuttle fish or *sepia octopeda*, that are sometimes found in the mass of this substance. Dr Swedjar, however, attended only to these last, though he had mentioned also the other substances in his paper inserted in the Philosophical Transactions for 1783 ; wherein he attempts to establish an opinion, that the amber is nothing else but a preternaturally hardened dung, or feces, of the physiter whale. Dr Withering and Mr Kirwan have embraced this notion ; as did also, inadvertently, the editors of this Work. See AMBERGRIS.

(a) Mr Aublet brought specimens of this gum-resin, which he collected on the spot, from the *cuma* tree at Guiane. It is of a whitish brown colour with a yellowish shade, and melts and burns like wax on the fire. The singularity of this gum-resin is, that it imbibes very strongly the smell of the aromatic substances which surround it ; and it is well known that perfumers avail themselves very considerably of this advantage. M. Rouelle examined very carefully this substance brought over by Mr Aublet, and found that it produced the very same results as in other good kind of amber. Besides Mr Aublet's authority, which is decisive, as being grounded upon direct proofs of fact, Rumphius, quoted by Bergman, long since mentioned a tree called *Nanarium*, whose inspissated juice resembles amber. It cannot therefore at present be doubted that the origin of this phlogistic substance is the vegetable kingdom, although it may be often found and reputed as a product of the fossil kind.

This substance being analysed by Messrs Geoffroy and Newman, quoted by M Fourcroy, yielded them the same principles as the bitumens ; viz. an acid spirit, a concrete acid salt, some oil, and a charry residuum ; which evidently evinces, that all these fat and oily fossil substances have their origin from the other two kingdoms of nature.

(c) Ambergris is not only brought from the East Indies, but from the coasts of the Bahama Islands, Brasil, Madagascar, Africa, China, Japan, the Molucca islands, the coasts of Coromandel, Sumatra, &c. Dr Lippert, in a treatise he published at Vienna in 1782, entitled *Phlogistologia Mineralis*, has copied chiefly from Wallerius what he asserts of this substance. He affirms that there are eight known species of amber ; five of a single colour, viz. the white and the black from the island of Nicobar, in the gulph of Bengal, the ash-coloured, the yellow, and the blackish ; and two variegated, viz. the grey coloured with black specks, and the grey with yellow specks. This last he asserts to be the most esteemed on account of its very fragrant smell, and to come from the South coast of Africa and Madagascar, as well as from Sumatra ; and that the black dark coloured amber is often found in the bowels of the cetaceous fishes. The same author adds also from Wallerius, that by distilling the oil of yellow amber (*succinum*) with three parts and a half of fuming nitrous acid, a residuum remains like rosin, which emits a perfect smell of musk ; whence some conclude, that the ambergris belongs to the fossil kind : the contrary, however, is evinced in the preceding note.

Inflam-
mables.

A. Opaque.

- a. Brown,
- b. White.
- c. Blackish.

B. Transparent.

- a. Colourless.
- b. Yellow.

The greatest quantity of European amber is found in Prussia; but it is, besides, collected on the sea coast of the province of Skone, and at Bjorko; in the lake Malaren in the province of Upland; as also in France and in Siberia. It is chiefly employed in medicine and for making varnishes (v).

VII. Rock oil.

This is an inflammable mineral substance, or a thin bitumen, of a light brown colour, which cannot be decomposed; but is often rendered impure by heterogeneous admixtures. By length of time it hardens in the open air, and then resembles a vegetable resin; in this state it is of a black colour, whether pure or mixed with other bodies. It is found,

A. Liquid.

1. Naphtha.

This is of a very fragrant smell, transparent, extremely inflammable, and attracts gold. It is collected on the surface of the water in some wells in Persia. See NAPHTHA.

2. Petrol.

This smells like the oil of amber, though

more agreeable; and likewise very readily takes fire. It is collected in the same manner as the Naphtha from some wells in Italy. See PETROLEUM.

B. Thick and pitchy; *Petroleum tenax*. Barba-
does-tar.

This resembles soft pitch

It is found at the Dead Sea in the Holy Land; in Persia, in the chinks of rocks, and in strata of gypsum and limestone, or floating on water; also in Siberia, Germany, and Switzerland, in coal-pits; and in America: likewise in Colebrookdale in England.

C. Elastic petrol.

This is a very singular fossil, found of late in England.

By its colour and consistency, it exactly resembles the Indian-rubber, or the gum-resin, from the north part of Brasil, called *caoutchouc*. It is of a dark brown colour, almost black; and some is found of a yellowish brown cast, like the same gum-resin.

With respect to its elastic consistence, it hardly can be distinguished from it, except in the cohesion of its particles, which is weaker.

It has the same property of catching oil from paper the traces of black-lead pencils.

It burns likewise with a smoky flame, and also melts into a thick oily fluid, but emits a disagreeable smell, like the fossil pitch, or Barbadoes tar.

It

(n) Amber, says M. Fourcroy, is found in small detached pieces, for the most part under coloured and dispersed in beds of pyritaceous earth; and above it is found wood, charged with a blackish bituminous matter. Hence it is strongly supposed that it is a resinous substance, which has been altered by the vitriolic acids of the pyrites, notwithstanding that we know that acids, when concentrated, always blacken and charry resinous substances. In fact, the chemical analysis of this substance rather confirms that supposition.

The singular opinion of Dr Girtanner, about the yellow amber being produced by a kind of ant, may be seen in *Journal de Physique* for March 1786, page 227. Or see the article AMBER in this Dictionary.

The colour, texture, transparency, and opacity of this substance, have shown some other varieties besides these mentioned in the text. The principal ones are the following.

- | | | | |
|--|-----------|------------------------|----------------|
| 6. The yellow succinum, | } opaque. | 9. The white, | } transparent. |
| 7. The coloured green or blue by foreign matter, | | 10. The pale yellow, | |
| 8. The veined succinum, | | 11. The citron-yellow, | |
| | | 12. The deep red, | |

The golden yellow transparent amber, mentioned in the text, is what the ancients called *chrysolitum*, and the white opaque was called *leucolitum*.

But we must be cautious about the value of the specimens remarkable for their colour, size, transparency, and the well-preserved insects they contain internally; since there is a probability of deception, several persons possessing the art of rendering it transparent and coloured, and of softening it, so as to introduce foreign substances, &c. into it at pleasure.

M. Fourcroy says, that two pieces of this substance may be united, by applying them to one another, after being wet with oil of tartar and heated. And Wallerius mentions, that pieces of yellow amber may be softened, formed into one, and even dissolved by means of oil of turnip-seed, in a gentle heat; and that according to some authors, it may be rendered pure and transparent, by boiling it in rape-seed oil, linseed oil, salt-water, &c.

Mr Macquer says, that for the purpose of making varnish, this substance must undergo beforehand a previous decomposition by torrefaction, in order to be dissolved by linseed-oil or essential oils. See VARNISH.

Besides the making of varnishes, this substance was much employed formerly in making various pieces of ornament and jewellery. The best pieces were cut, turned, carved, or planned, to make vases, heads of canes, collars, bracelets, snuff-boxes, beads, and other toys, small fine chests, &c. But after diamonds and beautiful hard stones were brought into use, these trinkets are little considered in Europe: nevertheless, they are still sent to Persia, China, and to various other eastern nations, who esteem them still as great curiosities.

Inflam-
mables.

It is found in the same earthy and stony beds as petrol. Some specimens are of a cylindrical form, like bits of thin branches or stalks of vegetables, though much more flexible, being perfectly elastic.

M. Magellan observes, that this fossil seems to favour the opinion of those mineralogists, "who believe that these only combustibles derive their origin from the vegetable kingdom. It seems worth trying, whether pieces of asphaltum, buried in damp beds of sparry rubbish, or other kind of earths, would take the same elastic consistence. But since many beds of shells and other fossil substances, both of the vegetable and animal kind, as impressions of various plants, and the remains of various quadrupeds, &c. have been found in different parts of the globe, whose individual species undoubtedly exist no longer alive unless in far distant climates, and in the most remote countries from the spot where their exuvia are dug out; why should we not allow that this new fossil may be the same original elastic gum, now growing naturally in Brasil, China, and other hot climates, only altered in its smell, and in the tenacity of its particles, by its long deposition during centuries in the bowels of the earth?"

This elastic petrol was found in 1785, near Cañeltown, in the county of Derbyshire in England, but in very inconsiderable quantities.

D. Hardened rock-oil; fossil pitch. *Petroleum induratum, Pix montana.*

1. Pure asphaltum.

This leaves no ashes or earthy substance when it is burnt.

It is a smooth, hard, brittle, inodorous, black or brown substance. When looked through in small pieces, appears of a deep red colour. It swims in water.

It breaks with a smooth shining surface.—Melts easily: and, when pure, burns without leaving any ashes; but if impure, leaves ashes or a slag.

According to M. Monet, it contains sulphur, or at least the vitriolic acid.

It is slightly and partially acted on by alcohol and ether.

From this, or the preceding substance, it is probable the asphaltum was prepared that the Egyptians used in embalming their dead bodies, and which is now called *mumma*.

It is found also on the shores of the Red Sea, in the Dead Sea, in Germany, and France.—(*Kirwan*.)

And it comes likewise from Porto Principe, in the island of Cuba. (*Brun*.)

It is found also in many parts of China: and is employed as a covering to ships by the Arabs and Indians. (*Fourcroy*.)

2. Impure; *Pix montana impura*. Pissaphaltum.

This contains a great quantity of earthy matter, which is left in the retort after distillation, or upon the piece of charcoal, if burnt in an open fire; it coheres like a slag, and is of the colour of black-lead: but in a calcining heat, this earth quickly volatilises, so that the nature of it is not yet known.

Nº 229.

It is found in Mossgrufvan in Norberg, and in Grengierberget, both in the province of Westmanland; and also in other places.

The pissaphaltum is of a mean consistence between the asphaltum and the common petrolum. It is the very bitumen which is collected in Auvergne in France in the well called *de la Pège*, near Clermont Ferrand.

VIII. Jet. *Gagas, Succinum nigrum.*

This is a very compact bitumen, harder than asphaltum, always black, and susceptible of a good polish. It becomes electrical when rubbed; attracts light bodies like the yellow amber; and it swims on water.

It seems to be nothing else than a black amber, or succinum; but specifically lighter, on account of the greater portion of bitumen that enters into its composition. When burned, it emits a bituminous smell. See the article JET.

IX. Mineral phlogiston united with earths.

A. With calcareous earth.

1. With pure calcareous earth. This is the fetid or swine spar formerly described.

B. United with calcareous, argillaceous, ponderous, and siliceous earth and vitriolic acid. Liverstone: *Lapis hepaticus*.

C. With an argillaceous earth; Pit or Stone Coal.

1. With a small quantity of argillaceous earth and vitriolic acid. *Lutbanthras*. See the articles COAL and PIT-COAL.

This is of a black colour, and of a shining texture: it burns with a flame, and is mostly consumed in the fire; but leaves, however, a small quantity of ashes.

a. Solid coal. b. Slaty coal.

2. Culm coal, called *kolm* by the Swedes.

This has a greater quantity of argillaceous earth and vitriolic acid, and a moderate proportion of petrol.

It has the same appearance with the preceding one, though of a more dull texture: it burns with a flame; and yet is not consumed, but leaves behind a slag of the same bulk or volume as the coal was.

From England, and among the alum rock at Moktorp and Billingen in the province of Westergotland.

3. Slate-coal.

This coal contains abundance of argillaceous earth. It burns with a flame by itself, otherwise it looks like other slates.

It is found at Gulleråsen in the parish of Rettkwik, in the province of Dalarna, and also with the coals at Boserup in Skone.

This seems to be the same with the bituminous schistus, already described among the argillaceous earths.

4. Cannel-coal.

Mr Kirwan has put together this variety of coal with that other called *Kilkenny-coal*, tho' they have some different properties.

The cannel coal is of a dull black colour; breaks easily in any direction; and, in its fracture, presents a smooth conchoidal surface, if broken transversely.

It contains a considerable quantity of petrol,
in

in a less dense state than other coals; and burns with a bright lively flame, but is very apt to fly in pieces in the fire. It is said, however, to be entirely deprived of this property, by being previously immersed in water for some hours.

Its specific gravity is about 1270; and being of an uniform hard texture may be easily turned in the lathe, and receive a good polish.

It is from this kind of coal that small vases, as ink stands, various trinkets, and other curiosities, are made in England, which appear as if made of the finest jet.

5. Kilkenny coal.

This contains the largest proportion of petrol or asphaltum; burns with less flame and smoke, and more slowly, though intensely, than the cannel coal.

The quantity of earth in this coal does not exceed one-twentieth of its weight. Its specific gravity is about 1400. It is frequently mixed with pyrites.

It is found in the county of Kilkenny, belonging to the province of Leinster in Ireland. The quality of this coal burning almost without smoke is mentioned in a proverb by which the good qualities of this county are expressed.

6. Sulphureous coal.

This consists of the former kinds of coal, mixed with a notable proportion of pyrites: hence it is apt to moulder and break when exposed to the air. It contains yellow spots that look like metal; and burns with a sulphureous smell, leaving either red ashes, or a slag, or both. Water acts upon it, after it has mouldered. Its specific gravity is = 1500, or more.

Besides the above varieties, schistus, micaceous schistus, and gneiss, are frequently found in the neighbourhood of coal mines, so penetrated with petrol bitumen as to constitute an inferior species of coal; but the bitumen being burnt, they preserve their form, and in some measure their hardness. Also some gray slates, that are so soft as to be scraped with the nail, and are greasy to the touch, burn like coal.

All the differences of coal arise from a mixture of the varieties already mentioned; and it is observable, that wherever coals exist, slates are generally found near them. Salt or mineral springs are also often found in their neighbourhood. (*Kirwan.*)

7. Bovey coal. *Xylanthrax.*

This is of a brown, or brownish black colour, and of a yellow laminar texture.

The laminæ are frequently flexible when first dug, though generally they harden when exposed to the air.

It consists of wood penetrated with petrol or bitumen, and frequently contains pyrites, alum, and vitriol.

Its ashes afford a small quantity of fixed al-

kali, according to the German chemists; but according to Mr Mills they contain none.

By distillation it yields an ill-smelling liquor, mixed with a volatile alkali and oil, part of which is soluble in spirit of wine, and part infusible, being of a mineral nature.

It is found in England, France, Italy, Switzerland, Germany, Ireland, &c. (*Kirwan.*)

8. Peat. *Geanthrax.*

There are two sorts of inflammable substances known by this name, viz.

The first is of a brown, yellowish brown, or black colour, found in moorish grounds; in Scotland, Holland, and Germany. When fresh, it is of a viscid consistence, but hardens by exposure to the air. It consists of clay mixed with calcareous earth and pyrites; and sometimes contains common salt. While soft, it is formed into oblong pieces for fuel, after the pyritaceous and stony matters are separated. When distilled, it affords water, acid, oil, and volatile alkali. Its ashes contain a small proportion of fixed alkali. They are either white or red, according as it contains more or less ochre or pyrites.

The second is found near Newbury in Berkshire. It contains but little earth; but consists chiefly of wood, branches, twigs, roots of trees, with leaves, grass, straw, and weeds. (*Kirwan.*)

9. Stone turf.

Cronstedt has ranged the turf among the fossils of his Appendix; but as that called in England by the name of *stone turf* contains a considerable proportion of peat, it may be mentioned with propriety in this class.

Soon after it is dug out from the ground, where it keeps a soft consistence, it at first hardens; but afterwards it crumbles by long exposure to the air.

As to the other common turf, it only consists of mould interwoven with the roots of vegetables; but when these roots are of the bulbous kind, or in a large proportion, they form the worst kind of turf.

Although it may appear incredible, it is nevertheless a real fact, that in England pit turf is advantageously employed in Lancashire to smelt the iron ore of that county. Mr Wilkinson, brother-in-law to Dr Prickey, and famous for his undertakings in the extensive iron works, perhaps the greatest in Europe, makes use of pit turf in his large smelting furnaces of that province.

Those fossil substances, which furnish fuel for the various purposes of human life, are distinguished by the name of *coals*, on account of their being a succedaneum for wood and other vegetable productions, which when dry or of an oleaginous kind serve for the same uses. If these vegetable substances are deprived of the access of air, by covering them after ignition, the half consumed remainder, which is of a black colour, is called by the name of *coal* or *charcoal*; and from hence the fossil which affords fuel has

Inflam-
mables

also been called by the same name, though of a very different nature.

Pit coal and earth coal are synonymous, and mean coals dug out of a pit or from the earth. But the *Irishanthrax* denotes stone coal, and more properly indicate the cannel coal, which has the greatest similarity to a stony substance, by the dull appearance of its fracture, and by the uniform texture of its parts.

All these coals are in general a bituminous black or brown and dark substance for the most part they have a lamellated texture, which breaks easily, and always with a shining surface.

The varieties of pit coals above mentioned are the most remarkable, by which they may be distinguished from one another. But they are far from being homogeneous in each kind, as the accidental qualities, and the various proportions of their component parts, produce a far greater number of properties, which renders them more or less fit for different purposes, though these are generally overlooked, and confounded with the common one of affording fuel for making fire to warm our rooms, or for culinary operations.

This fossil bitumen, as Fourcroy remarks, being

heated in contact with a body in combustion, and a free access of air, kindles the more slowly, and with more difficulty, as it is more weighty and compact. When once kindled, it emits a brisk and very durable heat, and burns for a long time before it is consumed. If extinguished at a proper time, the remaining embers may serve several times for a new firing with a small addition of fresh coals. The matter that is burned, and produces the flame, appears very dense, as if united to another substance which retards its destruction. Upon burning, it emits a particular strong smell, which is not at all sulphureous when the earth coal is pure, and contains no pyrites.

When the combustible, oily, and most volatile parts, contained in the earth coal, are dissipated and set on fire by the first application of heat, if the combustion is stopped, the bitumen retains only the most fixed and least inflammable part of its oil, and is reduced to a true charry state, in combination with the earthy and fixed base. Pit coals in this charry state are called *coaks*, which are capable of exciting the most intense heat; and are employed all over Britain in the smelting of iron, copper, and other metallic ores, to the greatest advantage. See *COAKS*, *COAL*, *COAL-FRY*, and *PIT COAL* (F).

Inflam-
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X. The

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(L) The coal metals, or stone strata enclosing coals, are very numerous. Mr Williams † gives the following general account of those in Scotland.

The *London Stone*. Of these there is a great variety, distinguishable by colour, texture, and degrees of hardness, generally disposed into thick, middling, and thin strata. The only species our author takes notice of is the regular broad bedded freestone of a laminated texture. This commonly rises in thin or middling strata; appearing at the edges of a section, when broken or cut, to be formed of thin lamina or layers of sand, equally laid on the whole breadth of the stone, and well cemented together. A great deal of both red and white freestone rise in layers of five or six inches, and so upwards, with regular streaks of a fifth or sixth part of an inch appearing the whole length of the stone, when the edge of a slab is polished, as if so many gentle waves of water had formed the layer. The regularity of the structure of this stone corresponds exactly with the regularity of its layers, and our author is of opinion, that the flaggy gray strata of free stone, with many of the black and gray strata of coal metals, the gray slate, as well as many other thin strata of the coal metals, may be ranked with this free stone for perfect and regular stratification.

Along with these he classes some of the thin argillaceous strata. "Many of the gray regularly stratified mountain limestones (says he) are also streaked or striped, and the streaks in these appear more conspicuous when broken into the thick bedded free stones. Some of the hard regularly stratified mountain rocks are also streaked, and in all these three kinds of stones, the streaks are regularly and exactly parallel to the bed of the stone."

Another remarkable instance of regularity of strata is met with in the gray flaggy strata of Caithness.—Throughout all the low country of Caithness, a square or about 10 or 15 miles, there are bluish argillaceous strata, with generally a small quantity of lime in the composition of the stone, which is indurated to a greater degree than is common to such thin strata. The stone is strong and tough, everywhere disposed in thin broad bedded, regular strata; and in several parts of the country the flags are so thin and regular, and are raised so light and broad, that they are used for covering houses, and three or four of them will cover the side of a small one. Our author mentions a gentleman who has an estate on the south side of the Pentland firth, and who in a by there raises flags of any size and thickness he pleases; "so truly flat and smooth, that he has only to square the edges to make of them good lost floors, partitions, chests, mangers, roofs of houses, in short, he does every thing with them. The face of these flags are as smooth and true a plane, as if artificially finished by the best workman."

In most coal holes there are a great variety of strata of different kinds accompanying and lying between the seams of coal, of all sorts of colours, consistencies, and dimensions, all of them blended together without any certain order or regularity; so that if there be 20 seams of coal, it is possible that there may be as many different roofs; that is, the stratum which is the immediate roof of one seam of coal, shall differ from that of another seam in quality, thickness, and colour, so that perhaps no two of the twenty shall be in any respect alike.

The various kinds of coal roofs (a) commonly met with are the following.

1. *Basaltic*.

(a) The stratum which is placed immediately above a seam of coal, is called the *roof* of the coal, and that which is placed immediately below the seam, is called the *pavement* of the coal. Each three, viz. the stratum of coal, and its roof and pavement, with the other concomitant strata lying above and below them, always preserve their stratum in and parallelism, that is, are all stretched out and spread out above another upon the same inclining plane, and have the same line of bearing and of declivity.

Inflam-
mables.

X. The mineral phlogiston or bitumen, united with the vitriolic acid : sulphur or brimstone. See the article SULPHUR.

This is very common in the earth, and discovers itself in many and various forms. It is found,

A. Native. *Sulphur nativum.*

In this the two constituent parts are mixed in due proportion in regard to each other, according to the rules of that attraction which is between them. It is easily known,

1. By its inflammability, and by its flame.
2. By its smell when burnt, and,

O 2

3. By

Inflam-
mables.

1. *Basalter.* This is very common in Scotland, where it is frequently called *whin stone*; and at Borrowstoneness there are several thick beds of it between the seams of coal. One of them being the immediate roof of a seam of coal there at Hillhouse lime quarry, there is a thin seam of coal beneath a beautiful bed of columnar basalt. In the Bathgate hills to the southward of Linlithgow, also, there are several strata of coal beneath those of basalt. These basaltine strata are always very hard, frequently very thick, and generally of a black or blackish gray colour. "There are but few people (says Mr Williams) sufficiently versed in natural history, to know that they are basaltes, as this kind of rock, both in England and Scotland, goes by the name of *whin rock*. In the north of Scotland it is called *skurdy*; and among the miners in Cornwall it has the name of *cable (h)*."

2. Strata of *limestone* of various thicknesses are met with in different coal fields. Sometimes the lime is the immediate roof, but sometimes there is an argillaceous stratum of about the thickness of a foot between the coal stratum and that of lime. In the coal fields at Gilmerton, near Edinburgh, are several beds of limestone, some of them very good, and of considerable thickness. At Blackburn in West Lothian, also, there is a stratum of limestone six or seven feet thick, which is the immediate roof of a seam of coal about five or six feet thick. At Carlops and Spittlehaugh in Tweeddale, they have a seam of coal immediately below their lime quarries, which they work for burning their lime.

3. *Post stone*, a kind of thick and solid stratum of free stone, is one of the roofs of coal generally without the intervention of any argillaceous stratum, though sometimes a stratum of this kind is interposed. Frequently this kind of stone is rendered very hard by a mixture of iron or pyrites. In most coal fields, thinner strata of free stone are met with as the roofs of coal seams.

4. *Dogger-band*, as it is called by the Scots colliers, is frequently met with as the roof of coal seams. This name is applied to various substances. Sometimes they call strata of iron stone *dogger bands*; sometimes the name is restricted to the ball iron stone; sometimes to pyrites; and sometimes the dogger band is a kind of imperfect stone, composed of several heterogeneous mixtures, among which pyrites bears a considerable proportion, and by which the whole is so strongly bound together, that it is frequently very difficult to break through it.

5. *Whin stone*, properly so called, not of a basaltic nature. These roofs are always very hard, and of various colours, as black, blackish gray, brown, red, &c. sometimes not above two or three feet in thickness, but sometimes much more.

6. *Post stone*, of a softer nature than that already mentioned. This has no mixture of ferruginous matter.

7. *Regular strata of free stone*, of various colours, textures, and thicknesses, but not sufficiently thick to deserve the name of *Post stone*, which our author thinks they do not, unless they are above three or four feet. These thin strata of free stone are very numerous in coal fields, and very frequently form the roof of coal seams. Some of them are three or four feet thick, while others do not exceed three or four inches. They make good roof, easily cut through, and may be readily quarried out for other purposes.

8. *Gray bands*, or gray coloured free stone, frequently form the roofs of coal seams. A great number of them are generally arranged in one place, lying immediately above one another; and they are frequently found of all degrees of thickness from one to twenty inches, though the most common dimensions are from two to six. By the Scots colliers these are called *gray selas* as well as gray bands. Frequently they are found of moderate hardness, and sufficiently strong to make good flags and covers for sewers. These roofs are strong and safe when the stone partakes of the nature of the coal, and has a black or blackish gray colour; but when they have a mixture of silty or argillaceous matter, they are more friable.

9. *Blaes*, when hard, strong, and well stratified, are reckoned tolerably good coal roofs. These are always of a bluish black, or black gray colour, and are of great variety in respect to hardness and strength. Some of the strongest and hardest are either entirely black or grayish black; while some of the different shades of black are pretty thick, and others are but thin. The thickest, however, are not above 18 inches, and the thinnest two or three inches or less. The medium thickness is from one foot to three or four inches. Some of them are sufficiently hard to make a good and safe coal roof; but they seldom acquire such a degree of hardness as to give any considerable obstruction in sucking. All of them seem to have a considerable quantity of black argillaceous matter in their composition; and the strong blaes have also a considerable quantity of sand; often also containing a large portion of empyreumatic oil, and sometimes have a considerable mixture of coaly matter. There is a great variety both in the thickness and quantity of these blaes found above seams of coal. In some places the thinnest strata make the immediate roof; in others, the thickest. Sometimes we find only five or six inches of blaes upon the coal; in others as many fathoms, or even much more, and it is common to find them of all the intermediate thicknesses.

10. *Whin*

(h) We must observe, however, that according to Bergman and other eminent mineralogists, the *cables*, or *fibres* ought not to be confounded with *basalter*, which last name does not at all fit those substances. See *Chem. Products* in the Appendix to this article.

Inflam-
mable

3. By its producing a liver of sulphur, when mixed with a fixed alkali, like that made from artificial sulphur. It is found,
- a. Pellucid, of a deep yellow colour.
 - b. Opaque, white, and grayish.
- These are found in Siberia, at Bevicux in Switzerland, and at Solfatara near Naples.
- c. Crystallized in octoedral prisms, with blunted points.
 - d. Transparent. M. Davila had been informed that this was brought from Normandy in France. (*Brun.*)

1. Native sulphur is found in different forms, viz. either in solid pieces of indeterminate figure, running in veins through rocks; or in small lumps, in gypsum and lime-stones; in considerable quantities at Solfatara, and in the neighbourhood of volcanoes; or crystallized in pale, transparent, or semitransparent, octogonals, or rhomboidal crystals, in the cavities of quartz; and particularly in the matrices of ore; or in the form of small needles over hot springs, or near volcanoes. (*Kirwan.*)

Inflam-
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Sometimes

10. *Whitish and ash-coloured argillaceous strata*, of middling strength, are frequently found to be the immediate roofs of coal. Some of these are of middling thickness, others thin. They are commonly found from two inches to two feet in thickness. A great many of these roofs are very dangerous on account of their fragility, while others are quite safe, owing to the more perfect formation of their strata, or to some ingredient in their composition.

11. *Stratified roofs*. These are of two sorts: 1. Such as are composed chiefly of sand, with a very small mixture of clay and blaes; and, 2. Those composed principally of clay or blaes with a small quantity of sand. Some of these have large, others small, streaks or ribs. Mr Williams says that he has seen them so beautifully streaked as to resemble the finest striped cotton stuffs. These stripes or streaks always lie exactly parallel to one another, as well as to the bed of the stone, and are always spread out the whole breadth of the stratum. Their colours are various in different strata, some of the stripes being nearly black and white, others white and red, and others yellow and red. In some the stripes appear of a lighter and darker gray colour. Some of the finely striped stones have their streaks about a quarter of an inch in diameter; sometimes less; and it is common to see stripes from a quarter to three quarters of an inch broad, but in the finely striped stones it is rare to find them a full inch thick without some different shade on one side or other of the stripe. The second kind of these streaked roofs, viz. such as are composed of blaes, with a smaller mixture of sand, differ but little from the former; only the colours are not always so bright, nor the stripes so fine, neither is the roof quite so hard.

12. *The soft blue roofs* sometimes consist of pretty thick strata; others of such as are thin or of middling thickness. There are likewise arrangements or classes of regularly stratified blaes found immediately above seams of coal, from three or four inches to several fathoms in thickness, though some are even met with little exceeding one inch in thickness; though in the same place there might be a considerable thickness of blaes above the coal, taking in all the different strata, thick and thin, which lay above it. Some of these roofs have an only appearance on the outside, and through all the fissures and joints of the strata; that is, they appear smooth and glossy, and are very slippery to the touch. Others have no appearance of this kind; but all of them are tender, weak, and fragile, so that they make a very indifferent and dangerous roof.

13. Another kind of coal roof consists likewise of blaes, but such as are *imperfectly stratified*. It is altogether the same in quality and colour as the last, the only difference that can be distinguished being in the degrees of stratification. The beds of this kind are not perfect, but unequal, whence it is a bad and dangerous roof, as great pieces of it are frequently apt to fall down by reason of the inequality and different joints of the strata. Some of these blaes appear in thick, and others in thin or middling thick beds; while some have a very smoothness, called by the Scots colliers *creeshy* (greasy) blaes. It is owing to this oiliness particularly that these kinds of roofs are so dangerous; for the oil pervades the joints, and, rendering them slippery, makes the pieces more apt to fall out as soon as the coal is worked away from below them. Some of these have such a quantity of natural oil, that they will flame a little in the fire, and in some places there are hard blaes which will burn when fire is set to them, though they will not consume. At Pithulian in Wiltshire there is a species of this blaes so inflammable, that when fire is set to one corner of a hillock it will burn throughout the whole; nevertheless it is not reduced in bulk by this combustion, nor does it produce any ashes. Instead of this it becomes considerably harder than before, and acquires a pale red colour. By reason of its hardness, it is proper for being laid upon horse and foot paths, but is not so for roads over which heavy wheel carriages pass.

14. *Soft blaes not stratified at all*. Of these there is no more than one bed from two or three inches to several fathoms in thickness, without any others either above or below it. They are as common as any above the coal seams; but their substance is not always uniform throughout the whole stratum. Some of them are found divided into small angular masses, and others into larger ones; but whether these are uniform or not, they always make a bad and dangerous roof. These argillaceous strata are sometimes called *beds of till*; the uniform sort are called *dauk*, and the glebous kind *lpyer* blaes, by the Scots colliers. Both the uniform and glebous soft blaes frequently contain a quantity of ball iron stone, though some of it contains none at all. The regular continuous strata of iron stone are commonly found in stratified soft blaes. There is a variety of soft coal roofs of a gray colour, and of which some are regularly stratified, and some not.

15. *Regularly*

Sometimes it is formed in old privies : of this Mr Magellan saw some lumps that were found in a very old one at Paris.

2. United with clay in the aluminous ore of La Tolfa, and also at Tarnowitz in Silesia. This last resembles a light gray earth : when dry, bursts or cracks in the water like marl ; and possesses a strong peculiar smell like camphor. If distilled, the sulphur sublimes. One hundred parts of this earth afford eight of sulphur, besides gypsum and a quantity of iron.
3. Mixed with clay, iron, and schiste. This compound is of a gray, brown, or black colour, found near Rome, in Auvergne, Spain, and Iceland.

4. With limestone in the form of a calcareous hepar. This is found at Tivoli, near Rome, and elsewhere in Italy. It is sometimes dissolved in mineral waters, three pounds of which contain as much as 25 grains of sulphur. It often forms incrustations on the brinks of these springs.
5. In the form of an alkaline hepar. This is said to be found in some waters in Russia ; as will be hereafter noticed.
6. United to iron and clay of pyrites, &c. of which hereafter.
7. United to metallic substances, as hereafter specified.

B. Saturated with metals (F).

1. With iron. Pyrites, or copperas-stone ; Pyrites.

15. *Regularly soft gray coal-roofs.*—Of these there are several sorts. Some have a considerable quantity of sand in the composition of the strata ; and many of these are as regularly stratified as any coal metals whatever. Numbers are found very thin, and others of middling thickness ; though in all cases they are so tender and friable, that they make very bad and dangerous roofs. Some of them indeed look pretty well at first ; but they soon crumble and come down, especially when they have been exposed to the air. This, in the opinion of Mr Williams, is owing partly to their having too much clay in their composition, and partly to the want of a sufficient quantity of natural cement to connect the several particles of the stone together.

16. *Soft gray regular strata*, or gray bands of an argillaceous kind ; and of these there is likewise a considerable variety. Some are of a dark, others of a lighter gray. Some thick, others thin. They are very numerous in coal fields, and are frequently to be found as the immediate roofs of coal. These as well as the black kinds, are found in all quantities or degrees of thickness above different coals, from a few inches up to several fathoms, but whether they be in great or small quantity, the roof they compose is generally very bad and tender.

17. *Soft gray argillaceous bands imperfectly stratified.* These differ little or nothing in substance from the former ; the only difference is in the stratification. Many of the strata of the former are of a middling thickness, or rather thin, finely and regularly spread out, and every part of each stratum of an equal thickness. But this sort, though it has the appearance of strata, is clumsy and irregular, that is, the several beds are unequal and divided by many irregular joints into unequal misshapen masses, which makes this a very bad roof ; the masses being apt to separate at the joints, and to fall down when the coal is worked out from below them.

18. *Soft gray argillaceous beds of metal, or coal roofs not stratified at all.* These are of two kinds, viz. 1. Such as are found broken or formed in the stratum into globes or masses, and, 2. Such as are found in one uniform mass throughout the whole bed, without any division into masses or strata. These gray soft roofs are of all degrees of thickness, from a few inches up to many fathoms, as well as the black ; and there is but very little difference between them in any respect excepting the colour. But in this, as well as in the black unstratified black, that both in the globular and uniform beds, ball or globular iron stone is frequently found ; and strata of iron stone are also found in the stratified soft gray blues.

19. *White and ash coloured soft argillaceous coal roofs ;* and of these there is also a great variety. Some of this kind are regularly stratified, others imperfectly, and some not at all. Some of the whitish argillaceous roofs are composed of gritty sand and clay ; others appear to be chiefly composed of pure clay ; and some of a loamy nature. Those which are regularly stratified and mixed with sand, either coarse or fine, are of great variety with regard to thickness and the arrangements of the strata ; but all of them are tender and fragile, and thus make very troublesome and dangerous roofs.

20. *White and ash coloured soft argillaceous roofs, stratified*, and of a homogeneous quality, or not mixed with sand. Some of these are perfectly stratified, and are of different degrees of hardness ; but in general make but a weak roof. Some of them are found in irregular strata, with all the other varieties and imperfections already mentioned.

21. *White and ash coloured argillaceous coal roofs, not stratified at all.* Sometimes these are found in very thick beds in the coal fields, and some of these, as well as of the black soft roofs, rise in globes and masses of different sizes, while others are homogeneous throughout the whole bed, however thick, from two or three inches to several fathoms. Some of these beds of white argillaceous mail like matter are found to be a sandy or loamy clay, others a pure homogeneous clay, which does not feel gritty between the fingers nor in the mouth. The kinds and varieties of this kind are as numerous as those of any of the foregoing ; and all of them, by the Scots colliers, are called *clauk*, whatever be their colour. Mr Williams informs us, that he has frequently taken some of these fine white clays to wash his hands, and has found them answer almost as well as soap.

(1) Sulphur is the most common mineralizer of metals ; and therefore most of its combinations with metallic substances fall to be ranked hereafter among the metallic ores.

rites. This is the substance from which most sulphur is prepared, and is therefore ranked here with all its varieties. It is hard, and of a metallic shining colour.

A. Pale yellow pyrites; *Pyrites subflavus*. Marcasite. This is very common, and contains a proportionable quantity of sulphur with respect to the iron, when once thoroughly inflamed, it burns by itself.

a. Of a compact texture; *Pollita pudra del yuca, Hispanorum.*

b. Steel-grained.

c. Coarse-grained.

d. Crystallized. It shoots mostly into cubical and octoedral figures, though it also crystallizes into innumerable other forms.

B. Liver-coloured marcasite. Its colour cannot be described, being betwixt that of the preceding marcasite and the azure copper ore. The iron prevails in this kind; it is therefore less fit to have sulphur extracted from it, and also for the smelting of copper ores. It is found,

a. Of a compact texture.

b. Steel grained.

c. Coarse-grained.

C. Various combined with iron and other metallic substances.

1. With iron and copper, forming yellow or marcasitical copper ore.

2. With iron, silver, and lead, potters lead ore.

3. With iron and zinc, mock lead, black jack or blende.

4. With iron and arsenic; arsenical pyrites.

5. With iron and cobalt.

6. With iron and bismuth.

7. With iron and nickel.

8. With iron and gold; pyritical gold ore.

9. With silver; glass silver ore.

10. With copper, gray or vitreous copper ore.

11. With lead; potters lead ore.

12. With bismuth.

13. With quicksilver; cinnabar.

14. With arsenic; orpiment, realgar.

XI. Mineral phlogiston mixed with metallic earths.

This is not found in any great quantity: in regard to its external appearance, it resembles pit coal; and the fat substance contained in it, at times, partly burns to coal, and partly volatilizes in a calcining heat.

The only known varieties of this kind are,

A. *Minera cupri phlogistica.*

When it has been inflamed, it retains the fire, and at last burns to ashes, out of which pure copper can be smelted.

B. *Minera ferri phlogistica.*

This is not very different in its appearance from the pit coal or fossil pitch, but it is somewhat harder to the touch. There are two varieties of this species:

1. Fixed in the fire; *Minera ferri phlogistica fixa.*

Exposed to a calcining heat, it burns with a very languid though quick flame; it preserves its bulk, and loses only a little of its weight. It yields above 30 per cent. of iron.

a. Solid, which resembles black sealing wax.

b. Cracked, and friable.

2. Volatile in the fire.

This is unalterable in an open fire, either of charcoal, or even upon a piece of charcoal before the flame of the blow-pipe; but under a muffle the greatest part of it volatilizes, so that only a small quantity of calx of iron remains. It is found,

a. Solid.

b. Cracked.

This last kind leaves more ashes: these ashes, when farther exposed to the fire, become first yellowish green, and afterwards reddish brown; when, besides iron, they then also discover some marks of copper: it has, however, not been possible to extract any metallic substance from them, the effects of the loadstone, and the colour communicated to the glass of borax, having only given occasion to this suspicion.

CLASS IV. METALLIC SUBSTANCES.

Metals are those minerals which, with respect to their volume are the heaviest of all known bodies. Some of them are malleable; and some may be decomposed; and, in a melting heat (G), be brought back again to their former state by the addition of the phlogiston they had lost in their decomposition. See METALLURGY, Part I. Sect. 1. and CHEMISTRY Index at *Metallic Calces* and *Metals*.

All the metallic substances contain phlogiston; and when, to a certain degree, deprived of it, fall into a powder like an earth; but their attractions for phlogiston are different.

Most of them, when melted in a common way, and exposed to the air, have an earthy crust formed upon the surface, which cannot again be reduced to metal without the addition of some inflammable matter. The base metals have this property.

But the noble metals, viz. platinum, gold, and silver, are so firmly united to the phlogiston, that they never calcine under fusion, however long continued; and, after being changed into a calx in the liquid way, when melted in the fire, they reassume their metallic form without any other phlogiston than what is contained in the matter of heat.

Quicksilver

(G) The various degrees of heat required to reduce metals to a fluid state, are seen in the following table, which was extracted, for the most part, by Dr Withering, from the printed treatises of the late celebrated Professor Bergman. It exhibits, in a simple view, 1. The specific gravity of each metal; 2. The degree of heat by Fahrenheit's scale, in which it melts; 3. The quantity of phlogiston it requires for its saturation; and,

Metals. Quicksilver holds a kind of middle place; for, like the base metals, it may be calcined, though not readily; and, like the noble ones, it may be reduced by heat alone.

We may therefore reckon four noble or perfect metals; viz. gold, platina, silver, and mercury; because when calcined, they recover their phlogiston without the addition of any phlogistic substance.

But as tin, lead, copper, and iron, cannot be reduced without such addition, these are called *ignoble* and *imperfect* or *base metals*. *Karwan's Mineralogy.*

However, all those eight metals (even mercury, when solid) are malleable to a considerable degree, and are called *entire metals*. But

Bismuth, zinc, antimony, arsenic, cobalt, nickel, manganese, molybdena, and wolfram, are scarce at all malleable, and hence they are called *semimetals*. Nevertheless, zinc and purified nickel are more malleable than any of the other semimetals; so that we have four perfect or noble metals, four imperfect or base, eight entire, and nine semimetals (H).

Order

4. Its attraction to the same saturating phlogiston. We must, however, observe, that if the second column be compared with that of Wedgwood's thermometer, their great disagreements betray some fundamental error in the assumed data: for the degrees of heat assigned by Mr Wedgwood for melting gold, silver, and copper, are more than quadruple of those assigned by Bergman, and that for melting iron is more than eleven times greater; although they both nearly agree in the red heat of iron, which Bergman says to be 1050 degrees, and Wedgwood 1077. Mr Magellan is of opinion, that the fault lies in Mortimer's thermometer, which Bergman quotes with some diffidence (Sect. 197. of his *Sciagraphia*); and thinks it probable, that the changes caused by heat, on this metallic thermometer, are in a much less increasing proportion by intense fire, than those indicated by the contraction of the pure clay, happily employed by Wedgwood in his thermometer. He therefore added another column to this table marked *Wedgw.* with the degrees of the melting heats already ascertained by this last thermometer, as being the nearest to truth.

METALS.		Specific Gravity.	Melting Heat	Melting Heat	Saturating Phlogiston	Attraction to saturating Phlogiston
			<i>Berg</i>	<i>W. H. v.</i>		
Gold	- -	19,640	1301	5237	394	1 or 2
Platina	- -	21,000			756	1 or 2
Silver	- -	10,552	1000	4717	100	3
Quicksilver	- -	14,110	40	40	74	4
Lead	- -	11,352	595		43	10
Copper	- -	8,876	1450	4587	312	8
Iron	- -	7,800	1601	17977	342	11
Tin	- -	7,264	415		114	9
Bismuth	- -	9,670	494		57	7
Nickel	{ common }	7,000	1301		156	11
	{ pure }	9,000	1601		109	5
Arsenic	- -	8,308				
Cobalt	{ common }	7,700	{ 1450 }			
	{ pure }		{ 1601 }			
Zinc	- -	6,862	699		182	11
Antimony	- -	6,860	809		120	6
Manganese	- -	6,850	Very great.		227	11

N. B. By saturating phlogiston, Professor Bergman means to express the proportionate quantities taken away from each metallic substance, when dissolved by means of acids, and of course reduced to a calciform state. The last column only expresses their attraction to this part of their phlogiston, not to that which still remains united to them in a calciform state. *Wuthering.*

(H) Mr Monge's remarks, that the following are the general properties of metals, when considered as physical bodies; viz. their opacity, great specific gravity, ductility, tenacity, crystallization, flavour, and even smell, at least in some of them.

It is from their density that their gravity and opacity proceed, this last being such, that, even reduced to the thinnest plates, no rays of light can pass through their particles, unless there remains an interspace or pore quite free from the metallic substance. Gold leaf must, however, be excepted, which exhibits a fine green by transmitted light.

As to their crystallization, it has been found to take place whenever they are pure, and left to cool very slowly by themselves, after having been perfectly fused. (See *Journal de Physique* for July 1781, p. 74.) The flavour and smell above mentioned are very perceptible in the reguline substances of arsenic and antimony, as well as in lead, copper, and iron.

All metals are conductors of electricity, and more perfectly so than any other bodies during their union with phlogiston.

They

Metals.
Gold

Order I. NOBLE OR PERFECT METALS.

I. Gold; *Aurum fol chymicorum*. See the article GOLD; also CHEMISTRY, *Index*; and METALLURGY, Part II. Sect. I.

This is esteemed the principal and first among the metals, and that partly for its scarcity, but chiefly for the following qualities:

1. It is of a yellow shining colour.
2. It is the heaviest of all known bodies, its specific gravity being to water as 19,640 to 1000.
3. It is the most tough and ductile of all metals; because one grain of it may be stretched out so as to cover a silver wire of the length of 98 yards, by which means $\frac{1}{100000}$ of a grain becomes visible to the naked eye.
4. Its softness comes nearest to that of lead, and consequently it is but very little elastic.
5. It is fixed and unalterable in air and water, and is indestructible by the common action of fire.

6. When melted, it reflects a bluish green colour from its surface.

7. It dissolves in aqua regia, in the dephlogisticated marine acid, and also (according to Crell +) in an acid obtained by distilling vitriolic acid from soft manganese. *Journal de Physique, Oct 1785*

8. When mixed with a volatile alkali and a little of the acid of nitre, by means of precipitation out of aqua regia, it burns off quickly, in the least degree of heat with a strong fulmination.

9. It is dissolved, *in forma siccæ*, by the liver of sulphur, and also somewhat by the glass of bismuth (1).

10. It is not carried away by the antimony during the volatilization of that semi-metal, and is therefore conveniently separated from other metals by the help of crude antimony; in which process the other metals are partly made volatile, and fly off with the antimony, and partly unite with the sulphur, to which the gold has no attraction, unless by means of some uniting body, or by a long digestion (κ).

11. The

They are soluble either in nitrous acid and in dephlogisticated marine acid, or in aqua regia; and are precipitable in some degree by caustic alkalis; and, except platina, by the Prussian alkali.

When dephlogisticated, they communicate a tinge to borax and to microcosmic salt, or at least render them opaque.

They assume a convex surface when melted, and even a globular form, if in a small quantity; and though they mix for the most part with one another whilst fused, yet they refuse to unite with unmetallic substances, even their own calces, iron only excepted, which does to its own calx slightly dephlogisticated and to plumbago. Nickel also, and some others, may contain sulphur in their reguline state.

Metals, when calcined, are capable of uniting with other calces and salts.

Three of the metallic calces have been found to be of an acid nature; viz. the arsenical, molybdenic, and tungstemic; from which, by analogy, the nature of other calces may be conjectured.

The phlogiston contained in metals is in a pure state; viz. without water and aerial acid, with which it is invariably accompanied in all other compounds except acid airs and sulphur.

When metallic substances are naturally found in the earth united to their full share of phlogiston, and consequently possessing their peculiar properties, they are called *native*.

But when they are found more or less deprived of their phlogiston and of their properties combined with other substances, they are then called *mineralized*. This is the most common state of the mineral kingdom. The substance so combined with them is called the *mineralizer*, and the whole is called *ore*; by which name are also distinguished those earths and stones in which metallic substances are contained.

But if both metallic substances are mixed together in their metallic or reguline form, without the loss of phlogiston, they are then said to be alloyed.

When the mineralizer is of a saline nature, and renders the metallic combination soluble in less than 20 times its weight of water, the compound is ranged among salts. Thus the vitriols of iron, copper, and zinc, are rather classed with salts than with ores.

The most common mineralizers are, sulphur, arsenic, and fixed air, or aerial acid. The least common are the vitriolic and the marine acids. The phosphoric has been found only in two instances; viz. united to lead, discovered by Gahn, and to iron, in the siderite, as Mr Meyer believes.

Those metallic substances, mineralized by aerial acid, are called *calcareous ores*.

M. Magellan observes, that if the new doctrine of the French chemists, who assert, that calces of metals are a compound of dephlogisticated or vital air with the metallic substance, were just, all calcareous ores should produce this vital air instead of aerial acid, when they are reduced to their metallic form; which is not the case: neither should all the base metals and semimetals absolutely require the mixture of some phlogistic substance in order to their being reduced from the state of calces to their metallic form, which otherwise would be quite useless, if their reduction simply consisted in their separation from the vital or dephlogisticated air.

(1) Neither sulphur nor fixed alkali has any action on gold; but the liver of sulphur, which is a compound of both, can dissolve it in the dry way; so that if a proper quantity of gold leaves be put in a crucible together with liver of sulphur, and it be melted in a brisk fire, the gold is thoroughly dissolved; and if the whole be diluted in water, the gold will be kept in the solution, and even pass through the filter along with it.

(κ) Antimony is used also to refine gold from its alloy, as it attenuates and carries off all other metallic substances

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Metals.
Gold.

11. The phosphorus is said to have ingress into gold (L).
12. If mixed with a less portion of silver, platina, copper, iron, and zinc, it preserves tolerably well its ductility. But,
13. When mixed with tin, it becomes very brittle; and it attracts likewise the smoke of that metal, so as to be spoiled if melted in an hearth where tin has been lately melted (M).
14. It requires a strong heat before it melts, nearly as much or little more than copper.
15. It mixes or amalgamates readily with quick silver. See METALLURGY, Part II. sect. i. (N).
16. It is not dissolved by the glass of lead, and therefore remains on the cupel.
- A. Native gold. With respect to the figure or the quantity in which gold is found in one place, it is by miners divided into,
 1. Thin superficial plated or leaved gold; which consists of very thin plates or leaves, like paper.
 2. Solid or massive, is found in form of thick pieces.
 3. Crystallized, consists of an angular figure.
 4. Wash gold, or gold dust, is washed out of sands, wherein it lies in form of loose grains and lumps (O). See other distinctions of form under the article GOLD.
- B. Mineralized gold. This is an ore in which the gold is so far mineralized, or so entangled in other bodies, as not to be dissolved by the aqua regia.

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1. Mineralized with sulphur by means of iron. Marcassitical gold ore; *Pyrites aureus*.
 2. By means of quicksilver. It is found in Hungary.
 3. By means of zinc and iron, or silver. The Schannitz blende.
- See other varieties of mineralized gold ores under the detached article GOLD, already referred to.

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Metals
Silver

II. Silver: *Argentum Luna*. See the article SILVER. See also CHEMISTRY Index; and METALLURGY, Part II. sect. iii. and Part III. sect. iii.

This metal is,

- a. Of a white shining colour.
- b. Its specific gravity to water is, according to Cronstedt, as 11,091 to 1000; according to Bergman, = 10,552, and according to Kirwan, 11,095.
- c. It is very tough or ductile, so that a grain of it may be stretched out to three yards in length and two inches in breadth.
- d. It is unalterable in air, water, and fire.
- e. It dissolves in the acid of nitre, and also by boiling in the acid of vitriol.
- f. If precipitated out of the acid nitre with the common salt, or with its acid, it unites so strongly with this last acid, that it does not part from it, even in the fire itself, but melts with it into a mass like glass, which is called *luna cornea* (P).

P

3. It

substances mixed with it, without excepting the silver; whilst lead leaves this last behind, and even adds some of its own to the gold. *Paußon*, p. 659.

(L) Gold, reduced into thin leaves, is not acted upon by the phosphoric acid in the humid way, though the fire be urged till luminous decrepitations take place; but when it passes that point which separates the humid from the dry way, Mr Margraaf observed that some purple scoræ were formed, which is an indication that this concrete acid had partly calcined the gold during its fusion. *Elements de Chymie de Dijon*, Vol. III. p. 131.

Besides this, a drop of the phosphoric acid on the solution of gold by aqua regia precipitates the metal in its revived state, as asserted by the academicians of Dijon. *Magellan*.

(M) The fumes of a single grain of tin are capable of rendering hard eight ounces of gold, but it easily recovers its malleability by being melted on the fire. (*Wallerius* and *Bomare's* Mineralogy.) But when gold is mixed with arsenic, cobalt, nickel, bismuth, or with the regulus of antimony, it only loses great part of its malleability; and when in a certain proportion, it may be calcined and vitrified with them.—*Fabron*.

(N) Bergman doubts if ever gold has been found perfectly pure; and Mr Kirwan says that it is very seldom found so, being generally alloyed with silver, copper, or iron, or all three. As to the gold commonly used in toys and other objects of luxury, every one knows that it is purposely debased by the artists with copper or other metals; and of late it has been employed in various pieces of jewellery, to form ornaments of various colours; thus a great alloy of silver (viz. one-third part), gives it a shade of a green colour; a similar quantity of copper, a reddish one; a mixture of arsenic, or filings of steel, in the proportion of one-fourth part, gives it a bluish cast; so that having the yellow naturally in the pure gold, and the white in pure silver, the jewellers have almost all the colours to diversify their work. Even in the currency of money, there is none come out of pure gold, which, by common agreement, is called *gold of 24 carats*. The gold coin of England, France, and Portugal, only contains 22 parts of pure gold, and two alloy, viz. it is only 22 carats, in the common saying: that of Spain is but of 21 $\frac{1}{2}$ carat: but the ducat of Holland is of 23 $\frac{1}{4}$ carats; and the zecchino of Venice, 23 $\frac{1}{2}$ carats: which last therefore, it would seem, is the purest gold coin of Europe. *Paußon's Metrologie*.

(O) M. Daubenton, in his Methodical Tables of Minerals, enumerates eight sorts of native gold, viz. 1. In powder; 2. In grains; 3. In small spangles; 4. In masses or lumps; 5. In filaments; 6. In branches like vegetables; 7. In lamella; and 8. In octoedral crystals.—He observes also, that gold, in its reguline state, is formed either, 1. Into angular crystals, composed of yellow octoedres; or, 2. Into irregular yellow masses, which, being broken, show a granular substance.

(P) The marine acid attracts the calx of silver, but cannot remove its phlogiston; and therefore cannot dissolve

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Silver.

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- g. It does not unite with the semi-metal nickel during the fusion.
- h. It amalgamates easily with quicksilver.
- i. It is in the dry way dissolved by the liver of sulphur.
- k. It has a strong attraction to sulphur, so as readily to take a reddish yellow or black colour when it is exposed to liver vapours.
- l. It has no attraction to arsenic; whence, when the red arsenical silver ore, or *rothguldener ertz* of the Germans, is put into the fire, the arsenic flies off, and leaves the sulphur (which in this compound was the *medium uniens*, behind, united with the silver in form of the glass silver ore, or glass ertz.
- m. It is not dissolved by the glass of lead, and consequently it remains on the cupel.
- n. It is exhaled or carried off by volatile metals and acids, as by the vapours of antimony, zinc, and the acid of common salt.
- o. According to Cronstedt, it melts more easily than copper; and this was a general opinion. But the contrary, as Mr Magellan remarks, has been proved by means of the nice thermometer lately invented by Wedgwood.—See THERMOMETER.

Silver is found,

- A. Native or pure; which most generally is nearly of 16 carats standard (Q.)
 - 1. Thin, superficial, plated or leaved.
 - 2. In form,
 - a. Of snaggs, and coarse fibres.
 - b. Of fine fibres. Capillary silver.
 - c. Arborescent.
 - d. Crystalline or figured. This is very rare: it has distinct fibres, with shining surfaces.
 - B. Mixed or alloyed with other metals.
- The following are the known instances of these mixtures:
- 1. United to gold, (*Bergman's Sciagraphia*, § 154.)
 - 2. Mixed with copper, (*Berg. Sc.* § 155.)
 - 3. United to gold and copper; (*Berg. Sc.* § 156.)
 - 4. Amalgamated with mercury, found in the mines of Salberg, (*Foßli's notes to Brunnich*.)
 - 5. United to iron; (*Berg. Sc.* § 157.)
 - 6. United to lead, sometimes in such quantities as to be worth the expences attending the separation.
 - 7. United to arsenic, (*Journal de Physique*, 1778, p. 50.)
 - 8. United to antimony; (*Berg. Sc.* § 159.)
 - 9. Joined to the regulus of arsenic and iron; (*Berg. Sc.* § 160.)
 - 10. Mixed with the alkaline limestone from

Annaberg, described by Mr Justi; (*Brunnich*.)

- 11. Sandy silver ore, without any metallic shining.
- 12. Silver ore in a red brown schistus, described by Lihman: it is composed of argillaceous earth, micaceous hematites, sulphur, calcareous spar, fluor mineralis, lead, and silver.—It contains about seven or eight ounces of silver in the hundred weight.
- 13. Soft silver ore. It is found among the marls and argillaceous earths; and is of various colours, either singly or mixed.

C. Dissolved and mineralized.

(1.) With sulphur alone. Glass silver ore.

This is ductile, and of the same colour as lead; but, however, becomes blacker in the air. It has therefore, though very improperly, got the name of *glass ore*; for that name rather belongs to the *in-nera argenti cornea*, or horn silver ore, if indeed any silver ore can be considered as glassy.

It is found,

- 1. In crusts, plates, or leaves.
- 2. Grown into
 - a. Snaggs, and
 - b. Crystalline figures.

It is generally either of a lamellar or a grained texture.

The glass silver ore is the richest of all silver ores; since the sulphur, which is united with the silver in this ore, makes but a very small quantity of its weight.

(2.) Arsenico martial silver ore, (*Weill ertz*, Germ.)

This ore contains silver and iron mineralized by arsenic; the arsenic in a larger proportion than the iron. This is the *Pyrites argenteus* of Henckel.

- 1. It is a hard substance, of a white shining appearance, and of a compact, lamellar, or fibrous texture. (*Kirwan*, sp. 7.)
- 2. Of a yellowish white colour, and of a striated structure, resembling bismuth, but much harder. (*Kirwan*, sp. 3.)—It is found near Guadanal canal in Spain.
- 3. Near the same place is found also another ore of the same kind, which is very soft and easily cut; and when cut, has a brilliant metallic appearance. It consists of conchoidal laminæ. The quintal contains only from four to six ounces of silver; but it is easily reduced by evaporating the arsenic, which then leaves the silver slightly contaminated with iron. (*Kirwan*, sp. 4.)

(3.) With

dissolve it in its metallic state, (*Bergman*.) However, the marine acid, if well concentrated, or rather reduced into an aërial form, dissolves silver in its metallic state, *Fabroni*.

Mr Scheele, and after him Mr Berthollet, assert positively, that the marine acid, being dephlogisticated by its distillation over manganese in the form of a yellow air or gas, dissolves all the metals, without excepting gold, silver, or mercury. See Scheele's Essay 5. § 25. II.

The vitriolic acid being distilled also over the manganese, dissolves silver, gold, and mercury, as Dr Croll asserts, (*Journal de Physique*, Oct. 1785, p. 297.)

Silver is precipitated from the vitriolic and nitrous acids by the marine; and from the nitrous, in great measure, by the vitriolic, *Kirwan*.

(Q) Wallerius distinguishes seven species of silver: (see the article SILVER). Daubenton reckons eight varieties of native white silver, arising from their peculiar forms.

- (3.) With sulphur and arsenic. The red or ruby-like silver ore. The *rothguld* of the Germans.

The colour of this ore varies as the proportion of the ingredients varies in the mixture, viz. from dark gray to deep red; but when it is rubbed or pounded, it always gives a red colour.

- a. Gray arsenical silver ore.

1. Plated, cruited, or leaved.

2. Solid.

- b. The red arsenical silver ore.

1. Plated, cruited, or leaved;

2. Solid or scaly.

3. Crystallized (a.)

In this last form it shows the most beautiful red colour, and is often semi-transparent. It contains about 60 per cent. in silver.

- (4.) With sulphur, little arsenic, and iron.— (*Schwartz ertz*, *Schwartz guldin*, *Silbermalm*. Germ.)

This is a friable, weathered, decayed ore.

- a. Of a black or sooty colour; and is therefore called by the Germans *silberschwartz*, or *ruffigtes-ertz*.

- (5.) With sulphurated arsenic and copper. The *weissguld* of the Germans.

This, in its solid form, is of a light gray colour, and of a dull and steel-grained texture. Its proportion of silver is from 10 to 30 per cent.

- (6.) With sulphurated arsenic and iron. The *weissertz*, or white silver ore of the Germans.

This is an arsenical pyrites, which contains silver; it occurs in the Saxon mines, and so exactly resembles the common arsenical pyrites, as not to be distinguished from it by sight alone, or without other means.

- (7.) With sulphurated antimony.

- a. Of a dark gray and somewhat brownish colour; the *laberetz* of the Germans.

- b. Of a blackish blue colour.

1. In form of capillary crystals. *Federertz*. or plumose silver ore.

- (8.) With iron arsenic, and cobalt mineralized by sulphur.

This ore looks like the *weissguld* described above; but is distinguished by the rose coloured particles of cobalt, dispersed through dark brown, blackish, or gray, and sometimes shining solid mass. It is to this species of ores that the silver goose dung ore belongs.

- (9.) With sulphurated copper and antimony.— The *Dalshertz*.

This resembles both in colour and texture the

dark-coloured *weissguld*. When rubbed, it gives a red powder.

- a. Solid.

- b. Crystallized.

- (10.) With sulphurated zinc. The *peckblende* of the Germans.

This is a zinc ore, mock lead, or blende, which contains silver, and is found among rich silver and gold ores.

- a. Of a metallic changeable colour.

1. Solid, and with fine scales;

2. In form of balls. The *kugel ertz*, or ball ore.

- b. Black mock lead, or blende, found in Saxony. This is also found,

1. Solid, and with fine scales;

2. And in form of balls.

- (11.) With sulphurated lead; potters ore. *Galen*; *leyglanz*.

- (12.) With sulphurated lead and antimony, called *stipperz*.

- (13.) With sulphurated iron. *Silberhaltiger-kies*; marcasite holding silver.

- (14.) With sulphurated and arsenical cobalt; dendrites being sometimes found in the stone. These kinds keep well in water; but generally wither in the air, and lose the silver they contain.

- (15.) Mineralized by sulphur, with regulus of antimony and barytes. The latter milk ore. This is found in the form of thin particles, on granular spar, (*Kirwan*, sp. 13.)

- (16.) Combustible silver ore.

This is a black and brittle substance, and leaves about 6 per cent. of silver in its ashes.

It is in fact a coal in which silver is found.

(*Kirwan*, sp. 14.)

- (17.) With the acid of common salt. *Almeida*; *argenti cornea*. *Hornetz*, or horn silver ore.

This is the scarcest silver ore; it is of a white or pearl colour, changeable or varying on the surface, semi-transparent, and somewhat ductile both when crude and when melted. It cannot be decomposed without some admixture of such substances as attract the acid of sea salt.

III. Platina del Pinto, *Juan blanca*.

This metal is a recent discovery of our times, and is described with great accuracy by Scheffer, in the Acts of the Royal Academy of Sciences at Stockholm for the year 1752; as also by Dr Lewis in the Philosophical Transactions for the year 1754, vol. xlviii. and by many other writers. By these descriptions we are convinced of the resemblance this metal bears to gold; and therefore we must allow it to be called *white gold*. It has, however, a variety of distinguishing qualities.

P 2

litica

(a) Wallerius mentions the six following varieties of this notable ore in his *Species* 388, viz. 1. The red opaque, like cinnabar, from Andreasberg in the Hartz, and from Salberg in Westmania. 2. The bluish, from Freiberg and Annaberg. 3. The gray from Freiberg and Andisberg. 4. The red transparent amorphous, of the garnet colour, from Potosi and Joachimsthal. 5. The red transparent, crystallized into prismatic decaedra, or dodecaedra, from Hungary, Alsace, and the duchy of Deux Ponts. 6. The only superficially red ore, from Salberg and Elucsfriedrichsdorf.

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Quicksilver.

lities besides its colour, which ascertain its peculiar nature: All which, with its history, uses, &c. are particularly described under the detached article PLATINA. See also CHEMISTRY Index; and METALLURGY, Part II. sect. II.

1. It is of a white colour.

2. It is so refractory in the fire, that there is no degree of heat yet found by which it can be brought into fusion by itself, the burning-glass excepted. But, when mixed with other metals and semimetals, it melts very easily, and especially with arsenic, both in its metallic form and in form of a calx or glass.

IV Quicksilver, mercury. *Hydrargyrum, Argentum vivum, Mercurius*. See the article QUICKSILVER; CHEMISTRY Index, at Mercury; and METALLURGY, Part II. sect. VIII.

Mercury distinguishes itself from all metals by the following qualities (s).

a. Its colour is white and shining, a little darker than that of silver.

l. It is fluid in the cold, and divisible by the least

force; but, as it only sticks to a few bodies to which it has an attraction, it is said that it does not wet.

c. It is volatile in the fire.

d. It attracts the other semimetals and metals, and unites with them all except cobalt and nickel, with which it cannot by any means yet known be made to mix. This union is called *amalgamation*. This amalgamation, or mixture of metallic bodies, according to the readiness with which they unite or mix, is in the following progression, viz. gold, silver, lead, tin, zinc, bismuth, copper, iron, and the regulus of antimony; the three latter, however, do not very readily amalgamate. The iron requires a solution of the vitriol of iron, as a medium to promote the union.

e. It dissolves in spirit of nitre, out of which it is precipitated by a volatile alkali, and common salt, in form of a white powder: but if a fixed alkali is used, a yellow powder or calx is obtained (r).

f. But

(s) It were almost superfluous, says Mr Kirwan, to mention any other character of quicksilver than its liquidity, to distinguish it from other metals. In regard to this property, Bergman observes, that mercury constitutes one extreme among the metals, and platinum the other; since it requires to be melted only such a degree of heat as is rarely wanting in our atmosphere, and boils at the 6000 degrees nearly after lead melts. See the table at p 111. Note. But when the cold is increased to the temperature denoted by 40 degrees below 0 both of Fahrenheit's and of the Swedish thermometer, which both coincide in that point (since $212 - 32$, or $180 - 100 = 80$, or $72 : 40$), this metal concretes like any other metal, and becomes quite solid; (see Philosophical Transactions for 1783, p. 303.) Mercury in its common state, therefore, according to Bergman (*Treatise of Heat & Attractions*), is to be considered as a metal in fusion; and since in its solid state it is nearly as malleable as lead, it by no means ought to be placed among the semimetals, otherwise every other entire metal should be considered as brittle, for none is malleable when in fusion.

(1) 1. Mercury is dissolved with great rapidity by nitrous acid: the liquor is of a greenish blue colour, but loses it afterwards and becomes limpid. This solution, when made without heat, is used as a test for the analysis of mineral water, and has different properties from that made with the help of heat. In the first case, says Bergman, very little phlogiston is lost, and the salt easily crystallizes, being white, and scarcely acid. It is not precipitated by distilled water; but by caustic vegetable alkali, it is precipitated of a yellowish colour, by mild alkali, the precipitation is white; by mineral alkali, it is yellow, but it soon grows also white, by volatile alkali, it turns to a grayish black colour: by Glauber's salt, or by pure vitriolic acid, the precipitation is white, granulated, and in a small quantity; nor, if this precipitant has been sparingly used, does this colour appear in less than an hour. by muriatic acid, or common salt, the precipitation is also white, but in a large quantity, and in curdles.

2. But if the mercurial solution be put over a sand heat, it may be charged with a quantity of mercury equal almost to its weight. According to the chemists of Dijon, 10 ounces of nitrous acid may dissolve eight of mercury. The action of the solvent becomes stronger with the heat; emits great quantity of vapours; and if not taken from the fire, will be too far evaporated. Distilled water will precipitate from this solution a white calx, because it is more dephlogisticated, and the solvent is overcharged with it; and the water changing the density of the liquor, diminishes the adhesion of the calx, as Fourcroy remarks. This white calx will turn yellow, if boiling water be poured on it. The vegetable alkali precipitates it of a brownish yellow, which by degrees assumes a pale yellow tinge: the mild vegetable, and the mineral alkalis, produce nearly the same colour, though when this last is employed, the colour turns afterwards to white. The precipitation by volatile alkali is quite white also: that by the vitriolic acid is yellow; and, finally, a copious white mucilaginous matter is the precipitate by the marine acid.

3. This solution by nitrous acid is very caustic; corrodes and destroys animal substances; when it falls on the skin, stains it of a deep purple brown colour, which appears black: the stains do not go off before the separation of the epidermis, which falls away in scales or kind of scars. It is used in surgery as a powerful escharotic, and is called *mercurial water*.

4. The same solution, by cooling, is susceptible of forming crystals, which vary from one another according to circumstances: for the most part they are like needles; are very caustic; redden the skin; and detonate when put on burning coals, provided they be dry. They are called *mercurial nitre*, which fuses when heated in a crucible, exhales reddish fumes; assumes a deep yellow colour, which afterwards turns to orange, and

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- f. But it requires a boiling heat to dissolve it in oil of vitriol (u).
g. It is not affected by the acid of common salt, unless it be previously dissolved by other acids (v), in which case only they both unite with one another, and may be sublimed together: this sublimate is a strong poison.
h. It unites with sulphur by grinding: and then produces a black powder called *athiops mineralis* (w), which sublimes into a red striated body called *falsitious cinnabar*.
i. The sulphur is again separated from the quicksilver, by adding iron or lime, to which the sulphur attaches itself, leaving the quicksilver to be distilled over in a metallic form; but if a fixed alkali be used, some part of the quicksilver will remain dissolved in the residuum, which is a liver of sulphur.

Quicksilver is found,

A. Native, or in a metallic state. *Mercurius natus, or virginus.*

This found in the quicksilver mines at Idria in Friuli, or the Lower Austria, in clay, or in a black slaty *lapis ollaris*, out of which it runs, either spontaneously, or by being warmed even in the hands.

B. United to gold or silver. *Hydrargyrum argentei vel auro adunatum,*

Mr Kirwan asserts, on the authorities of Monet

and Lin. Von Gmelin, that in Sweden and Germany mercury has been found united to silver in the form of a somewhat hard and brittle amalgam.

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Metals.
Quicksilver.

Romé de l'Isle had a specimen of this natural amalgam from Germany, which is imbedded in a quartzose mass, and mixed with cinnabar, as Mr Mongez asserts; and he adds, that in the royal cabinet, at the king's garden at Paris, is deposited another fine specimen of this mercurial ore, which was found crystallized in the mine called *Carolina* at Muechel-lansberg in the duchy of Deux Ponts. M. de l'Isle speaks also very positively of a specimen of native gold from Hungary, which seems to be a natural amalgam of gold and mercury. It is composed of quadrangular prisms, of a grayish yellow colour, and of a brittle texture. This specimen is also in the king's cabinet at the royal garden at Paris.

Mr Kirwan, speaking of the method of examining the purity of gold by the moist way, supposes, with Sir Torbern Bergman, that there are natural amalgamations of mercury with gold and silver: and Neumann observes, that sometimes a mineral, containing gold or silver, is met with among mercurial ores, although this is a great rarity.

It is evident, therefore, that there naturally exist

and at last to a brilliant red; in this state it called *red precipitate*, or *mercurius corallinus*. It must be made in a matrass with a gentle heat if it is designed to be corrosive for chyrurgical purposes.

(u) 1. The vitriolic acid, concentrated and boiling hot, seizes on mercury, and presently reduces it if urged by heat to a kind of white powder, which turns yellow by the affusion of hot water, but does not dissolve in it; this is called *turbith mineral*: but if cold water, instead of hot, was poured in the white mal, the powder would not change its white colour into yellow, as was said above about the nitrous solution.

2. If mercury be rarefied by heat into vapour, and these meet with those of marine acid in the same state, a corrosive sublimate will be formed. This metallic salt shoots into crystals pointed like daggers, which are the strongest of all poisons. But there are various other processes found in chemical authors to make this salt with more or less trouble. See CHEMISTRY, N° 814—818.

3. If corrosive sublimate be mixed with tin and distilled, a very smoking liquor is produced, called by the name of its inventor the *smoking liquor of Jabarius*. See CHEMISTRY, N° 810.

The muriatic acid in the sublimate is not saturated, and from hence proceeds its great corrosive power, for if a fresh quantity of mercury be added to it, and sublimed a second or third time, a sweet, or mixed sublimate, called *mercurius dulcis*, is produced, which is not poisonous, and is given internally as a purgative, or an emetic, according to the dose. See CHEMISTRY, N° 819.

(v) Muriatic acid does not act upon quicksilver unless this last be previously deprived of as much phlogiston, as $\frac{1}{10}$ of the quantity contained in the hundred of silver, or of $\frac{1}{14}$ in the hundred of zinc. (See Bergman's *Syngrophia*, and his treatise *De Phlogisti Quantitate*.)

(w) The academicians of Dijon say, that the true proportion to make this *athiops*, is that of one part of brimstone with four of mercury. Fourcroy directs only one of mercury, with three of flowers of sulphur, to be triturated, till the mercury is extinguished. A black powder is then produced, which is the *athiops mineral*. The combination is better effected when the mercury is mixed with the fused sulphur: by agitating this mixture, it becomes black, and easily takes fire, it should be then taken from the fire, and the flame should be extinguished a little after, stirring the mass till it becomes into solid clots. If this substance be exposed to a great degree of heat, it takes fire, the sulphur is consumed, and a substance remains which is of a violet colour when pulverized. This powder being put into matrasses, till their bottom become red by the force of fire, is sublimed after some hours, and artificial cinnabar is found in the top of the vessels crystallized into brown red needles.

Mercury, divided by means of a rapid and continual motion, as that of a mill wheel, gradually changes itself into a very fine black powder, which is called *athiops per se*, on account of its colour, in order to distinguish it from this *athiops mineralis* mentioned in the text.

Perfect
Metals.
Quicksilver

in various ores of quicksilver, amalgamated with silver, gold, and other minerals, although they be but seldom met with.

C. Mineralized,

[1.] With sulphur.

A. Pure cinnabar, *Cinnabaris nativa*.

- a. Loose or friable cinnabar like red ochre.
- b. Indurated or solid cinnabar. It is of a deep red colour; and, with respect to its texture, is either,
 1. Steel grained;
 2. Radiated;
 3. Composed of small cubes, or scaly, or
 4. Crystallized, in a cubical form; it is transparent, and deep red like a ruby.

B. Impure cinnabars.

1.) A mercurial ore is found in Idria, says Gellert, where the mercury lies in an earth or stone, as if it were in a dead form; and has the appearance of a red brown iron stone, but it is much heavier than that. It contains from three quarters to seven eighths of the purest mercury; leaves, after distillation, a very black strong earth behind; and gives some marks of cinnabar.

2.) Liver ore, which is most common in Idria, and has its name from its colour.—Outwardly it resembles an indurated iron clay, but its weight discovers that its contents are metallic. It yields sometimes 80 pounds of quicksilver per hundred weight.

3.) Burning ore; *brand-erz* in German. This ore may be lighted at the candle; and yields from nine to 50 pounds of quicksilver per hundred weight. *Brunnich*.

[2.] With iron by sulphur. Pyritous cinnabar.

Sir Torbern Bergman inserted this ore in the 177th section of his *Scenographia*, and seems doubtful whether this be a distinct species from the cinnabar; as the iron is perhaps, says he, only mechanically diffused therein. M. Mongez remarks, that there are but a few instances of cinnabar in which iron is not found in its calcined form; though, in the act of the ore being reduced, it passes to its metallic state, and becomes capable of being acted on by the loadstone.

Another pyritous ore of cinnabar was found at Mendot, near St Lo in Lower Normandy. It consisted in grains of different sizes, of a red brown colour. they had a vitriolic taste and sulphureous smell. Found also at Almaden in Spain, and at Stahlberg in the Palatinate;

though at this last place they are of a dodecaedral form.

[3.] With silver by the aerial acid, and sulphur.

This seems to be a native precipitate *per se*, or calx of mercury. It is said to have been lately found in Idria, in hard compact masses of a brownish red colour; see *Journal de Physique* for January 1784, p. 61. If this account can be relied upon, it will prove, that quicksilver, even in a calciform state, is naturally found mineralized with silver by means of sulphur.

[4.] With sulphur and copper.

This ore is blackish gray, of a glassy texture, and brittle; crackles and splits excessively in the fire; and when the quicksilver and sulphur are evaporated, the copper is discovered by its common opaque red colour in the glass of borax, which, when farther forced in the fire, or diluted, becomes green and transparent. It is found at Mutschlansberg in the duchy of Deux Ponts.

[5.] Mineralized by the marine and vitriolic acids.

Mineralogy owes the discovery of this ore to Mr Woulfe, who published an account of it in the Philosophical Transactions for 1776. It was found in the duchy of Deux Ponts, at the mine distinguished by the name of *Obermofchel*. It had a spar-like appearance. This ore is either bright and white, or yellow or black. It was mixed with cinnabar in a stony matrix: and being well mixed with one-third of its weight of vegetable alkali, afforded cubic and octagonal crystals; that is, salt of Sylvius and vitriolated tartar.

The marine salt of this mercury is in the state of sublimate corrosive.

Order II. IMPERFECT OR BASE METALS.

I. Tin. *Stannum*, *Jupiter*. (See the detached article TIN. Also CHEMISTRY Index; and METALLURGY, Part II. sect. vi. and Part III. sect. vi.)

This is distinguished from the other metals by the following characters and qualities. It is,

- a. Of a white color, which verges more to the blue than that of silver.
- b. It is the most fusible of all metals and,
- c. The least ductile, that is, it cannot be extended or hammered out so much as the others (x).

d. In

(x) Tin is sufficiently ductile to be beaten into very thin leaves. But ductility and extensibility are two different properties, less connected with one another than is generally imagined. Iron and steel are drawn into exquisite fine wire, but cannot be beat into very thin leaves. Tin, on the other hand, is beat into fine leaves, and may be extended between rollers to a considerable surface. The tin sheet used in various arts, is not only about $\frac{1}{16}$ th part of an inch; but may be extended twice as much in its dimensions without difficulty, notwithstanding this extensibility, tin cannot be drawn into wire, on account of the weak cohesion of its particles. A tin wire, however, of one tenth of an inch diameter, is able to support a weight of $49\frac{1}{2}$ pounds, according to Fourcroy. Gold and silver possess both properties of ductility and extensibility the most perfectly. Metallic bodies; whilst lead, notwithstanding its flexibility and softness, cannot be made either into wire of any fineness.

- d. In breaking or bending, it makes a crackling noise.
- e. It has a small particular to itself, and which cannot be described.
- f. In the fire it is easily calcined to white ashes, which are 25 per cent. heavier than the metal itself. During this operation, the phlogiston is seen to burn off in form of small sparkles among the ashes or calx.
- g. This calx is very refractory; but may, however, with a very strong degree of heat be brought to a glass of the colour of colophony. But this calx is easily mixed in glass compositions, and makes with them the white enamel.
- h. It unites with all metals and semimetals; but renders most of them very brittle, except lead, bismuth, and zinc.
- i. It amalgamates easily with quicksilver.
- k. It dissolves in aqua regia, the spirit of sea salt, and the vitriolic acid; but is only corroded into a white powder by the spirit of nitre. The vegetable acid, soaps, and pure alkaline salts, also corrode this metal by degrees.
- l. Its specific gravity to water is as 7400 to 1000, or as 7321 to 1000.
- m. Dissolved in aqua regia, which for this purpose ought to consist of equal parts of the spirit of nitre and sea salt, it heightens the colour of the cochineal, and makes it deeper; for otherwise that dye would be violet.

(1.) Native tin.

The existence of native tin has long been questioned: but it has undoubtedly been found some years ago in Cornwall, as Mr Kirwan remarks.

- 1. Malleable tin, in a granular form, and also in a foliaceous shape, issuing out of a white hard matter like quartz: but which, after being properly assayed, proved to be arsenical crystals; a circumstance that evinces its being native tin, since the arsenic could not remain in the form if the tin had been melted. It appeared like a thick, jagged, hollowed piece of wood, and was found near St Austell in Cornwall.
- 2. In the form of crystalline metallic laminae, or laminated crystals, rising side by side out of an edging, which shone like melted tin: they were almost as thin as flakes or scales of talc, intersecting each other in various directions, with some cavities between them, within which appeared many specks and granules of tin, that could be easily cut with a knife; this was also found in Cornwall.
- 3. In a massy form, more than one inch thick in some places, and enclosed in a kind of quartzose stone; or rather in a hard crust of crystallized arsenic.

(2.) Calciform Ores of Tin.

A. In form of a calx, *Stannum calciforme*.

A. Indurated, or vitrified.

- 1. Mixed with a small portion of the calx of arsenic.

a. Solid tin ore, without any determinate figure. Tin stone.

It resembles a garnet of a blackish brown colour, but is much heavier; and has been considered at the English tin mines as a stone containing no metal, until some years ago it began to be smelted to great advantage.

B. Crystallized.

a. Tin spar, or white tin ore. This is generally of a whitish or gray colour, sometimes it is yellowish, semi-transparent, and crystallized, either of a pyramidal form, or irregularly.

b. Tin grains. This ore, like the garnets, is of a spherical polygonal figure; but seems more unctuous on its surface.

1. In large grains.

2. In small grains.

B. Mixed with metals.

1. With the calx of iron, as in the garnet.

2. With manganese. See the *Semimetals*.

C. Mineralized.

1. With sulphur and iron.

2. With sulphur. *Aurum musivum*.

This was discovered by Professor Bergman, among some minerals which he received from Siberia. He observed two sorts of it, analogous to the two artificial combinations of tin with sulphur.

1. One nearly of the colour of zinc, and of a fibrous texture, which contained about 20 per cent. of sulphur, and the remainder tin.

2. The other enveloped the former like a crust; resembled aurum musivum, and contained about 40 per cent. of sulphur, a small proportion of copper, and the remainder tin. *Mem. Stockb. for 1721, p. 328.*

At Huel Rock, in St Agnes in Cornwall, there has been found a metallic vein, nine feet wide, at 20 yards beneath the surface. Mr Raspe was the first who discovered this to be a sulphurated tin ore. It is very compact, of a bluish white colour, approaching to gray steel, and similar to the colour of gray copper ore. It is lamellar in its texture, and very brittle. It consists of sulphur, tin, copper, and some iron. Mr Raspe proposes to call it *bell metal ore*.

According to Mr Klaproth's analysis of this ore, 119 grains contain 30 of pure sulphur; 41 of tin; 43 of copper; two of iron; and three grains of the stony matrix. In another specimen of the same sulphurated tin ore from Cornwall, there were in the hundred 25 parts of sulphur, 34 of tin, 36 of copper, three of iron, and two of the stony matrix.

II. Lead; *Plumbum, Saturnus*. (See the article LEAD, and CHEMISTRY Index: Also METALLURGY, Part II. sect. v. and Part III. sect. vii.)

The

Imperfect
Metals.
Lead

The properties of lead are as follows :

- a. It is of a bluish white colour when fresh broke, but soon dulls or sullies in the air.
- b. It is very heavy ; viz. to water as 11,325 to 1000
- c. It is the softest metal next to gold ; but it has no great tenacity, and is not in the least sonorous.
- d. It is easily calcined ; and, by a certain art in managing the degrees of the fire, its calx becomes white, yellow, and red.
- e. This calx melts easier than any other metallic calx to a glass, which becomes of a yellow colour, and semitransparent. This glass brings other bodies, and the imperfect metals, into fusion with it.
- f. It dissolves, 1st, in the spirit of nitre ; 2dly, In a diluted oil of vitriol, by way of digestion ; 3dly, In the vegetable acid ; 4thly, In alkaline solutions ; and 5thly, In expressed oils, both in the form of metal and of calx.
- g. It gives a sweet taste to all solutions.
- h. It amalgamates with quicksilver.
- i. With the spirit of sea salt it has the same effect as silver, whereby is produced a *saturnus cornutus*.
- k. It does not unite with iron, when it is alone added to it in the fire.
- l. It works on the cupel, which signifies that its glass enters into certain porous bodies, destitute of phlogiston and alkaline salts.
- m. It melts in the fire before it is made red hot, almost as easily as the tin.
- n. Its calx or glass may be reduced to its metallic state by potashes.

[1.] Native Lead.

For proofs of lead being naturally found in its metallic state, see the article LEAD.—It may be here added, that Henckel likewise affirms its existence, in his *Flora Saturnifera* ; (See Kirwan's *Elements of Mineralogy*, p. 297, 298.) Wallerius asserts, that it has been so found in Poland, a specimen of which was kept in the collection of Richter ; and adds, that a similar one found at Schneeberg, was seen in the collection of Spener. (*Mineralogy*, Vol II. p. 301.)

Dr Lawson, in his English edition of Cramer's Art of Essayng Metals, says, that some pure native malleable lead had been lately found in New England ; (p. 147.) And lastly, Professor Bergman did not hesitate to insert, by itself alone, the *plumbum nativum*, in Sect. 180. of his *Sciagraphia*.

[2.] Calciform Lead.

Lead is found,

A. In the form of a calx.

A. Pure.

- a. Friable lead ochre, native ceruse.
- b. Indurated lead spar, or spathose lead ore,
 - i. Radiated, or fibrous.
 1. White, from Mendip hills, in England.
 - ii. Crystallized in a prismatic figure.
 1. White, from Norrgruska in Westmanland.

2. Yellowish green, from Zchopau in Saxony. Imperfect
Metals.
Lead.

B. Mixed,

1. With the calx of arsenic, arsenical lead spar.

2. Indurated.

a. White. Mr Cronstedt has tried such an ore from an unknown place in Germany, and found that no metallic lead could be melted from it by means of the blow-pipe, as can be done out of other lead spars ; but it must be performed in a crucible. (See the article LEAD. par. 3.)

3. With a calcareous earth.

This ore effervesces with aquafortis, and contains 40 per cent. of lead ; on which account it is placed here rather than among the calcareous earths.

B. Mineralized.

1. With sulphur alone : the *bley-schweiff*, or *bleyglanz*, of the Germans.

a. Steel-grained lead ore.

b. Radiated, or antimoniated lead ore.

c. Tessellated or potters lead ore.

At Villach in Austria there is said to be found a potters lead ore, which contains not the least portion of silver.

2. Mineralized by the vitriolic acid.

This ore was discovered by M. Monnet. It occurs sometimes, though rarely, in the form of a white ponderous calx ; and seems to originate from the spontaneous decomposition of the sulphurated lead ores above-mentioned.

3. By the acid of phosphorus.

This ore was lately discovered by Gahn ; and is of a greenish colour, by reason of a mixture of iron. See the article LEAD. par. 6.

4. With sulphurated silver. *Galena* ; also called *blyglanz* by the Germans. Potters ore.

a. Steel grained.

b. With small scales.

c. Fine grained.

d. Of a fine cubical texture ; and,

e. Of coarse cubes. These two varieties are found in all the Swedish silver mines.

f. Crystallized.

The steel grained and scaly ores are of a dum and dull appearance when they are broken, and their particles have no determined angular figure : they are therefore in Swedish commonly called *blyschweiff* ; in opposition to the cubical ores, which are called *blyglanz*. The most part of the ores called *blyglanz* contain silver, even to 24 ounces per cent. of which we have instances in the mines of Salberg, where it has been observed, that the coarse cubical lead ores are generally the richest in silver, contrary to what is commonly taught in books ; the reason of which may perhaps be, that, in making the essays on these two ores, the coarse cubical can be chosen purer or

freer from the rock than the fine cubical ores.

5. With sulphurated iron and silver. This is found,
a. Fine-grained. *b.* Fine cubical. *c.* Coarse-cubical. When this ore is scorified, it yields a black slag; whereas the preceding lead-ores yield a yellow one, because they do not contain any iron.

6. With sulphurated antimony and silver; antimoniated or radiated lead-ore. This has the colour of a blyglanz, but is of a radiated texture.

It is found,

- a.* Of fine rays and fibres; and,
b. Of coarse rays or fibres. The lead in this ore prevents any use being made of the antimony to advantage; and the antimony likewise in a great measure hinders the extracting of the silver.

7. Mineralised by arsenic.

This ore was lately discovered in Siberia — Externally it is of a pale, and internally of a deep red, colour. See the article LEAD, par. 10.

- C.* Mixed with earth; stony, or sandy lead ores.

These consist either of the calciform or of the galena kind, intimately mixed and diffused through stones and earth, chiefly of the calcareous or of the barytic genus. See LEAD, par. 11.

Uses, &c. of Lead. See LEAD, and the other articles above referred to

- III. Copper; *Cuprum, Venus, Æs.* (See the article COPPER: Also CHEMISTRY-Index; and METALLURGY, Part II. sect. iv. and Part III. sect. iv.)

This metal is,

- a.* Of a red colour.
b. It is pretty soft and tough.
c. The calx of copper being dissolved by acids becomes green, and by alkalis blue.
d. It is easily calcined in the fire into a blackish blue substance, which, when rubbed to a fine powder, is red, when melted together with glass, it tinges it first reddish brown, and afterwards of a transparent green or sea-green colour.
e. It dissolves in all the acids, and likewise in alkaline solutions. It is easier dissolved when in form of a calx than in a metallic state, especially by the acids of vitriol and sea-salt, and the vegetable acid.
f. Vitriol of copper is of a deep blue colour; but the vegetable acid produces with the copper a green salt, which is verdigris.
g. It can be precipitated out of the solutions in a metallic state; and this is the origin of the precipitated copper of the mines called *Zement copper*.
h. It is not easily amalgamated with quicksilver; but requires for this purpose a very strong trituration, or the admixture of the acid of nitre.
i. It becomes yellow when mixed with zinc, which

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has a strong attraction to it, and makes brass, pinchbeck, &c.

- k.* When this metal is exposed to the fire, it gives a green colour to the flame in the moment it begins to melt, and continues to do so afterwards, without losing any thing considerable of its weight.

- [1.] Native copper.

Copper found naturally in a metallic state, is called *virgin* or *native copper*. It is met with,

1. Solid.
 2. Friable, in form of small, and somewhat coherent grains. Precipitated or *zement copper*.

- [2.] Calciform.

Copper, in form of a calx, is found,

- 1.) Pure.

- A.* Loose or friable; *Ochra veneris*.

1. Blue; *Ceruleum montanum*. Very seldom found perfectly free from a calcareous substance.

2. Green, *Viride montanum*. Both this and the former colour depend on menstrua, which often areedulcorated or washed away.

3. Red. This is an efflorescence of the glass copper ore.

- B.* Indurated. Glass copper ore.

- a.* Red. This is sometimes as red as sealing wax, and sometimes of a more liver-brown colour.

It is always found along with native copper, and seems to have lost its phlogiston by way of efflorescence, and to be changed into this form. It is likewise found with the sulphurated copper, improperly called *glass copper-ore*.

- 2.) Mixed

- A.* Loose or friable; *Ochra veneris friabilis impura*.

1. Mixed with a calcareous substance, *Ceruleum montanum*. In this state copper-blue is mostly found. It ferments during the solution in aquafortis.

2. Mixed with iron. Black. It is the decomposition of the Fahlun copper ore.

- B.* Indurated.

1. Mixed with gypsum, or plaster. Green

2. Mixed with quartz. *a.* Red, from Sunnerskog in the province of Smoland

3. Mixed with lime. *a.* Blue. This is the *Lapis Armenus*, according to the accounts given of it by authors

- 3.) Cupreous stones.

Analogous to the calciform copper ores, are,

1. The *lapis armenus*. } See the detached article COPPER, n. 7.
 2. The turquoise. }

- [3.] Dissolved and mineralised; *Cuprum mineralisatum*

- A.* With sulphur alone. Grey copper-ore; also called, improperly, *glass copper ore*.

- a.* Solid, without any certain texture, and very soft, so that it can be cut with a knife almost as easily as black lead

- b.* Fine cubical. In Smoland this is sometimes

Q

times

times found decomposed or weathered, and changed into a deep mountain blue.

- With sulphurated iron *Minera cupri pyritica*; a flow copper ore. Marcasitical copper ore, *Pyrus cupri*. This variety is both in regard to colour and in regard to the different proportion of each of the contained metals, for instance,

a. Blackish grey, inclining a little to yellow; *Pyrus cupri griseus*. When decayed or weathered, it is of a black colour, is the richest of all the varieties of this kind of copper ore, yielding between 50 and 60 per cent and is found in Spain and Germany.

b. Reddish yellow, or liver brown, with a blue coat on the surface, *Minera cupri livida*. This ore yields between 40 and 50 per cent of copper, and is commonly said to be blue, though it is as red, when fresh broken, as a red copper regulus.

c. Yellowish green, *Pyrus cupri flavo viridis fens*. This is the most common in the north part of Europe and is, in regard to its texture, found,

1. Solid, and of a shining texture.
2. Steel grained, of a dim texture.
3. Conch-grained, of an uneven and shining texture.
4. Crystallised marcasitical copper ore.

a. Of long octohedral crystals.

d. Pale yellow. This cannot be described but as a marcasite, though an experienced eye will easily discover some difference between them. It yields 22 per cent of copper.

e. Layer-coloured.

With sulphurated silver, arsenic, and some iron. Yellow copper ore, which contains only a few ounces of silver. This ore is found in Hungary and Germany, where it is called *black copper*.

- f. With sulphurated arsenic and iron. White copper ore.

g. Pyritous copper, with arsenic and zinc.

According to Mr. Monnet, his ore is found at Catharineberg in Bohemia. It is of a brown colour, of a hard, solid, compact, granular texture, and contains from 18 to 30 per cent of copper.

- h. Dissolved by the vitriolic acid, *Vitriolum verum*. See the article copper, n° xiii.

- i. With phlogiston. Copper coal ore, consisting of the calces of copper, mixed with a bituminous earth.

- ii. Mineralised by the muriatic acid. This ore was found in Saxony, and had been generally mistaken for a micaceous substance, which in fact it greatly resembles. It has not yet been found in large masses, but only in a superficial form, like a crust over other ores. It is moderately hard and friable, of a fine green colour, and sometimes of a bluish green, crystallised in a cubic form, or with a foliated texture, or in little scales resembling green mica or talc. This ore is easily dissolved by

nitrous acid; the solution takes a green colour; and the metal may be precipitated on a polished plate of iron. If some drops of a nitrous solution of silver be mixed with it, a white powder of *tuna cornu* will be precipitated, which discovers the presence of the muriatic acid in this ore.

The uses of copper are very numerous, although not thoroughly known to every one. Several of these have been mentioned under the detached article, and in CHEMISTRY. Others of great importance may be here added. Its great ductility, lightness, strength, and durability, render it of very extensive utility. Blocks, or bars of copper, are reduced into flat sheets of any thickness, by being first heated by the reverberation of the flame, in a low vaulted furnace, properly constructed for the purpose, and then immediately applied between large rollers of steel, or rather of cast-hardened iron, turned by a water-wheel or by the strength of horses, so that the hot metal is there quickly squeezed; and the operation is repeated, bringing the rollers every time nearer to one another, till the metallic sheet acquires the intended thickness.

These copper sheets are very advantageously employed in sheathing the bottoms of men of war and other vessels, which by this means are prevented from being attacked by the sea worms, and are kept clean from various marine concretions, so as to sail with considerably greater swiftness. Copper sheets are also employed to cover the tops of buildings instead of slates or earthen tiles, as is used in Sweden; and some architects have begun to introduce the use of copper covering into Great Britain, which is much lighter, and may be used with great advantage, although it must be much dearer in the prime cost.

Sundry preparations of copper are employed in painting, staining, and for colouring glass and enamels. See GLASS and ENAMEL.

The solution of copper in aqua-fortis stains marble and other stones of a green colour, when precipitated with chalk or whiting, it yields the green and the blue verditer of the painters. According to Lewis, a solution of the same metal in volatile spirits stains ivory and bones, when macerated for some time in the liquor, they become of a fine blue colour, which, however, terminates by exposure to the air, and becomes green afterwards.

The same author prepared elegant blue glasses, by melting common glass, or powdered flint and fixed alkaline salt, with blue vitriol, and with an amalgam of copper, fine green ones were made with green verditer, and with blue verditer, as well as with the precipitate of copper made by fixed alkalies, and with a precipitate by zinc; and a reddish glass was produced by the calx and scoria of copper made by fire alone. Even in this vitreous state, it seems as if a continuance of fire had the same effect in regard to colour, as air has upon copper in other forms, as some of the most beautiful blue glasses, by continued fusion, have

changed

changed to a green colour. See farther the article *Brass made Glass-like*.

Verdigris is a preparation of copper dissolved by the vegetable acids, which act on this metal, dissolving it very slowly, but in considerable quantities. It produces a fine green pigment for painting both in oil and water colour, inclining more or less to the bluish according to circumstances.

So great is the tenacity of copper, that a wire of a tenth of an inch in diameter is capable of supporting 20, 5 pounds weight before it breaks. — Copper may be drawn into very fine wire, and beaten into extremely thin plates. The German artists, chiefly those of Nuremberg and Augsburg, are said to possess the best method for giving to these thin plates of copper a fine yellow colour like that of gold. See the articles *Brass-Gold* and *Brass-Lace*.

The springs or threads of these very thin leaves of yellow copper being well ground on a marble plate, are reduced to a powder similar to gold, which serves to cover, by means of some gum-water, or other adhesive fluid, the surface of various mouldings or other pieces of curious workmanship, giving them the appearance of real bronze, and even of fine gold, at a very trifling expence, because the gold colour of this metallic powder may be easily raised and improved by turning it on a wide earthen baton over a slow fire.

In some of its states, copper is as difficultly extended under the hammer as iron, but proves softer to the file, and never can be made hard enough to strike a spark with flint or other stones, from whence proceeds the use that is made of this metal for chisels, hammers, hoops, &c. in the gun-powder works.

The vitriolic acid does not act on copper unless concentrated and boiling. during this solution a great quantity of sulphureous gas flies off; afterwards a brown thickish matter is found, which contains the calx of the metal partly combined with the acid. By solution and filtration, a blue solution is obtained, which being evaporated to a certain degree, produces after cooling long rhomboidal crystals of a beautiful blue colour, called vitriol of copper, but if this solution be merely exposed a long time to the air, it affords crystals, and a green calx is precipitated, a colour which all calces of this metal assume when dried by the air. Blue vitriol, however, is seldom formed by dissolving the metal directly in the vitriolic acid. That sold in the shops is mostly obtained from copper pyrites. It may also be made by stratifying copper-plates with sulphur, and cementing

them together for some time; because the vitriolic acid of the sulphur being disengaged, attacks and corrodes the metal, forming a metallic salt, which by solution of water yields perfect crystals of blue vitriol. See *VITRIOL*.

The nitrous acid, on the contrary, dissolves copper when cold with great rapidity, and a great quantity of smoking air or gas flies off, which, being received in a pneumatic apparatus, is mixed in a glass tube with atmospheric air, &c. its good or bad quality for the respiration of living animals, according as the common bell is more or less diminished. This is one of the most important of Dr Priestley's discoveries, and various instruments known by the name of *respirators* have been since invented for making these experiments with ease and satisfaction. See *RESPIRATOR*.

But the most common use of copper is to make all sorts of large stills, boilers, pots, funnels, and other vessels employed by distillers, dyers, chemists, and various other manufacturers, who make use of large quantities of hot liquors in their various operations.

Although copper when pure is extremely valuable, on account of its ductility, lightness, and strength, it is, however, less useful on many occasions from the difficulty of forming large masses of work, as it is not an easy matter to cast copper solid, so as to retain all its properties entire. For if the heat be not sufficiently great, the metal proves deficient in toughness when cold; and if the heat be raised too high, or continued for a length of time, the copper blisters on the surface when cast in the moulds, so that the limits of its fusion are very contracted. And from these circumstances pure copper is rendered less applicable to several purposes.

We find, however, that the addition of a certain proportion of zinc removes almost all these inconveniences, and furnishes a mixed metal more fusible than copper, very ductile and tenacious when cold, which does not so readily corrode in a moderate heat, and which is less apt to rust from the action of air and moisture.

Copper is the basis of sundry compound metals for a great number of mechanical and economical uses of life, such as brass (v), prince's-metal, tombac, bell-metal, white copper, &c. See *CHEMISTRY*, n° 1154, &c.

If the mixture is made of four to six parts of copper, with one part of zinc, it is called *Prince's-metal*. If more of the copper is taken, the mixture will be of a deeper yellow, and then goes by the name of *tombac*.

Q 2

Bell-

(v) Brass is frequently made by cementing plates of copper with calamine, where the copper imbibes one-fourth or one fifth its weight of the zinc which rises from the calamine. The process consists in mixing three parts of calamine and two of copper with charcoal dust in a crucible, which is exposed to a red heat for some hours, and then brought to fusion. The vapours of the calamine penetrate the heated plates of copper, and add thereby to its fusibility. It is of great consequence for the success of this process to have the copper cut into small pieces, and intimately blended with the calamine. See *CHEMISTRY*, n° 1154.

In most foreign foundries the copper is broken small by mechanical means with a great deal of labour; but

at

Bell metal is a mixture of copper and tin, forming a compound extremely hard and sonorous, and is less subject to alterations by exposure to the air than any other cheap metal. On this account it is advantageously employed in the fabrication of various utensils and articles, as canons, bells, staves, &c. in the composition of which, however, other metals are mixed in various proportions, according to the fancy and experience of the artist.

White copper is prepared with arsenic and nitre, as mentioned under CHEMISTRY, p. 1157.

But the principal kind of white copper is that with which speculums of reflecting telescopes are made. See the article SPECULUM.

VII. Iron; Ferrum, Mars. This metal is,

- a. Of a blackish blue shining colour.
- b. It becomes ductile by repeated heating between coals and hammering.
- c. It is attracted by the loadstone, which is an iron ore, and the metal itself may also be rendered magnetic.
- d. Its specific gravity to water is as 7,645, or 800 to 1000.
- e. It calines easily to a black scaly calx, which, when pounded, is of a deep red colour.
- f. When this calx is melted in great quantity with glass compositions, it gives a blackish brown colour to the glass, but in a small quantity a greenish colour, which at last vanishes if forced by a strong degree of heat.

g. It is dissolved by all salts, by water, and like lime by their vapours. The calx of iron is dissolved by the spirit of sea-salt and by aqua-regia.

h. The calx of the dissolved metal becomes yellow, or yellowish brown: and in a certain degree of heat it turns red.

i. The same calx, when precipitated from acids by means of the fixed alkali, is of a greenish colour, but it becomes blue when precipitated by means of an alkali united with phlogiston; in which last circumstance the phlogiston unites with the non-metallic two precipitates lose their colour in the fire, and turn brown.

k. The vitriol of iron is brown. Iron is found,

[1] Native See the detached article IRON.

[2] In form of calx.

A. Pure

1. Loose and friable. Martial ochre; *Minera ochracea*.

1. Powdery; *Ochra ferri*. This is commonly yellow or red, and is iron which has been dissolved by the vitriolic acid.

2. Concreted. Bog-ore.

a. In form of round porous balls.

b. More solid bars.

c. In small flat pieces, like cakes or pieces of money.

d. In small grains.

e. In

at Bristol the workmen employ an easier method. A pit is dug in the ground of the manufacture about four feet deep, the sides of which are lined with wood. The bottom is made of copper or brass, and is movable by means of a chain. The top is made also of brass with a space near the centre, perforated with small holes, which are luted with clay, through them the melted copper is poured, which runs in a number of streams into the water, and this is perpetually renewed by a fresh stream that passes through the pit. As the copper falls down it forms itself into grains, which collect at the bottom. But great precaution is required to hinder the dangerous explosions which melted copper produces when thrown into cold water; which end is obtained by pouring small quantities of the metal at once. The granulated copper is completely mixed with powdered calamine, and tused afterwards. The process lasts eight or ten hours, and even some days, according to the quality of the calamine.

It is a wonderful thing, says Cramer, that zinc itself, being simply melted with copper, robs it of all its malleability, but if it be applied in form of vapour from the calamine, the sublimate, or the flowers, it does not cause the metal to become brittle.

The method mentioned by Cramer to make brass from copper, by the volatile emanations of zinc, seems to be preferable to any other process, as the metal is then preserved from the heterogeneous parts contained in the zinc itself, or in its ore. It consists in mixing the calamine and charcoal with moistened clay, and ramming the mixture to the bottom of the melting pot, on which the copper, mixed also with charcoal, is to be placed above the rammed matter. When the proper degree of heat is applied, the metallic vapour of the zinc contained in the calamine will transpire through the clay, and attach itself to the copper, leaving the iron and the lead which were in the calamine retained in the clay, without mixing with the upper metal. Dr Watson says, that a very good metallurgist of Bristol, named John Champion, has obtained a patent for making brass by combining zinc in the vaporous form with heated copper plates; and that the brass from this manufacture is reported to be of the finest kind but he knows not whether the method there employed is the same with that mentioned by Cramer.

Brass is sometimes made in another way, by mixing the two metals directly, but the heat requisite to melt the copper makes the zinc burn and flame out, by which the copper is defrauded of the due proportion of zinc. If the copper be melted separately, and the melted zinc poured into it, a considerable and dangerous explosion ensues; but if the zinc is only heated and plunged into the copper, it is quickly imbibed and retained. The union, however, of these two metals succeeds better if the flux composed of inflammable substance be first fused in the crucible, and the copper and zinc be poured into it. As soon as they appear thoroughly melted, they are to be well stirred, and expeditiously poured out, or else the zinc will be inflamed, and leave the red copper behind.

c. In lumps of an indeterminate figure. All these are of a blackish brown, or a light brown colour.

- B.** Indurated. The blood-stone; *Hematites*.
 (1.) Of an iron colour; *Hematites caru efens*. This is of a bluish grey colour; it is not attracted by the loadstone, yields a red powder when rubbed, and is hard.
a. Solid, and of a dim appearance when broken.
b. Cubical, and of a shining appearance when broken.
c. Fibrous, is the most common *torrsten* of Sweden
d. Scaly: the *eisenram* of the Germans.
 1. Black.
 2. Bluish grey. When this is found along with marcasite, it is not only attracted by the loadstone, but is of itself really a loadstone.
e. Crystallised.
 1. In octohedral crystals.
 2. In polyhedral crystals.
 3. In a cellular form.

These varieties are the most common in Sweden, and are very seldom blended with marcasite or any other heterogeneous substance except their different beds. It is remarkable, that when these ores are found along with marcasite, those particles which have lain nearest to the marcasite are attracted by the loadstone, although they yield a red or reddish brown powder, like those which are not attracted by the loadstone: it is likewise worth observation, that they generally contain a little sulphur, if they are imbedded in a limestone rock

- (2.) Blackish brown bloodstone, *Hematites nigrescens*. Kidney ore. This yields a red or brown powder when it is rubbed; it is very hard, and is attracted by the loadstone.
a. Solid, with a glassy texture.
b. Radiated.
c. Crystallised.
 1. In form of cones, from Siberia.
 2. In form of concentric balls, with a faceted surface. These are very common in Germany, but very scarce in Sweden
 (3.) Red bloodstone; *Hematites Ruber*. Red kidney ore.
a. Solid, and dim in its texture.
b. Scaly. The *eisenram* of the Germans. This is commonly found along with the iron coloured iron glimmer, and smears the hands.
c. Crystallised, in concentric balls, with a flat or faceted surface.
 (4.) Yellow bloodstone; *Hematites flavus*.
a. Solid.
b. Fibrous.

The varieties of the colours in the bloodstone are the same with those produced in the

calces of iron made by dry or liquid menstrua and afterwards exposed to different degrees of heat.

- B.** Mixed with heterogeneous substances.
A. With a calcareous earth. White spathose iron ore. The *stahlstein* of the Germans
B. With a siliceous earth. The martial jasper of Sinople.
c. With a garnet earth. Garnet and cockle or shirl
D. With an argillaceous earth. The bole.
E. With a micaceous earth. Mica.
F. With manganese.
G. With an alkali and phlogiston. Blue martial earth. Native Prussian-like blue.
 1. Loose or powdery.
H. With an unknown earth, which hardens in water. *Tarras*; *Cementum*.
 1. Loose or granulated, *Terra Puzzolana*. This is of a reddish brown colour, is rich in iron, and is pretty fusible.
 2. Indurated, *Cementum induratum*. This is of a whitish yellow colour, contains likewise a great deal of iron, and has the same quality with the former to harden soon in water when mixed with mortar. This quality cannot be owing to the iron alone, but rather to some particular modification of it occasioned by some accidental causes, because these varieties rarely happen at any other places except where volcanoes have been, or are yet, in the neighbourhood

[3] Dissolved or mineralised.

- A.** With sulphur alone.
A. Perfectly saturated; *Ferrum sulphure saturatum*. Marcasite
B. With very little sulphur. Black iron ore. Iron stone.
 This is either attracted by the loadstone, or is a loadstone itself attracting iron, it resembles iron, and yields a black powder when rubbed
 1.) Magnetic iron ore. The loadstone, *Magnes*
a. Steel-grained, of a dim texture, from Hogberget in the parish of Gagnef in Dalarna. It is found at that place almost to the day, and is of as great strength as any natural loadstones were ever commonly found.
b. Fine grained, from Saxony
c. Coarse-grained, from Spetalsgruvan at Norberg, and Kierrgrufvan, both in the province of Westmanland. This loses very soon its magnetical virtue
d. With coarse scales, found at Sandfwaer in Norway. This yields a red powder when rubbed.
 2.) Refractory iron ore. This in its crude state is attracted by the loadstone.
a. Giving a black powder when rubbed; *Tritura atra*. Of this kind are,
 1. Steel-grained.
 2. Fine grained.

3. Coarse.

5 Coarse grained.

This kind is found in great quantities in all the Swedish iron mines and of this most part of the fusible ores consist, because it is commonly found in such kinds of rocks as are very fusible and it is as seldom met with in quartz as the hæmatites is met with in limestone.

6. Rubbed into a red powder. These are red hæmatites, that are so far modified by sulphur or lime as to be attracted by the loadstone.

1 Steel grained

2. Fine-grained. Emery. This is imported from the Levant: it is mixed with mica, is strongly attracted by the loadstone, and smells of sulphur when put to the fire.

3 Of large shining cubes.

4. Coarse, scaly. The *esenglimmer* or *iron*.

5 Mixed with various fossile substances

1 With sulphur and clay; Pyrites

2 With arsenic; called *maße* by the Germans, and *plut-nunda* in Cornwall

3 With sulphurated arsenic. Arsenical pyrites.

4 With vitriolic acid. Martell vitriol

5 With phlogiston. Martell coal ore

6 With other sulphurated and arsenicated metals.

See these in their respective arrangements

Uses and Properties of Iron Iron is the most common metal in nature, and at the same time the most useful in common life; notwithstanding which, its qualities are perhaps very little known. Iron has a particular and very sensible smell when strongly rubbed or heated, and a styptic taste, which it communicates to the water in which it is extinguished after ignition. Its tenacity, ductility, and malleability, are very great. It exceeds every other metal in elasticity and hardness, when properly tempered. An iron wire of one tenth of an inch thick is able to support 450 pounds weight without breaking, as Wallerius asserts.

Iron drawn into wire as slender as the finest hairs.

It is more easily malleable when ignited than when cold, whereas other metals, though ductile when cold, become quite brittle by heat.

It grows red-hot sooner than other metals: nevertheless it melts the most difficultly of all, platina and manganese excepted. It does not tinge the flame of burning matters into bluish or greenish colours, like other imperfect metals, but brightens and whitens it; hence the filings of iron are used in compositions of fire-works, to produce what is called *white-fire*.

Iron, or rather steel, expands the least of all hard metals by the action of heat, but brass expands the most: and on this account these two metals are employed in the construction of compound pendulums for the best sort of regulating clocks for astronomical purposes.

Iron, in the act of fusion, instead of continuing to expand, like the other metals, shrinks, as Dr Lewis observes; and thus becomes so much more

dense as to throw up such part as is unmelted to the surface; whilst pieces of gold, silver, copper, lead, and tin, put in the respective metals in fusion, sink quickly to the bottom. But in its return to a consistent state, instead of shrinking, like other metals, it expands; hence by rising in the vessel, and assuming a convex surface, whilst the others subside, and appear concave. This property of iron was first taken notice of by Reaumur, and excellently fits it for receiving impressions from the moulds into which it is cast, being forced into their minute cavities. Even when poured thick into the mould, it takes, nevertheless, a perfect impression; and it is observed, that cast iron is somewhat larger than the dimensions of the mould, whilst cast figures of other metals are generally smaller.

The vitriolic acid dissolves iron readily, and forms green vitriol.

This acid requires to be diluted with 304 times its quantity of water, to enable it effectually to dissolve iron, and, during the dissolution, a strong aerial fluid arises, called *inflammable air*, which, on being mixed with atmospheric air, takes fire at the approach of the flame of a candle. A glass phial, of about two ounces measure, with one third of inflammable air, and the rest of common air, produces a very loud report if opened in the same circumstance; and if it be filled with two-thirds of inflammable air, mixed with one of dephlogisticated air, the report will be as loud as the explosion of a pistol with gunpowder.

Dilute nitrous acid dissolves iron; but this saline combination is incapable of crystallizing. Strong nitrous acid corrodes and dephlogisticates a considerable quantity of iron, which falls to the bottom.

Marine acid likewise dissolves iron, and this solution is also incrySTALLISABLE.

The Prussian acid precipitates iron from its solutions in the form of Prussian blue.

This metal is likewise sensibly acted upon by alkaline and neutral liquors, and corroded even by those which have no perceptible saline impregnation; the oils themselves, with which iron utensils are usually rubbed to prevent their rusting, often promote this effect in some measure, unless the oils had been previously boiled with litharge or calces of lead.

Galls, and other astringent vegetables, precipitate iron from its solutions, of a deep blue or purple colour, of so intense a shade as to appear black. It is owing to this property of iron that the common writing ink is made. The infusion of galls, and also the Prussian alkali, are tests of the presence of iron by the colours they produce on any fluid. Acids, however, dissolve the coloured precipitates by the former; and hence it arises that the marine acid is successfully applied to take off ink spots and iron stains from white linens. Alkalis, however, convert these iron precipitates into a brown ochre.

Iron has a strong affinity with sulphur. If a bar of iron be strongly ignited, and a roll of brimstone be applied to the heated end, it will combine

Imperfect
M. & c.
Iron.

line with the iron, and form a fusible mass, which will drop down. A vessel of water ought to be placed beneath for the purpose of receiving and extinguishing it, as the fumes would otherwise be very inconvenient to the operator.

A mixture of iron-silings and sulphur in powder, moistened with water, and pressed so as to form a paste, will in a few hours swell, become hot, fume, and even burst into a flame, if the quantity is large. The residuum furnishes martial vitriol. This process is similar to the decomposition of martial pyrites; from which some philosophers account for hot spring-waters and subterraneous fires. The mixture of water in this paste seems to be necessary to enable the vitriolic acid of the sulphur to act on the iron.

For other chemical properties of this metal, see *CHEMISTRY-Index*, for its electrical and magnetic properties, see *ELECTRICITY* and *MAGNETISM*. For a more particular account of its nature and uses, and the methods of making and manufacturing it, see the articles *IRON* and *STEEL*, also *METALLURGY*, Part II. sect. vii and Part III. sect. v.

Order III. SEMI-METALS.

1. Bismuth; tin-glass. *Vismutum, Bismutum, Marcassite officinalis*. It is,

- a. Of a whitish yellow colour.
- b. Of a laminated texture, soft under the hammer, and nevertheless very brittle.
- c. It is very fusible; calcines and scorifies like lead, if not rather easier; and therefore it works on the cuppel. It is pretty volatile in the fire.
- d. Its glass or slag becomes yellowish brown, and has the quality of retaining some part of the gold, if that metal has been melted, calcined, and vitrified with it.
- e. It may be mixed with the other metals, except cobalt and zinc, making them white and brittle.
- f. It dissolves in aquafortis, without imparting to it any colour, but to the aqua regia it gives a red colour, and may be precipitated out of both these solutions with pure water into a white powder, which is called *Spangsh white*. It is also precipitated by the acid of sea salt; which last unites with it, and makes the *vismutum corneum*.
- g. It amalgamates easily with quicksilver. Other metals are so far attenuated by the bismuth, when mixed with it, as to be strained or forced along with the quicksilver through skins or leather.

Bismuth is found in the earth.

A. Native. This resembles a regulus of bismuth, but consists of smaller scales or plates.

1. Superficial, or in crusts.
2. Solid, and composed of small cubes.

B. In form of calx.

1. Powdery or friable; *Ochra vismuth*. This is of a whitish yellow colour; it is found in form of an efflorescence.

It has been customary to give the name of *flowers of bismuth* to the pale red calx of cobalt, but it is wrong; because neither the calx of bismuth, nor its solutions, become red, this being a quality belonging to the cobalt.

C. Mineralised bismuth. This is, with respect to colour and appearance, like the coarse tessellated potter's lead ore; but it consists of very thin square plates or flakes, from which it receives a radiated appearance when broken crosswise.

1. With sulphur.
 - a. With large plates or flakes.
 - b. With fine or small scales.
2. With sulphurated iron.
 - a. Of coarse wedge like scales.

This mineralised bismuth ore yields a fine radiated regulus; for which reason it has been ranked among the antimonial ore by those who have not taken proper care to melt a pure regulus ore destitute of sulphur from it, while others, who make no difference between regulus and pure metals, have still more positively asserted it to be only an antimonial ore.

3. With sulphur and arsenic.
 - a. Of a whitish yellow or ash colour. It has a shining appearance; and is composed of small scales or plates, intermixed very small yellow flakes. It is of a hard and solid texture. Sometimes strikes fire with hard steel. Has a disagreeable smell when rubbed. Does not effervesce with aquafortis, but is partially dissolved by the same acid (z).
 - b. Grey, of a striated form; found at Helungland in Sweden, and at Annaberg in Saxony.
 - c. With variegated colours of red, blue, and yellow grey; found at Schöckberg in Saxony.
 - d. With green fibres like an amaranthus, at Müllna in Germany, and at Gillebeck in Norway.
 - e. With yellow red shining particles, called *mines de bismuth* *Tigris* in French, at Georgestadt in Germany, and at Annaberg in Saxony.
 - f. The *minera bismuthi arenacea*, mentioned by Wallerius and Bomar, belongs also to the same kind of the arsenicated ores.

4. By vitriolic acid. This ore is called *regulus blub* by the Germans. It is said to be of a yellowish, reddish, or variegated colour, and to be found mixed with the calx of bismuth, incrusting other ores. *Kirwan*, p. 334.

Uses, &c. of *Bismuth*. See the article *BISMUTH*. Also *CHEMISTRY-Index*; and *METALLURGY*, Part II. sect. x and Part III. sect. viii.

II.

(z) This solution, being diluted with water, becomes a kind of sympathetic ink, as the words written with it on white paper, and dried, are not discernible by the eye, but on being heated before the fire, they assume a yellowish colour.

SEMI-METALS.
ZincII. Zinc; speltre. *Zincum*.

- a. Its colour comes nearest to that of lead, but it does not so easily tarnish.
- b. It shows a texture when it is broken, as if it were compounded of flat pyramids (A).
- c. Its specific gravity to water is as 6,900 or 7000 to 1000.
- d. It melts in the fire before it has acquired a glowing heat; but when it has gained that degree of heat, it burns with a flame of a changeable colour, between blue and yellow. If in an open fire, the calx rises in form of soft white flowers; but if in a covered vessel, with the addition of some inflammable, it is distilled in a metallic form: in which operation, however, part of it is sometimes found vitrified.
- e. It unites with all the metals (B) except bismuth and nickel, and makes them volatile. It is, however, not easy to unite it with iron without the addition of sulphur. It has the strongest attraction to gold and copper, and thus last metal acquires a yellow colour by it; which has occasioned many experiments to be made to produce new metallic compositions.
- f. It is dissolved by all the acids: of these the vitriolic acid has the strongest attraction to it; yet it does not dissolve it, if it is not previously diluted with much water.
- g. Quicksilver amalgamates easier with zinc than with copper; by which means it is separated from compositions made with copper.
- h. It seems to become electrical by friction.

Zinc is found,

A. Native.

Zinc has been met with native, though rarely, in the form of thin and flexible filaments, of a grey colour, which were easily inflamed when applied to a fire. And Bomare affirms that he has seen many small pieces of native zinc among the calamine-mines in the duchy of Lorraine and in the zinc-mines at Goslar, where this semimetal was always surrounded by a kind of ferruginous yellow earth, or ochraceous substances. See the detached article ZINC.

B. In form of calx.

N° 224

(1.) Pure.

a. Indurated.

1. Solid
2. Crystallised.

This is of a whitish-grey colour, and its external appearance is like that of a lead spar; it cannot be described, but is easily known by an experienced eye. —It looks very like an artificial glass of zinc; and is found among other calamines at Namur and in England.

(2.) Mixed.

A. With a martial ochre.

1. Half indurated. Calamine; *Lapis calaminarius*.

a. Whitish yellow.

b. Reddish brown. This seems to be a mouldered or weathered blende.

B. With a martial clay or bole.

c. With a lead ochre and iron.

D. With quartz: Zeolite of Friburgh.

The real contents of this substance were first discovered by M. Pelletier. It was long taken for a true zeolite, being of a pearl colour, crystallised, and semitransparent. It consists of laminae, diverging from different centres, and becoming gelatinous with acids. Its contents are 48 to 52 per cent. of quartz, 36 of calx of zinc, and 8 or 12 of water. (*Kirwan*, p. 318.)

C. Mineralised.

(1) With sulphurated iron. Blende, mock-lead, black-jack, mock-ore; *pseudo-galena* and *blende* of the Germans

A. Mineralised zinc in a metallic form. Zinc ore. This is of a metallic bluish-grey colour, neither perfectly clear as a potter's ore, nor so dark as the Swedish iron ores.

1. Of a fine cubical or scaly texture.

2. Steel grained

B. In form of calx. Blende. Mock-lead; *Serite nigrum*. *Pseudo-galena* (c). This is found,

1. With coarse scales

a. Yellow, semi-transparent.

b. Greenish.

c. Greenish.

(A) It cannot be reduced into powder under the hammer like other semimetals. When it is wanted very much divided, it must be granulated, by pouring it while fused into cold water, or lead, which is very tedious, as it stuffs and fills the teeth of the file. But if heated the most possible without fusing it, Macquer asserts, that it becomes so brittle as to be pulverised in a mortar.

(B) It brightens the colour of iron almost into a silver hue — changes that of copper to a yellow or gold colour, but greatly debases the colour of gold and destroys its malleability. It improves the colour and lustre of lead and tin, rendering them firmer, and consequently fitter for sundry mechanic uses. Lead will bear an equal weight of zinc, without losing too much of its malleability. —The process for giving the yellow colour to copper, by the mixture of zinc, and of its ore called *calamine*, has been described above under the *Uses of Copper*.

(C) The varieties of *pseudo-galena*, or black-jack, are in general of a lamellar or scaly texture, and frequently of a quadrangular form, resembling galena. They all lose much of their weight when heated, and burn with a blue flame; but their specific gravity is considerably inferior to that of true galena. Almost all contain a mixture of lead-ore. Most of them exhale a sulphureous smell when scraped; or at least when vitriolic or marine acid is dropped on them.

SEMI-METALS.
Zinc

- c.* Greenish black; *pechblende*, or *pitch blende* of the Germans.
d. Blackish-brown.
2. With fine scales.
a. White.
b. Whitish-yellow.
c. Reddish-brown.
3. Fine and sparkling; at Goslar called *braun blyertz*. Its texture is generally scaly; sometimes crystallized and semitransparent. It gives fire with steel; but does not decrepitate, nor smoke when heated: yet it loses about 13 *per cent.* of its weight by torrefaction.
a. Dark brown.
b. Red, which becomes phosphorescent when rubbed; found at Scharfenberg in Misnia. (*Brunich*).
c. Greenish, yellowish-green, or red. It has different degrees of transparency, and is sometimes quite opaque. When scraped with a knife in the dark, it emits light, even in water; and after undergoing a white heat, if it is distilled *per se*, a siliceous sublimate rises, which shows it contains the sparry acid, probably united to the metal, since it sublimes.
4. Of a metallic appearance; *glanz blende*. This is of a bluish gray, of a scaly or steel grained texture, and its form generally cubical or rhomboidal. It loses nearly one sixth of its weight by calcination; and after calcination it is more soluble in the mineral acids.
 100 parts of this ore afforded to Bergman about 52 of zinc, 8 of iron, 4 of copper, 26 of sulphur, 6 of silex, and 4 of water.
5. Crystalline.
a. Dark-red, very scarce, found in a mine near Freyberg. Something like it is found at the Morgenslern and Himmelsfuste.
b. Brown. In Hungary and Transylvania.
c. Black. Hungary.

These varieties may easily be mistaken for rock crystals; but by experience they may be distinguished on account of their lamellated texture and greater softness. Their transparency arises from a very small portion of iron in them.

(2.) Zinc mineralized by the vitriolic acid.

This ore has been already described among the middle *Salts*, at *Vitriol of zinc*.

Viz. See of *Zinc*. See the detached article *ZINC*. Also *CHEMISTRY Index*; and *METALLURGY*, Part II. sect. xii. and Part III. under sect. iii.

III. Antimony; *Antimonium Sibirum*. This semimetal is,

- a.* Of a white colour almost like silver.
b. Brittle, and, in regard to its texture, it consists

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- of shining planes of greater length than breadth.
c. In the fire it is volatile, and volatilizes part of the other metals along with it, except gold and platina. It may, however, in a moderate fire, be calcined into a light gray calx, which is pretty refractory in the fire; but melts at last to a glass of a reddish brown colour.
d. It dissolves in spirit of sea salt and aqua regia, but is only corroded by the spirit of nitre into a white calx; it is precipitated out of the aqua regia by water.
e. It has an emetic quality when its calx, glass, or metal, is dissolved in an acid, except when in the spirit of nitre, which has not this effect.
f. It amalgamates with quicksilver, if the regulus, when fused, is put to it; but the quicksilver ought for this purpose to be covered with warm water: it amalgamates with it likewise, if the regulus of antimony be previously melted with an addition of lime.

Antimony is found in the earth.

A. Native. *Regulus antimonii nativus*.

This is of a silver colour, and its texture is composed of pretty large shining planes.

This kind was found in Cais Ort, in the mine of Salberg, about the end of the last century; and specimens thereof have been preserved in collections under the name of an arsenical pyrites, until the mine-master Mr Von Swab discovered its real nature, in a treatise he communicated to the Royal Academy of Sciences at Stockholm in the year 1748. Among other remarkable observations in this treatise, it is said, first, That this native antimony easily amalgamated with quicksilver; doubtless, because it was imbedded in a limestone; since, according to Mr Pott's experiments, an artificial regulus of antimony may, by means of lime, be disposed to an amalgamation. Secondly, That when brought in form of a calx, it shot into crystals during the cooling.

B. Mineralized antimony.

(1.) With sulphur.

This is commonly of a radiated texture, composed of long wedge-like slices or plates, it is nearly of a lead colour, and rough to the touch.

- a.* Of coarse fibres.
b. Of small fibres.
c. Steel-grained, from Saxony and Hungary.
d. Crystallized, from Hungary.

1. Of a prismatical, or of a pointed pyramidal figure, in which last circumstance the points are concentrical.

Cronstedt mentions a specimen of this, in which the crystals were covered with very minute crystals or quartz, except at the extremities, where there was always a little hole: this specimen was given for a *flus ferris* spar.

(2.) With sulphur and arsenic. Red antimony ore; *Antimonium folare*.

This is of a red colour, and has the same texture with the preceding, though its fibres are not so coarse.

R

a. With

Semi-
Metals.
Antimony.

a. With small fibres.

b. With abrupt broken fibres, from Braunsdorf in Saxony, and from Hungary.

All antimonial ores are somewhat arsenical, but this is more so than the preceding kinds.

(3) With sulphurated silver. Plumose silver ore, or *federetz* of the Germans.

(4) With sulphurated silver, copper, and arsenic, the *distill-etz* of the Germans.

(5) With sulphurated lead; radiated lead ore.

(6) By the aerial acid.

This ore was lately discovered by Mongez, among those of native antimony from the mine of Chalanges in Dauphny. It consists of a group of white crystallized filaments of a needle-form appearance, diverging from a common centre, like *zoolite*. They are insoluble in nitrous acid, and on being urged by the flame of a blow pipe, upon a piece of charcoal, they are dissipated into white fumes, or antimonial flower, without any smell of arsenic; from whence it follows, that these needle-formed crystals are a pure calx of antimony, formed by its combination with, or mineralized by, the aerial acid. See *Kaewen*, p. 325, and *Journal de Physique* for July 1787, p. 67.

Urga, &c. By the name of *antimony* is commonly understood the crude antimony (which is compounded of the metallic part and sulphur) as it melted out of the ore; and by the name of *regulus*, the pure semimetal.

1. Though the regulus of antimony is a metallic substance, of a considerably bright white colour, and has the splendour, opacity, and gravity of a metal, yet it is quite unmallicable, and falls into powder instead of yielding or expanding under the hammer, on which account it is classed among the semimetals.

2. Regulus of antimony is used in various metallic mixtures, as for printing types, metallic specimens, &c. and it enters into the best sort of pewter wire.

3. It fuses well, and dissolves various metals; in particular iron, which it dissolves most powerfully; and which is very remarkable, when mixed together, the iron is prevented from being attracted by the magnet.

4. It fuses copper, next, then tin, lead, and, silver; promoting their fusion, and rendering them all brittle and unmallicable; but it will neither unite with gold nor mercury, though it may be made to combine with this last by the interposition of sulphur. In this case it resembles the common *Althaus*, and is thence called *antimonial Althaus*.

5. Regulus of antimony readily unites with sulphur, and forms a compound of a very faint metallic splendour; it assumes the form of long needles adhering together laterally. It is usually formed rationally also in this shape. This is called *crude antimony*.

6. But though antimony has a considerable affinity to sulphur, yet all the metals, except gold and mercury, have a greater affinity to that com-

pound. If therefore iron, copper, lead, silver, or tin, be melted with antimony, the sulphur will unite with the metal, and be separated from the regulus, which, however, takes up some part of the metal, for which reason it is called *marital regulus*, *regulus veneris*, &c.

7. When gold is mixed, or debased by the mixture of other metals, it may be fused with antimony, for the sulphur combines with the base metals, which, being the lighter, rise up into scoria, while the regulus remains united at the bottom with the gold; which being urged by a stronger degree of heat, is freed from the semimetal, which is very volatile. This method of refining gold is the easiest of all.

8. But the most numerous purposes to which this metal has been applied are those of the chemical and pharmaceutical preparations. Lemery, in his Treatise on Antimony, describes no less than 200 processes and formulae; among which there are many good and many useless ones. The following deserve to be mentioned on account of their utility.

9. Antimony melts as soon as it is moderately red hot, but cannot sustain a violent degree of fire, as it is thereby dissipated into smoke and white vapours, which adhere to such cold bodies as they meet with, and are collected into a kind of farina or powder, called *flowers of antimony*.

10. If it be only moderately heated, in very small pieces, so as not to melt, it becomes calcined into a grayish powder destitute of all splendour, called *calx of antimony*. This calx is capable of enduring the most violent fire; but at last it will run into a glass of a reddish-yellow colour, similar to that of the hyacinth. The infusion made of this coloured antimonial glass, in acidulous wine (such as that of Bourdeaux) for the space of 5 or 6 hours, is a very violent emetic.

11. If equal parts of nitre and regulus of antimony be deslagrated over the fire, the gray calx which remains is called *liver of antimony*.

12. If regulus of antimony be melted with two parts of fixed alkali, a mass of a reddish-yellow colour is produced, which being dissolved in water, and any acid being afterwards added, a precipitate is formed of the same colour, called *golden sulphur of antimony*.

13. Fixed nitre, viz. the alkaline salt that remains after the deslagration of nitre, being boiled with small pieces of regulus of antimony, the solution becomes reddish, and, on cooling, deposits the antimony in the form of a red powder, called *mineral lermes*.

14. Equal parts of the glass, and of the liver of antimony, well pulverized and mixed with an equal quantity of pulverized cream of tartar, being put into as much water as will dissolve the cream of tartar, and boiled for 12 hours, adding now and then some hot water to replace what is evaporated, the whole is to be filtered while hot, then being evaporated to dryness, the saline matter that remains is the emetic tartar.

15. The regulus of antimony being pulverized, and distilled

distilled with corrosive sublimate of mercury, a thick white matter is produced, which is extremely corrosive, and is called *butter of antimony*. This thick substance may be rendered limpid and fluid by repeated distillations.

16. On mixing the nitrous acid with this butter of antimony, a kind of aqua regia is distilled, called *bezoardic spirit of nitre*.

17. The white matter that remains from this last distillation may be redistilled with fresh nitrous acid; and the remainder being washed with water, is called *bezoar mineral*, which is neither so volatile nor so caustic as the antimonial butter. This butter being mixed with water, a precipitate falls to the bottom, which is very improperly called *mercurius vite*, for it is in fact a very violent emetic.

18. But if, instead of the regulus, crude antimony be employed, and the same operation be performed, the reguline part separates from the sulphur, unites to the mercury, and produces the substance which is called *cinnabar of antimony*.

19. Crude antimony being projected in a crucible, in which an equal quantity of nitre is fused, detonates; is calcined, and forms a compound called by the French *fondant de Retrou*, or *antimoine diaphoretique non lavé*. This being dissolved in hot water, falls to the bottom after it is cold; and after decantation is known, when dry, by the name of *diaphoretic antimony*. This preparation excites animal perspiration, and is a good sudorific. The same preparation may be more expeditiously made by one part of antimony with two and a half of nitre, mixed together and deflagrated: the residue of which is the mere calx of antimony, void of all emetic power.

20. And if the detonation be performed in a tubulated retort, having a large receiver, containing some water adapted to it, both a clyffus of antimony and the antimonial flowers may be obtained at the same time, as Neumann asserts.

21. When nitre is deflagrated with antimony over the fire, the alkaline basis of the nitre unites with the calx of the semimetal, which may be separated by an acid, and is called *materia perlata*. See farther the article ANTIMONY, also METALLURGY, Part. II. sect. ix.

IV. Arsenic. In its metallic form, is,

a. Nearly of the same colour as lead, but brittle, and changes sooner its shining colour in the air, first to yellow, and afterwards to black.

b. It appears laminated in its fractures, or where broken.

c. Is very volatile in the fire, burns with a small flame, and gives a very disagreeable smell like garlic.

d. It is, by reason of its volatility, very difficult to be reduced, unless it is mixed with other metals. However, a regulus may be got from the white arsenic, if it is quickly melted with equal parts of potashes and soap; but this regulus contains generally some cobalt, most of the white arsenic being produced from the cobalt ores during their calcination. The white arsenic, mix-

ed with a phlogiston, sublimes likewise into octohedral crystals of a metallic appearance, whose specific gravity is 8,308.

e. The calx of arsenic, which always on account of its volatility, must be got as a sublimation, is white, and easily melts to a glass, whose specific gravity is 5,000. When sulphur is blended in this calx, it becomes of a yellow, orange, or red colour; and according to the degree of colour is called *orpiment* or yellow arsenic; *sandarach*, or red arsenic; and also *realgar arsenic*.

f. This calx and glass are dissoluble in water, and in all liquids; though not in all with the same facility. In these circumstances arsenic resembles the salts; for which reason it also might be ranked in that class.

g. The regulus of arsenic dissolves in spirit of nitre, but as it is very difficult to have it perfectly free from other metals, it is yet very little examined in various menstrua.

h. It is poisonous, especially in form of a pure calx or glass. But probably it is less dangerous when mixed with sulphur, since it is proved by experience, that the men at mineral works are not so much affected by the smoke of this mixture as by the smoke of lead, and that some nations make use of the red arsenic in small doses as a medicine.

i. It unites with all metals, and is likewise much used by nature itself to dissolve, or, as we term it, to *mineralize*, the metals, to which its volatility and dissolubility in water must greatly contribute. It is likewise most generally mixed with sulphur.

k. It absorbs or expels the phlogiston, which has coloured glasses, if mixed with them in the fire.

Arsenic is found,

[1.] Native; called *Schmelcobolt* and *Flugenslein* by the Germans.

It is of a lead colour when first broken, and may be cut with a knife, like black lead, but soon blackens in the air. It burns with a small flame, and goes off in smoke.

A. Solid and testaceous, *Schmelcobolt*.

B. Scaly.

C. Friable and porous; *Flugenslein*.

(1.) With shining fissures.

This is by some called *Spiegelcobolt*.

[2.] In form of a calx

A. Pure, or free from heterogeneous substances.

1. Loose or powdery.

2. Indurated, or hardened. This is found in form of white semitransparent crystals.

B. Mixed.

A. with sulphur.

1. Hardened.

a. Yellow. Orpiment, *Aurpigmmentum*.

b. Red. Native realgar, or sandarach.

B. With the calx of tin, in the tin grains,

c. With sulphur and silver, in the *rothgullen* or red silver ore.

d. With calx of lead, in the lead spar.

e. With calx of cobalt, in the efflorescence of cobalt.

[3.] Mineralized.

A. With sulphur and iron. Arsenical pyrites or marcasite. These kinds in Cornwall are called *silvery* or *white mundics* and *plate mundics*.

This alone produces red arsenic when calcined. It is of a deeper colour than the following.

B. With iron only. This differs with regard to its particles; being,

1. Steel grained.

2. Coarse grained.

3. Crystallized.

a. In a octoedral figure. This is the most common kind.

b. Prismatic. The sulphureous marcasite is added to this kind when red arsenic is to be made; but in Sweden it is scarcer than the sulphureous arsenical pyrites.

C. With cobalt, almost in all cobalt ores.

D. With silver.

E. With copper.

F. With antimony.

} See under *Silver*, *Copper*
and *Antimony*, *supra*.

For the *Uses of Arsenic* see the detached article ARSENIC, and CHEMISTRY Index; also METALLURGY, Part II. sect. xiii. and Part III. sect. viii.

V. Cobalt.

This semimetal is,

a. Of a whitish gray colour, nearly as fine tempered steel.

b. Is hard and brittle, and of a fine grained texture, hence it is of a dusky, or not shining appearance.

c. Its specific gravity to water is 6000 to 1000.

d. It is fixed in the fire, and becomes black by calcination. It then gives to glasses a blue colour, inclining a little to violet, which colour, of all others, is the most fixed in fire.

e. The concentrated oil of vitriol, aquafortis, and aqua regia, dissolve it, and the solutions become red. The cobalt calx is likewise dissolved by the same menstrua, and also by the volatile alkali and the spirit of sea salt.

f. When united with the calx of arsenic in a flow (not a brick) calcining heat, it assumes a red colour. The same colour is naturally produced by way of efflorescence, and is then called the *bloom* or *flowers of cobalt*. When cobalt and arsenic are melted together in an open fire, they produce a blue flame.

g. It does not amalgamate with quicksilver by any means hitherto known.

h. Nor does it mix with bismuth, when melted with it, without addition of some medium to promote their union.

[1.] Native cobalt. Cobalt with arsenic and iron in a metallic form.

Pure native cobalt has not yet been found that which passes for such, according to Kirwan, is mineralized by arsenic. Bergman, however, in his *Scenographia*, has entered this product ore under the denomination of *arsenical cobalt* and certain it is, that among all the cobaltic ores, this

is the nearest to the native state of this semimetal. It always contains a small quantity of iron, besides the arsenic, by which it is mineralized.

This is of a dim colour when broken, and not unlike steel. It is found,

a. Steel grained, from Loos in the parish of Farila in the province of Helsingeland, and Schneeberg in Saxony.

b. Fine grained, from Loos.

c. Coarse grained.

d. Crystallized:

1. In a dendritical or arborescent form;

2. Polyhedral, with shining surfaces;

3. In radiated nodules.

[2.] Calciform Cobalt. Cobalt is most commonly found in the earth mixed with iron.

A. In form of a calx.

1.) With iron without arsenic.

a. Loose ore friable; cobalt ochre. This is black, and resembles the artificial zaffre.

b. Indurated. *Minera colli extracta*. The schlacken or slag cobalt. This is likewise of a black colour, but of a glassy texture, and seems to have lost that substance which mineralized it, by being decayed or weathered.

2.) With arsenical acid; cobalt blut, Germ. *Ochra cobaltis rubra*; bloom, flowers, or efflorescence of cobalt.

a. Loose or friable. This is often found of a red colour like other earths, spread very thin on the cobalt ores; and is, when of a pale colour, erroneously called *flowers of bismuth*.

b. Indurated. This is commonly crystallized in form of deep red semitransparent rays or radiations. It is found at Schneeberg in Saxony.

B. Mineralized.

1.) With sulphurated iron.

This ore is of a light colour, nearly resembling tin or silver. It is found crystallized in a polygonal form.

a. Of a slaggy texture.

b. Coarse grained.

This ore is found in Bastnäsgröfsa at Raddarshyttan in Westmanland, and it receives not the least mark of a calx. The coarse grained becomes slimy in the fire, and sticks to the stirring hook during the calcination in the same manner as many reguli do. It is a kind of regule prepared by nature. Both these give a beautiful colour.

2.) With sulphur, arsenic, and iron. This resembles the arsenicated cobalt ore, being only rather of a whiter or lighter colour. It is found,

a. Coarse grained.

b. Crystallized;

1. In a polygonal figure, with shining surfaces, or *glanzkobalt*. It is partly of a white or light colour, and partly of a somewhat reddish yellow.

3.) With

3.) With sulphurated and arsenicated nickel and iron; see *Kupfer-nickel*, below.

Uses, &c. See the article COBALT. See also CHEMISTRY Index; and METALLURGY, Part II. sect. XI.

VI Nickel; *Niccolum*. This is the latest discovered semimetal. It was first described by its discoverer Mr Cronstedt, in the Acts of the Royal Academy of Sciences at Stockholm for the years 1751 and 1754, where it is said to have the following qualities:

1. It is of a white colour, which, however, inclines somewhat to red.
2. Of a solid texture, and shining in its fracture.
3. Its specific gravity to water is as 8,500 to 1000.
4. It is pretty fixed in the fire; but, together with the sulphur and arsenic, with which its ore abounds, it is so far volatile as to rise in form of hairs and branches, if in the calcination it is left without being stirred.
5. It calcines to a green calx.
6. The calx is not very fusible, but, however, tinges glass of a transparent reddish-brown or jacinth colour.
7. It dissolves in aquafortis, aqua regia, and the spirit of sea salt; but more difficultly in the vitriolic acid, tracing all these solutions of a deep green colour. Its vitriol is of the same colour; but the colcothar of this vitriol, as well as the precipitates from the solutions, become by calcination of a light green colour.
8. These precipitates are dissolved by the spirit of sal ammoniac, and the solution has a blue colour; but being evaporated, and the sediment reduced, there is no copper, but a nickel regulus is produced.
9. It has a strong attraction to sulphur; so that when its calx is mixed with it, and put on a scorifying test under the muffle, it forms with the sulphur a regule. This regule resembles the yellow steel-grained copper ores, and is hard and shining in its convex surface.
10. It unites with all the metals, except quicksilver and silver. When the nickel regulus is melted with the latter, it only adheres close to it, both the metals lying near one another on the same plane; but they are easily separated with a hammer. Cobalt has the strongest attraction to nickel, after that to iron, and then to rhodium. The two former cannot be separated from one another but by their scorification; which is easily done, since,
11. This semimetal retains its phlogiston a long time in the fire, and its calx is reduced by the help of a very small portion of inflammable matter. It requires, however, a red heat before it can be brought into fusion, and melts a little sooner, or almost as soon, as copper or gold, consequently sooner than iron.

Nickel is found,

A Native.

This is mentioned by Mr Rinman to have been lately met with in a mine of cobalt in Helgö.

It is very heavy, and of a liver colour, that is, dark red. When pulverized and roasted under a muffle, it forms green excrescences, and smokes; but its smoke has no particular smell: and no sublimate, whether sulphureous or arsenical, can be caught. It is soluble in acids, and the solution is green; but a polished iron plate discovers no copper.

B. In form of a calx. Nickel ochre, aerated nickel.

1. Mixed with the calx of iron. This is green, and is found in form of flowers on kupfer-nickel.

C. Mineralized.

1. With sulphurated and arsenicated iron and cobalt; *Kupfernickel*. This is of a reddish yellow colour; and is found.

a. Of a flaggy texture.

b. Fine-grained; and

c. Scaly. These two are often from their colour confounded with the liver-coloured marcasite.

2. With the acid of vitriol. This is of a beautiful green colour, and may be extracted out of the nickel ochre, or efflorescence of the Kupfernickel.

For a full account of this semimetal, see the article NICKEL, and CHEMISTRY Index.

VII. Manganese. *Manganesium*.

The ores of this kind are in Swedish called *brunsten*; in Latin *syderea*, or *magnesia nigra*, in order to distinguish them from the *magnesia alba officinalis*; and in French *manganese*, &c.

1. Manganese consists of a substance which gives a colour both to glasses and to the solutions of salts, or, which is the same thing, both to dry and to liquid menstrua, viz.

a. Borax, which has dissolved manganese in the fire, becomes transparent, of a reddish brown or hyacinth colour.

b. The microcosmic salt becomes transparent with it, of a crimson colour, and moulders in the air.

c. With the fixed alkali, in compositions of glass, it becomes violet; but if a great quantity of manganese is added, the glass is in thick lumps, and looks black.

d. When scorified with lead, the glass obtains a reddish brown colour.

e. The lixivium of deflagrated manganese is of a deep red colour.

2. It deflagrates with nitre, which is a proof that it contains some phlogiston.

3. When reckoned to be light, it weighs as much as an iron ore of the same texture.

4. When melted together with vitreous compositions, it ferments during the solution: but it ferments in a still greater degree when it is melted with the microcosmic salt.

5. It does not excite any effervescence with the nitrous acid aqua regia, however, extracts the colour out of the black manganese, and dissolves likewise a great portion of it, which by means of an alkali is precipitated to a white powder.

6. Such

6. Such colours as are communicated to glasses by manganese, are easily destroyed by the calx of arsenic or tin: they also vanish of themselves in the fire.
7. It is commonly of a loose texture, so as to colour the fingers like foot, though it is of a metallic appearance when broken.
- Manganese is found,
- [1.] Native; of the discovery and qualities of which, an account is given under the article MANGANESE in its alphabetical order. See also CHEMISTRY Index.
- [2.] Calciform.
- A. Loose and friable.
- a. Black; which seems to be weathered or decayed particles of the indurated kind.
- B. Indurated.
- 1.) Pure, in form of balls, whose texture consists of concentric fibres. *Pura spherica radiis concentratis.*
- a. White, very scarce.
- 2.) Mixed with a small quantity of iron.
- a. Black manganese, with a metallic brightness. This is the most common kind, and is employed at the glass houses and by the potters. It is found,
1. Solid, of a slaggy texture.
 2. Steel grained.
 3. Radiated.
 4. Crystallized, in form of coherent hemispheres.
- VIII. Molybdena.
- A. Lamellar and shining, its colour similar to that of the 1st of lead ore.
- This substance resembles plumbago or black lead, and has long been confounded with it, even by Cronstedt. But it possesses very different properties, in particular,
1. Its laminae are larger, brighter: and, when thin, slightly flexible. They are of a hexagonal figure.
 2. It is of a lead colour, and does not strike fire with hard steel.
 3. Its specific gravity is $\approx 4,569$, according to Kirwan; and $4,7385$, according to Brissot.
 4. When rubbed on white paper, it leaves traces of a dark brown or bluish colour, as the plumbago or black lead does; but they are rather of an argentine gloss; by which circumstance the molybdena, according to Dr d'Arcet, may be easily distinguished from black lead, as the traces made by this last are less brilliant, and of a deeper tinge.
 5. In an open fire, it is almost entirely volatile and infusible. Microcosmic salt or borax scarcely affect it; but it is acted upon with much effervescence by mineral alkali, and forms with it a reddish mass, which smells of sulphur.
 6. It consists of an acid of peculiar nature (see CHEMISTRY Index.) united to sulphur. A small proportion of iron is commonly found in it, but this seems merely fortuitous: 100 parts of molybdena contain about 45 of this acid and 55 of sulphur.

7. It is decomposed either by detonation with nitre, or by solution in nitrous acid.
 8. This acid is soluble in 570 times its weight of water in the temperature of 60; the solution reddens that of litmus, precipitates sulphur from the solution of liver of sulphur, &c. The specific gravity of the dry acid is 3,460.
 9. This acid is precipitable from its solution in water by the Prussian alkali, and also by tincture of galls. the precipitate is reddish brown.
 10. If this acid be distilled with three times its weight of sulphur, it reproduces molybdena.
 11. The solution of this acid in water unites to fixed alkalis, and forms crystallizable salts, as it also does with calcareous earth, magnesia, and argil. these last combinations are difficultly soluble. It acts also on the base metals, and with them assumes a bluish colour.
 12. This solution precipitates silver, mercury, or lead, from the nitrous acid, and lead from the marine, but not mercury.
 13. It also precipitates barytes from the nitrous and marine acids, but no other earth. Molybdenous baroselenite is soluble in cold water.
 14. This acid is itself soluble in the vitriolic acid by the assistance of heat; and the solution is blue when cold, though colourless while hot; it is also soluble in the marine acid, but not in the nitrous.
 15. Molybdena tartar and ammoniac precipitate all metals from their solutions by a double affinity. Gold, sublimate corrosive, zinc, and manganese, are precipitated white; iron or tin, from the marine acid, brown; cobalt, red: copper, blue; alum and calcareous earth, white.
 16. This acid has been lately reduced by Mr Hielm; but the properties of the regulus thus obtained are not yet published.
 17. M. Pelletier obtained also the regulus of molybdena, by mixing its powder with oil into a paste, and exposing it with powdered charcoal in a crucible to a very violent fire for two hours. See CHEMISTRY Index, N^o 14, 97.
 18. This semimetal being urged by a strong fire for an hour, produces a kind of silvery flowers, like those of antimony.
 19. Molybdena is said to be soluble in melted sulphur; which seems highly probable, as sulphur is one of its component parts.
- See farther the article MOLYBDENA, and CHEMISTRY Index.
- IX. Wolfram. *Wolfranum, Spuma Lupi*, Lat. See the detached article WOLFRAM.
- This mineral has the appearance of manganese, blended with a small quantity of iron and tin.
1. With coarse fibres.
 - a. Of an iron colour, from Altenberg in Saxony. This gives to the glass compositions, and also to borax and the microcosmic salt, an opaque whitish yellow colour, which at last vanishes.
- X. Siderite. } See those words in the order of the
XI. Saturnite. } alphabet.

APPENDIX.

Of Saxa and Petrifications.

THOUGH the *Saxa*, and fossils commonly called *Petrifications*, cannot, in strictness, be ranked in a mineral system, for the reasons formerly given; yet as these bodies, especially the latter, occupy so considerable a place in most mineral collections, and the former must necessarily be taken notice of by the miners in the observations they make in subterranean geography, it appeared proper to subjoin them in such an order as might answer the purpose for which they are regarded by miners and mineralogists.

Order I. SAXA. *Petra.*

These may be divided into two kinds.

1. Compound *saxa*, are stones whose particles, consisting of different substances, are so exactly fitted and joined together, that no empty space, or even cement, can be perceived between them; which seems to indicate, that some, if not all, of these substances have been soft at the instant of their union.

2. Conglutinated stones, are stones whose particles have been united by some cementitious substance, which, however, is seldom perceivable, and which often has not been sufficient to fill every space between the particles: in this case the particles seem to have been hard, worn off, and in loose, single, unfigured pieces, before they were united.

I. Compound *saxa*.

A. *Ophites*. Scaly limestone with kernels or bits of serpentine stone in it.

1. *Kolmord marble*. It is white and green.
2. *Serpentino antico*, is white, with round pieces of black scatites in it. This must not be confounded with the *serpentino verde antico*.
3. The *Haralds marble*. White, with quadrangular pieces of a black scatites.
4. The *marmor pozzarena di Genova*. Dark green marble, with white veins. This kind receives its fine polish and appearance from the serpentine stone.

B. *Stelliten* or *gislstein*. Granitello.

1. Of distinct particles. In some of these the quartzose particles predominate, and in others the micaceous. in the last case it is commonly slaty, and easy to split.
2. Of particles which are wrapt up in one another.
 - a. Whitish gray
 - b. Greenish.
 - c. Reddish.

C. *Norrka*. *Murksten* of the Swedes. *Saxum compositum mica, quartzo, et granato.* Appendix.
Saxa.

1. With distinct garnets or schorl.
 - a. Light gray.
 - b. Dark gray.
 - c. Dark gray, with prismatical, radiated, or fibrous cockle or schorl.
2. With kernels of garnetstone.
 - a. Of pale red garnetstone.

The first of this kind, whose slaty strata makes it commonly easy to be split, is employed for mill stones, which may without difficulty be accomplished, if sand is first ground with them; because the sand wearing away the micaceous particles on the surfaces, and leaving the garnets predominant, renders the stone fitter for grinding the corn.

D. The whetstone, *Cos*. *Saxum compositum mica, quartzo, et forsan argilla martiali in nonnullis speciebus.*

1. Of coarse particles.
 - a. White.
 - b. Light gray.
2. Of fine particles.
 - a. Liver-brown colour.
 - b. Blackish gray.
 - c. Light gray.
 - d. Black. The table slate, or that kind used for large tables and for school slates.

3. Of very minute and closely combined particles. The Turkey stone *. This is of an olive colour, and seems to be the finest mixture of the first species of this genus. The best of this sort come from the Levant, and are pretty dear. The whetstone kind, when they split easily and in thin plates, are very fit to cover houses with, though most of them are without those properties. * See V (p 86 col 1)

F. Porphyry; *Porphyrites*. *Italarum porphiro. Saxum compositum gypsule et felspatio, inter mica et basaltu (v)* See the article PORPHYRY.

- a. Its colour is green, with light green felspat, *Serpentino verde antico*. It is said to have been brought from Egypt to Rome, from which latter place the specimens of it now come.
- b. Deep red, with white felspat.
- c. Black, with white and red felspat.
- d. Reddish brown, with light red and white felspat.
- e. Dark gray, with white grains of felspat also. The dark red porphyry has been most employed for ornaments in building; yet it is not the only one known by the name

(v) Great part of the hill of Bineves in Lochaber is composed of a kind of porphyry. It is remarkably fine, beautiful, and of an elegant reddish colour; "in which (says Mr Williams) the pale rose, the blush, and the yellowish white colours, are finely blended and shaded through the body of the stone; which is of a jelly-like texture, and is undoubtedly one of the finest and most elegant stones in the world. On this hill also is found a kind of porphyry of a greenish colour, with a tinge of brownish red. It is smooth, compact, and heavy; of a close uniform texture, but has no brightness when broken. It has angular specks in it of a white quartz substance."

name of *porfido*, the Italians applying the same name also to the black kind.

G. The *trapp* of the Swedes. *Saxum compositum jaspide martiali molli, seu argilla martiali indurata.* See the article TRAPP.

This kind of stone sometimes constitutes or forms whole mountains; as, for example, the mountain called *Hunneberg* in the province of *Wester-gotland*, and at *Drammen* in *Norway*; but it is oftener found in form of veins in mountains of another kind, running commonly in a serpentine manner, contrary or across to the direction of the rock itself. It is not homogeneous, as may be plainly seen at those places where it is not pressed close together; but where it is pressed close, it seems to be perfectly free from heterogeneous substances.—When this kind is very coarse, it is interspersed with felspat, but it is not known if the finer sorts likewise contain any of it. Besides this, there are also some fibrous particles in it, and something that resembles a calcareous spar; this, however, does not ferment with acids, but melts as easy as the stone itself, which becomes a black solid glass in the fire. By calcination it becomes red, and yields in assays 12 or more *per cent.* of iron. No other sort of ore is to be found in it, unless now and then somewhat merely superficial lies in its fissures; for this stone is commonly, even to a great depth in the rock, cracked in acute angles, or in form of large rhomboidal dice. It is employed at the glass houses, and added to the composition of which bottles are made. In the air it decays a little, leaving a powder of a brown colour; it cracks commonly in the fire, and becomes reddish brown if made red hot. It is found,

1. Of coarse chassy particles.
 - a. Dark gray.
 - b. Black.
2. Coarse grained.
 - a. Dark gray.
 - b. Reddish.

c. Deep brown.

3. Of fine imperceptible particles.

- a. Black. The touchstone; *Lapis lydius*.
- b. Bluish.
- c. Gray.
- d. Reddish.

The black variety (3. a.) is sometimes found so compact and hard, as to take a polish like the black agate: it melts, however, in the fire to a black glass; and is, when calcined, attracted by the loadstone.

H. *Amygdaloides*. The carpolithi or fruit-stone rocks of the Germans.

It is a martial jasper, in which elliptical kernels of calcareous spar and serpentine stone are included.

a. Red, with kernels of white limestone, and of a green scatites. This is of a particular appearance, and when calcined is attracted by the loadstone; it decays pretty much in the air, and has some affinity with the trapp, and also with the porphyry. There are sometimes found pieces of native copper in this stone.

I. The *gronsten* of the Swedes.

Its basis is hornblende, interspersed with mica. It is of a dark green colour, and in *Smoland* is employed in the iron furnaces as a flux to the bog ore.

K. The granite. *Saxum compositum felspata, mica et quartzo, quibus accidentaliter interdum hornblende scatites, granatus et basaltis immixti sunt.* Its principal constituent parts are felspat, or rhombic quartz, mica, and quartz. See the article GRANITE.

It is found,

- (1.) Loose or friable. This is used at the Swedish brass works to cast the brass in, and comes from France.
- (2.) Hard and compact.
 - a. Red.
 1. Fine grained.
 2. Coarse grained.
 - b. Gray, with many and various colours (1.).

II. Conglutinated

(1) M. Wiegleb has analyzed a species of green granite found in Saxony. The crystals are heaped together, and form very compact layers; the colour sometimes an olive green, sometimes resembling a pear, and sometimes of a reddish brown; some of them being perfectly transparent, and others nearly so. According to Mr Warren, they contain 25 per cent. of iron; whence they have been called green ore of iron. An ounce of these crystals heated red hot in a crucible lost two grains in weight, and became of the colour of honey. The remainder was put into a retort, and distilled with marine acid, with which it evidently effervesced. The residuum was lixiviated with distilled water, fresh muriatic acid added, and the distillation and lixiviation repeated. The iron precipitated from this lixivium, and reduced partly to its metallic state, weighed two drachms. M. Wiegleb concludes, that the specimen contained two drachms 26½ grains of lime. From further experiments he concludes, that 100 parts of the substance contained 36.5 of siliceous earth; lime 30.8, iron 28.7, and water and fixed air 4.0.

Scotland is remarkable for a great number of excellent granites, little or nothing inferior to porphyry. Of these the following kinds are mentioned by Mr Williams.

1. The gray granite, or *moor stone* as it is called in Cornwall, is very common in this country. In some places it shows no marks of strata, and in others it is disposed in thick unwieldy irregular beds, which are commonly broken transversely into huge masses or blocks of various sizes and shapes. There is a great variety in this kind of stones; some of them differing but little in appearance from basaltic; others are composed of almost equal parts of black and white grains, about the size of small pease, whence it is called *peasy whin* by the

Appendix,
Saxa.

II. Conglutinated saxa.

A. Of larger or broken pieces of stones of the same kinds conglutinated together. *Breccia*.

1. Of limestone cemented by lime.

a. Calcareous breccia; the *maumi breccia* of the Italians.

When these kinds have fine colours, they

are polished and employed for ornaments in architecture and other economical uses.

b. The *lumachella* of the Italians, or shell mar-

a. These are a compound of shells and corals, which are petrified or changed into lime, and conglutinated with a calcareous substance. When they have many colours, they

Appendix.
Saxa.

the common people. In Galloway and other places it frequently has a longitudinal grain, as if the component parts had been all moved one way by a gentle flow of water. When this kind of granite begins to undergo a spontaneous decomposition by exposure to the atmosphere, we observe that it is composed of pretty large grains of the figures of cubes, rhomboids, &c. some of them so large as to deserve the name of fragments; and the largest of these are always of quartz or feldspath, and talc.

2. Reddish granite, of a gellied texture, which, Mr Williams says, is one of the finest and most elegant stones in the world. The mountain of Bineves, he says, is principally composed of this stone; and it is found in great abundance in many other parts of Scotland, but he never saw it exhibit any marks of stratification.

3. The fine reddish granites, in which several fine shades of colours are blended together, not spread out in tints as in the former. Neither this nor the former are stratified: "On the contrary (says our author), both exhibit such a degree of uniform regularity, that in some places there is no difference between a stone and a mountain, excepting only in magnitude; as many mountains of granite are nothing more than one regularly uniform mass throughout, in which not the least mark of a bed is to be seen, nor hardly a crack or fissure, unless it be at the edge of some precipice or declivity. These two varieties of elegant red granite are met with in the Highlands and Lowlands of Scotland, in Galloway, and many other places. We often find masses of talc so large in this second variety, that some of them may be called fragments, not disposed in any order, but higgledy piggledy through the body of the stone.

4. Stratified reddish granite, resembling the third in colour and quality, but not always quite so pure or free from admixture of other stony matter of a different quality. This variety frequently contains larger and smaller fragments of fine laminated talc. Mr Williams, however, has seen this kind of granite disposed in pretty regular strata in the shires of Moray and Nairn, and other parts of Scotland.

5. Granite of a white and whitish colour, generally of a granulated texture, containing a great quantity of mica, or small leaved talc, and the grains of quartz sometimes large and angular. This variety is subject to spontaneous decomposition; part frequently dissolves and falls into lakes, in such an exceedingly fine and attenuated state, that it does not sink in the water. "I have found (says Mr Williams), this substance in many places where water had been accidentally drained off, resembling fine shell marl, only much lighter. When thoroughly dry, it is the lightest fossil substance I ever handled, and, when bleached with rain, it is as white as snow. This variety of granite is either not stratified, or exhibits thick irregular beds. It frequently contains a considerable quantity of talc, in masses and scales too large to be called mica."

Our author is of opinion, that this fine white substance produced from the decomposition of the granite, is the true kaolin of the Chinese, one of the component parts of porcelain ware. "The authors of the History of China (says he) inform us, that the fine porcelain ware is composed of two different fossil substances, called by them *petuntse* and *kaolin*. We are further told, that the petuntse is a fine white vitrifiable stone, compact and ponderous, and of considerable brightness in the inside when broken, which they grind to a fine powder; and that the kaolin is not a stone, but a fine white earthy substance, not vitrifiable, at least not in the heat of a common potter's furnace. that they mix the kaolin and the flour of the petuntse together, and form a paste of this mixture, which they mould into all sorts of porcelain vessels. Now, from the best accounts of this matter which I have been able to obtain, after a good deal of search and inquiry, it appears to me, that the sediment which I have mentioned above is the true kaolin; and that the fine white glassy quartz, which is found in irregular masses, and in irregular discontinuous veins or ribs, in some of the rocks of schistus, is the true petuntse, and if this observation is really true, it deserves to be remarked, that Scotland is as well furnished with the best materials for making fine porcelain as most countries in the world. The species of quartz which I suppose to be petuntse is of a pure fine uniform glassy texture, semitransparent, and of a pure snowy whiteness. A broken piece of this stone, and a newly broken piece of fine porcelain, are very like one another. There is a great quantity of petuntse, or pure white quartz, in many places of Scotland, particularly in the north and highlands. There is a considerable quantity of it upon the shore and washed by the tide between Banff and Cullen, generally in pretty large masses in rocks of bluish schistus; and to the best of my memory it is very fine of the kind. There is also a considerable quantity of it in discontinuous ribs and masses, in rocks of blue schist, about three or four miles north of Callendar in Monteth, upon the side of the high road which runs parallel to Lochlodunach, which I think also very fine. In some places this sort of quartz is tinged with a flesh colour from the neighbourhood of iron, which renders it unfit for porcelain, but there is plenty to be found of a pure white in almost all parts of Scotland, without any mineral tinge whatever. The kaolin is perhaps as plentiful in Scotland as the petuntse, there being many extensive lakes easily drained, which contain a considerable depth of it, and moreover, it is to be found in many places that have been lakes, which are now laid dry by accident. There is a quantity of kaolin about 100 yards below the high road upon the south side

- they are called *marbles*, and employed for the same purposes as the preceding (†).
2. Of kernels of jasper cemented by a jaspery substance. *Breccia jaspidea*. *Diaspro Brecciato* of the Italians.

Of this kind specimens from Italy are seen in collections. A coarse jasper breccia is said to be found not far from Frejus in Provence in France.

3. Of siliceous pebbles, cemented by a jaspery substance,

of a bridge, about a mile and a half or two miles south of the inn of Aviemore in the Highlands. It lies beneath a stratum of peat bog, in a place which has been a lake, but is now drained by the river Spey cutting through one side of the mound which formed the lake.—There is more than one stratum of the kaolin in this place, and some of it is exceeding white, especially when blanchd by the rain: and there is a white granite rock up the rivulet, at some distance above the bridge, the decomposition and dissolution of which is supposed to produce this fine and curious sediment. Several lakes in the Highlands of Scotland are nearly full of kaolin. One of them is situated in the country of Stratherig in Invernesshire, less than a mile north of the public road, and upon the west side of the farm of Drimin. It is a pretty long lake, and there is a considerable depth of kaolin in it, which may be drained at a moderate expence; and, if I remember well, the granite rocks which surround it are pretty white and fine. If the kaolin originates from coloured granite, it is good for nothing, especially if it contains the least tinge of iron, because this will discolour and spoil the beauty of the porcelain; but wherever white granite is found composed of quartz, feldspath, and mica, without any admixture of schorl, and especially iron, the kaolin should be diligently sought after in that neighbourhood. Lochdoon in Galloway, is said to contain a great quantity of kaolin. It was drained some years ago on the supposition of its containing shell marl; but on trying the substance contained in it, it was found not to be marl but kaolin. These substances may easily be mistaken for one another at first; but they are easily distinguished by trying them with acids, the marl readily effervescing with the weakest, and the kaolin not at all with the strongest acid liquors.

6. Gray composite granite is a very beautiful stone, and when broken looks as if composed of small fragments of various sizes and shapes, not unlike calves head jelly. When polished, the fragments appear as if set or island in a fine pellucid or water-coloured matter. There is a single stratum of very curious composite granite, a little to the west of Lossiemouth, in the county of Moray, in Scotland of about six or eight feet thick. It is composed chiefly of grains and fragments of various bright and elegant colours, most of which are as large as peas and beans, all fine, hard, and semipellucid; there is about an eighth-part of good lead ore in the composition of this stone, of the kind commonly called potters ore; and it is likewise remarkable, that there is no other granite in that neighbourhood but this single stratum, all the strata above and below it being mostly a coarse, imperfect, gray sand stone.

7. Granite of a loose friable texture, subject to spontaneous decomposition, and reduction to granite gravel. There is a remarkable rock of this kind near the Queen's Ferry in Scotland, on the road to Edinburgh, which appears in prodigious thick irregular strata. This rock seems to be composed chiefly of quartz, schorl, and some iron, and produces excellent materials for the high roads.

8. In many parts of the north of Scotland, in the Highlands, and in Galloway, there is found an excellent species of gray granite, composed chiefly of red and black coloured grains. This is a fine and very durable stone, very fit for all kinds of architecture.

In speaking of these stones, Mr Williams observes, that the finer and most elegant red granites, and the finest granite-like porphyries, so much resemble one another, that he does not attempt to distinguish them; and Scotland is remarkable for a great number and variety of them. “The elegant reddish granite of Bineves, near Fort William (says he), is perhaps the best and most beautiful in the world; and there is enough of it to serve all the kingdoms on earth, though they were all as fond of granite as ancient Egypt. There are extensive rocks of red granite upon the sea shore to the west of the ferry of Ballachylish in Appin, and likewise at Strontian, as well as many other parts of Argyllshire. I have seen beautiful red granite by the road side, near Dingwall; and in several other parts of the north of Scotland, which had been blown to pieces with gunpowder, and turned off the fields. There are extensive rocks of reddish granite about Peterhead and Slains, and both of red and gray granite in the neighbourhood of Aberdeen. The hill of Crussel in Galloway, and several lower hills and extensive rocks in that neighbourhood, are of red and gray granite, where there are great varieties of that stone, and many of them excellent. Upon the sea shore near Kinmedore, west of Lossiemouth in Moray, there is a bed of stone about eight feet thick, which I think should be called a composite granite. It is composed of large grains, or rather small pieces of bright and beautiful stones of many different colours; and all the stony parts are exceedingly hard, and fit to receive the highest polish. About a sixth or eighth part of it also consists of lead ore, of that species called potters ore. The separate stony parts composing this stratum are all hard, fine, solid, and capable of the most brilliant polish; and if solid blocks can be raised free from all cracks and blemishes, I imagine, from the beauty and variety of colours of the stony part, and the quantity of bright lead ore which is blended through the composition and body of the stone, that this would be a very curious and beautiful stone when polished.

(†) The stones called *Ludi Helmontii* or *Paracelsi*, have some similarity in their form to the *breccie, a. b.*; for they are composed of various lumps of a marly whitish brown matter, separated into a great number of polygonous compartments of various sizes, formed of a whitish yellow crust of a red calcareous spar, sometimes

substance, or something like it. The plum-pudding stone of the English; *Breccia filicea*. Its basis, which at the same time is the cement, is yellow; wherein are contained single flinty or agaty pebbles, of a gray colour or variegated. This is of a very elegant appearance when cut and polished: it is found in England and Scotland (c).

4. Of quartzose kernels combined with an unknown cement. *Breccia quartzosa*.
5. Of kernels of several different kinds of stones. *Breccia saxosa*.

a. Of kernels of porphyry, cemented by a porphyry or coarse jaspery substance; *Breccia porphyrea*.

b. Of kernels of several saxa; *Breccia indeterminata*.

c. Of conglutinated kernels of sandstone; *Breccia arenacea*. This kind consists of sandstone kernels, which have been combined a second time together.

The above-mentioned brecciae of themselves must demand the distinctions here made between, but which perhaps may seem to be carried too far,

times pyritous, which often rise a little above the external surface, and enclose each of them on the inside. According to Bomare, the *ludus stellatus helmontii*, found in the county of Kent, is covered with a kind of striated selenite resembling the zeolite. They are for the most part of a globose figure, seldom flat, but often convex on the outside; and sometimes with a concave surface.

According to Wallerius, the *ludus helmontii* loses by calcination about half of its weight; and, on being urged by fire, is melted into a black glassy slag. It effervesces strongly with aquafortis, and this solution is of a yellow colour. But, what seems very extraordinary, by adding to it some oil of tartar *per deliquitum*, bubbles are produced, from which a great number of slender black threads or filaments are produced, sticking like a cobweb to the sides and bottom of the vessel.

These stones are found quite separate by themselves, as well as various stalagmites and crustaceous bodies, on the strata of argillaceous earth, in various parts of Europe, chiefly in Lorrain, Italy, England (in the counties of Middlesex and Kent), and elsewhere.

Wallerius ranges the *ludus helmontii* among the *tophi*, in the Spec. 425. of his System of Mineralogy. Paracelsus had attributed to these stones a lithontriptic power, and Dr Grew says that they are diuretic, but there is not the least proof of their really possessing such qualities.

(c) The breccia stratum, or plum-pudding rock, exhibits a singular appearance as it lies in the ground; being composed of water rounded stones of all qualities and of all sizes, from small gravel up to large rounded stones of several hundreds weight each; the interstices being filled up with lime and sand. It frequently also contains lime and iron. Sometimes it exhibits a grotesque and formidable appearance; containing many large bullets of various sizes and shapes, without any marks of regular stratification, but looking like one vast mass of bullets of unequal thickness; and in this manner frequently swelled to the size of a considerable mountain. It is frequently cemented very strongly together; so that parts of the hills composed of it will frequently overhang in dreadful precipices, less apt to break off than other rocks in the same situation; one reason for which, besides the strength of the cement, is, that the breccia, when composed of bullets, is less subject to fissures and cuts than other rocks; being frequently found in one solid mass of great extent and thickness. Some of the plum-pudding rocks are made up of smaller parts, coming near to the size of coarse gravel. It is evident, however, that all the parts of the breccia, whether coarse or fine, have been rounded by agitation in water, as the rocks differ nothing in appearance from the coarser and finer gravel found upon the beach of the sea, excepting only that the parts are strongly cemented together in the rocks, and are loose upon the shores of the ocean.

Some of the breccia is composed of finely rounded stones of various and beautiful colours, about the size of plums or nuts, all very hard and fine. Were this species sawed and polished, it would appear as beautiful and elegant as any stone in Europe; much resembling mosaic work in small patterns.

In general, the breccia is regularly stratified or not according to the size of the component parts of the stone. Such rocks as are composed of round gravel and small bullets are generally very regular in their stratification, while those which contain bullets somewhat larger in size are commonly disposed in thick and coarse beds, and such rocks as are made up of the largest kind of bullets seldom show any marks of stratification at all.

Among many other places in Scotland, where breccia or puddingstone abounds, there are extensive rocks and high cliffs of it upon the south shore at the west end of the Pentland Frith, to the westward of Thurso in Caithness, which stretch quite across the county of Caithness into Sutherland; and in Sutherland as well as Caithness, this rock is of a rough contexture, and appears in pretty high hills, deep glens, overhanging rocks, and frightful precipices, to the west of Brora, Dunrobin, and Dornoch, which gives it a grotesque and formidable appearance in that country. This range of breccia stretches also quite through Sutherland, and likewise through Rosshire, the west side of Feindonald, and Dingwall, where it exhibits the very same phenomena as in Sutherland and Caithness. It continues the same longitudinal line of bearing, which is nearly from north-east to south-west, quite through the highland countries of Inverness and Perthshire; and it forms considerable hills, and very high and rugged rocks, upon both sides of that beautiful piece of fresh water Lochness. Much of the stone here, as well as in other places in this range, is composed of large bullets; the rock is very hard and strong, and it hangs in frightful precipices upon both sides of the lake, through which rock General

far, since their particles are so big and plain as to be easily known from one another. These stones are a proof both of the subversions which the mountains in many centuries have undergone, and of some hidden means which nature makes use of in thus cementing different kinds of stones together. Any certain bigness for the kernels or lumps in such compounds, before they deserve the name of *breccia*, cannot be determined, because that depends on a comparison which every one is at liberty to imagine. In some places, the kernels of porphyry have a diameter of six feet, while in others they are no bigger than walnuts. Sometimes they have a progressive size down to that of fine sandstone. Most of this kind of stone is fit for ornaments, though the workmanship is very difficult and costly.

B. Conglutinated stones of granules or sands of different kinds. Sandstone; Lapis arenaceus.

In this division are reckoned those which consist of such minute particles, that all of them cannot easily be discovered by the naked eye. The greatest part, however, consist of quartz and mica; which substances are the most fit to be granulated, without being brought to a powder.

1. Cemented by clay.

a. With an apyrous or refractory clay. This is of a loose texture; but hardens, and is very refractory in the fire.

b. With common clay.

2. With lime; resembles mortar made with coarse sand.

a. Consisting of transparent and greenish grains of quartz and white limestone.

b. Of no visible particles. This is of a loose texture, and hardens in the air.

3. With an unknown cement.

a. Loose.

b. Harder.

c. Compact.

d. Very hard.

4. Cemented by the rust or ochre of iron. Is found in form of loose stones at several places, and ought perhaps to be reckoned among the *minera arenacea* or sand ores; at least when the martial ochre makes any considerable portion of the whole.

5. Grit stone. This is of greater or less hardness, mostly of a gray, and sometimes of a yellowish colour; composed of a siliceous and micaceous sand, and rarely of a sparry kind, with greater or lesser particles closely compacted and united by an argillaceous cement. It gives some sparks with steel, is indissoluble for the most

part in acids, and vitrifiable in a strong fire. It is used for millstones and whetstones, sometimes for filtering ~~stones~~ and for building. *L'abrasiv.*

N. B. The *argillaceous* grit has been before described, p. 89. col. 1.

6. Elastic. A singular species of sandstone, of which a specimen was shown some years ago to the Royal Academy of Sciences at Paris by the Baron de Dietrich. It is flexible and elastic; and consists of small grains of hard quartz, that strike fire with tempered steel, together with some micaceous mixture. The elasticity seems to depend on the micaceous part, and softness of the natural gluten between both. It is said, that this elastic stone was found in Brazil, and brought to Germany by his excellency the Marquis de Lavradio.

There are also two tables of white marble, kept in the palace Borghese at Rome, which have the same property. But the sparry particles of their substance, though transparent, are rather soft; may be easily separated with the nail, and effervesce with aquafortis; and there is also in it a little mixture of small particles of talc or mica. See *Journal de Phys.* for Oct. 1784, p. 275. See also the article MARBLE (*Elastic.*)

C. Stones and ores cemented together; Minera arenacea.

1. Of larger fragments.

a. Mountain green, or *viride montanum cupri*, and pebbles cemented together, from Siberia.

b. Potters lead ore, with limestone, slate kernels, and shells.

c. Yellow or marcasitical copper ore, with small pebbles.

2. Of smaller pieces.

a. Potters lead ore with a quartzose sand.

b. Mountain green with sand from Siberia.

c. Cobalt ore with sand.

d. Martial ochre with sand.

Order II. MINERAL CHANGES OR PETRIFICATIONS.

These are mineral bodies in the form of animals or vegetables, and for this reason no others belong to this order than such as have been really changed from the subjects of the other two kingdoms of nature.

I. Earthy changes; *Terra larvata.*

A. Extraneous bodies changed into a lime substance, or calcareous changes; *Larve calcareae.*

(1.) Loose or friable. Chalky changes; *Cretae larvatae.*

a. In

near Wade cut a fine military road upon the south side of the lake, at a great expence of time, labour, and gunpowder. These rocks are seen stretching through the mountains of Strathening into Badenoch, where they form a remarkable rock and precipice called *Cruglow* or the *Black Rock*. The same range is again seen farther towards the north-west, in several places to the south of the Black Mount, and in the country of Glenorchy in Argyllshire. and Mr. Williams supposes, that the longitudinal line of this rock, so far as it has been just pointed out, is little less than 200 miles, and in some places it spreads eight or ten miles in what may be called the latitudinal line across the bearing of the rocks.

- a.* In form of vegetables.
b. In form of animals.
 1. Calcined or mouldered shells; *Humus conchaceus*.
 (2.) Indurated; *Petrifactiones calcem.*
a. Changed and filled with solid limestone.
 1. In form of animals.
 2. In form of vegetables.
b. Changed into a calcareous spar; *Petrifactiones calcarea spatiosa*.
 1. In form of animals.
 2. In form of vegetables.
B. Extraneous bodies changed into a flinty substance. Siliceous changes; *Larve siliceae*. These are, like the flint,
 (1.) Indurated.
a. Changed into flints.
 1. Carnelians in form of shells, from the river Tomm in Siberia.
 2. Agate in form of wood. Such a piece is said to be in the collection of Count Tessin.
 3. Coralloids of white flint, (*Millepora*.)
 4. Wood of yellow flint.
C. Extraneous bodies changed into clay. Argillaceous changes; *Larve argillaceae*.
A. Loose and friable.
 1. Of porcelain clay.
a. In form of vegetables.
 A piece of white porcelain clay from Japan, with all the marks of the root of a tree, has been observed in a certain collection.
B. Indurated.
 1. In an unknown clay.
a. In form of vegetables. *Osteocolla*. It is said to be changed roots of the poplar tree, and not to consist of any calcareous substance.
 A sort of fossil ivory is said to be found, which has the properties of a clay; but it is doubtful if it has been rightly examined.
II. Saline extraneous bodies, or such as are penetrated by mineral salts. *Corpora perigrina insulsa Larve insulsa*.
A. With the vitriol of iron.
 1. Animals.
a. Human bodies have been twice found in the mine at Bahian in Bohemia; the last was kept a good many years in a glass case, but began at last to moulder and fall to pieces.
 2. Vegetables.
a. Turf, and
b. Roots of trees.
 These are found in water strongly impregnated with vitriol. They do not burn with a flame, but only like coal in a strong fire; neither do they decay in the air.
III. Extraneous bodies penetrated by mineral inflammable substances, or mineral phlogiston.
A. Penetrated by the substance of pit-coals.
 1. Vegetables, which commonly have been woods, or appertaining to them.

- a.* Fully saturated. *Gagas*, Jet. (See p. 104. Appendix. Petrifications.) The jet is of a solid shining texture.
b. Not perfectly saturated; *Mumia vegetabilis*. It is loose; resembles umber, and may be used as such.

B. Penetrated by rock oil or asphaltum.

1. Vegetables.

a. Turf.

The Egyptian mummies cannot have any place here, since art alone is the occasion that those human bodies have in length of time been penetrated by the asphaltum, in the same manner as has happened naturally to the wood in pit coal strata. See MUMMY.

C. Penetrated by sulphur which has dissolved iron, or by marcasite and pyrites. *Pyrite impregnata. Petrifactiones pyritaceae*.

1. Animals.

a. Human.*b.* Bivalves.*c.* Univalves.*d.* Insects.**IV.** Metals in form of extraneous bodies; *Larve metalliferae*.**A.** Silver: *Larve argentiferae*.

(1.) Native.

a. On the surfaces of shells.

(2.) Mineralized with copper and sulphur.

a. Fahlerz, or gray silver ore in form of ears of corn, &c. and supposed to be vegetables, are found in argillaceous slate at Frankenberg and Tahlitteren in Hesse.**B.** Copper; *Larve cupriferae*.

(1.) Copper in form of calx.

a. In form of animals, or of parts belonging to them.

1. Ivory and other bones of the elephant. The Turcois or Turquoise; which is of a bluish green colour, and much valued in the east.

At Simore in Languedoc bones of animals are dug, which during the calcination assume a blue colour; but it is not probable that the blue colour is owing to copper.

(2.) Mineralized copper, which impregnates extraneous bodies; *Cuprum mineralisatum corpora peregrina ingressum*.*a.* With sulphur and iron. The yellow or marcasitical copper ore that impregnates,

1. Animals.

a. Shells.*b.* In form of fish.*b.* With sulphur and silver. Gray silver ore or fahlerz, like ears of corn, from the slate quarries in Hesse.**C.** Changes into iron; *Larve ferriferae*.(1.) Iron in form of calx, which has assumed the place or the shape of extraneous bodies; *Ferrum calciforme corpora peregrina ingressum*.*a.* Loose; *Larve ochraceae*.

1. Of vegetables.

Roots of trees, from the lake Langelma in Finland. See the Acts of the Swedish Academy of Sciences for the year 1749.

b. Indurated;

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- b.* Indurated; *Larva hematitica*.
1. Of vegetables.
(2.) Iron mineralized, assuming the shape of extraneous bodies.
a. Mineralized with sulphur. Marcasite.
Larva pyritacea.
- V Extraneous bodies decomposing, or in a way of destruction; *Corpora peregrina in gradibus destructionis considerata*. Mould; *Humus*. Turf; *Turba*.
A. From animals. Animal mould; *Humus animalis*.
1 Shells. *Humus conchaceus*.
2. Mould of other animals; *Humus diversorum animalium*.
B. Vegetable mould; *Humus vegetabilis*.
1. Turf; *Turba*.
a. Solid, and hardening in the air; *Turba solida aere indurescens*. This is the best of the kind to be used for fuel, and comes nearest to the pit coals. It often contains a little of the vitriolic acid.
b. Lamellated turf; *Turba foliata*. This is in the first degree of destruction.
2. Mould of lakes; *Humus lacustris*. This is a black mould which is edulcorated by water.
3. Black mould; *Humus ater*. This is universally known, and covers the surface of that loose earth in which vegetables thrive best.

Order III. VOLCANIC PRODUCTS (H).

- 1 SLAGS; *Scoria vulcanorum*.
Slags are found in great abundance in many places of the world, not only where volcanoes yet exist, but likewise where no subterraneous fire is now known: Yet, in Mr Cronstedt's opinion, they cannot be produced but by means of fire. These are not properly to be called *natural*, since they have marks of violence, and of the last change that mineral bodies can suffer without the destruction of the world, nor are they *artificial*, according to the universally received meaning of this word. We cannot, however, avoid giving them a place here, especially after having admitted the petrifications; and shall therefore arrange the principal of them, according to their external marks.
- A. Iceland agate; *Achates islandicus niger*.
It is black, solid, and of a glassy texture; but in thin pieces it is greenish and semitransparent like glass bottles, which contain much iron. The most remarkable circumstance is, that such large solid masses are found of it, that there is no possibility of producing the like in any glass-house.
It is found in Iceland, and in the island of Ascension. The jewellers employ it as an agate, though it is too soft to resist wear.
- B. Rhenish millstone; *Lapis molaris Rhenanus*.
Is blackish-gray, porous, and perfectly resembles

- a sort of slag produced by Mount Vesuvius. A variety of lava, according to Kirwan.
- C. Pumice-stone; *Pumex*.
It is very porous and blistered, in consequence of which it is specifically very light. It resembles that frothy slag which is produced in our iron furnaces.
1. White.
2. Black.
The colour of the first is perhaps faded or bleached, because the second kind comes in that state from the laboratory itself, viz. the volcanoes.
- D. Pearl slag; *Scoria constantes globulis vitreis conglomeratis*.
It is compounded of white and greenish glass particles, which seem to have been conglutinated while yet soft or in fusion. Found on the isle of Ascension.
- E. Slag sand or ashes; *Scoria pulverulenta, cineres vulcanorum*.
This is thrown out from volcanoes in form of larger or smaller grains. It may perhaps be the principle of the Terra Puzzolana; because such an earth is said at this time to cover the ruins of Herculaneum near Naples, which history informs us was destroyed by a volcano during an earthquake.

II. Lavas.

Lava has been generally understood to denote the aggregate mass of melted matters which flow out of the mouths, or burst out from the sides, of burning mountains. According to Mr Kirwan, however, lavas are the immediate produce of liquefaction or vitrification by the volcanic fires, and "should carefully be distinguished from the subsequent productions, effected by the water, either in a liquid or fluid state, which generally is ejected at the same time." And of lavas, so distinguished, he describes several varieties. See the article LAVA, in the order of the alphabet, where the nature, origin, kinds, and phenomena of lavas, are copiously described and explained.

III. Basalts.

This sort of stone was by Cronstedt, in the first edition of his Mineralogy, ranked among the garnet earths, and confounded with the schists; an impropriety which was pointed out by Bergman in his *Scuigraphia*, sect. 120.—Mr Kirwan considers basalts as an imperfect lava, and ascribes its origin both to fire and water. He describes it as found, either, 1. In opaque triangular or polyangular columns; which is the proper basalt: Or, 2. In an orphous masses of different magnitudes; forming solid blocks, from the smallest size to that of whole mountains: which kind is called *trapp*. See the detached article BASALTES (I); where its species and varieties

(H) For the nature, history, theory, &c. of volcanoes, see the article VOLCANO.

(I) In this article, p. 46. col. 1. l. 9. *delete* the words, "The English miners call it *cockle*, the German *schotter*." —P. 47. col. 2. l. 18. for "a kind of marble," read "a volcanic production." The *Lapis Lapidus*, or Touchstone, mentioned in the same paragraph, should have been specified to be of the sort called *Trapp*.

rieties are particularly described, and different opinions stated concerning its formation. See also the article TRAPP.—Some plausible arguments against the volcanic origin of basaltes will

be mentioned in the course of the subjoined note (κ), extracted from *Williams's Natural History of the Mineral Kingdom*. Volcanic Products

(κ) There is a great variety of basaltes in Scotland, particularly of the gray kinds; some of which are capable of the highest degree of polish. A good black kind is met with on the south side of Arthur's Seat near Edinburgh, where it forms a smooth perpendicular rock, with several of the columns broken off, and the suspended pieces threatening to fall down upon the passengers below. This stone is capable of receiving a fine polish; and, in the opinion of Mr Williams, would be fit for all sorts of ornaments about sepulchral monuments. It will polish to a bright and beautiful black, which will be unfading.

There is another kind, heavy and hard, of a black or blackish-gray colour; of which great quantities have been carried from the frith of Forth to pave the streets of London. This, for the most part, is coarsely granulated in the inside, though sometimes the grain is pretty fine. Sometimes it is bright in the inside when broken. It is composed of grains of quartz and schorl of different sizes, and commonly contains some iron. It always appears in thick, irregular, beds, some of which are enormously thick; and seldom or ever equally so. on the contrary, where it is found uppermost, it frequently swells into little hills of various sizes. Most of the small islands in the frith of Forth are composed of this kind of stone, as well as some hills in the neighbourhood of Inverkenning and of Edinburgh.

The known characteristic of the basaltes is to form itself into balls, columns, and other regular figures. The columnar kind assumes a pentagonal, hexagonal, or heptagonal figure; but quadrangular columns are not common. They are all smooth on the outside, and lie parallel and contiguous to one another; sometimes perpendicular, sometimes inclining, in proportion to the position of the stratum which is thus divided: If the stratum lies horizontal, the columns are perpendicular; if inclining, the pillars also incline in exact proportion to the declivity of the strata, being always broken right across the stratum. Some are of one piece from top to bottom; others divided by one or more joints laid upon one another, which form a column of several parts. The rock called the *Giant's Causeway* in Ireland is a pretty good specimen of the jointed columnar basaltes. but there is a more beautiful species above Hillhouse lime quarry, about a mile south of Linlithgow in Scotland; and a coarser one near the toll-bar north side of Queen's Ferry, and several other places in Fife. In some places the basaltes are formed into magnificent columns of great length; and in others afford an assemblage of small and beautiful pillars resembling a range of balustrades or organ pipes. Some of the columns on the south side of Arthur's Seat already mentioned are very long; and there are likewise magnificent columns of great length in the island of Egg, and others of the Hebrides. These columns, when broken, are frequently of a black, or blackish gray, in the inside; some of them being composed of small grains, which gives them an uniform and smooth texture; but much of this species of stone has larger grains in its composition, rough, sharp, and unequal, when broken. All the grains, however, are fine, hard, and bright; and the stone in general is capable of a fine polish.

The other species of basaltes which forms itself into distinct masses, assumes sometimes a quadrangular, sometimes an oval, globular, or indeterminate figure. They are found of all sizes from the size of an egg to that of a house. but though they differ in shape from the columnar basaltes, they agree in almost every other respect; whence Mr Williams thinks that they are only to be accounted a variety of the columnar kind. It is common to see one stratum of the basaltine rocks exhibiting, in one place, regular pillars or globes; and near these, very irregular ones, differing very little from the common cutters found in all rocks; and at no great distance, the same rock is found to run into one entire mass, exhibiting no tendency to be broken or divided into any columns whatever. Of this the rock of Arthur's Seat is an instance. Some of these only produce solid masses of different figures and sizes; while others produce quantities of a softer, friable, stony matter, of the same quality in which the hard masses of different figures are found imbedded. Pretty good specimens of the second kind or variety of basaltes are met with on the road side between Craigmole bridge and the Queen's Ferry, and in several other places in the Lothians and in Fife.

The crusted basaltes are of two kinds; 1. Such as have the crusts more dry and friable than the internal parts; and, 2. Such as are dry and friable throughout the whole mass.

The first of these has not only a crust of the friable matter adhering to it, but is likewise imbedded in a quantity of the same. Our author has seen many quarries of this kind of basaltes dug for the high roads, in which the quantity of soft friable matter greatly exceeded that of the hard masses, and in which incruusted stones of various sizes and shapes appeared. In such quarries, some of the largest masses have only a few coats of penetrable friable matter, surrounding a nucleus which varies in size, but is uniformly hard throughout, and we shall find other yolks in the same quarry imbedded in the softer matter, which, when broken, exhibit a nest of stones including one another like the several coats of an onion. These crusted basaltes which envelope one another are a curious species of stone. The several coats of surrounding matter differ nothing in quality from the stones contained in them, and some of the inner crusts are often very hard; but the nucleus within, though small, is always the hardest. The decomposition by the weathering of the softer matter found surrounding and enveloping the harder masses of stone in this and the second species

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cies of basaltine rocks, has produced a phenomenon frequently met with in Great Britain, especially in Scotland, which greatly puzzles many. It is very common in low grounds, and upon some moderate eminences, to see a prodigious multitude of stones of all shapes and sizes, very hard, and pretty smooth on the outside. These stones are sometimes so numerous and large, that it is often found impracticable to clear a field of them. Where these stones are a species of basalt, which they commonly are, and of the second species of basalt described above, they always originate from a decomposition of the more soft or friable parts of these rocks, which moulder or fall away, and leave the harder stones detached and scattered about, and the decomposed matter dissolves by degrees, and becomes good corn mould.

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Here Mr Williams takes occasion to contest the opinion of those who think that stones grow or vegetate like plants. He owns indeed that they increase in bulk: but this, he says, is only in such situations as are favourable for an accretion of matter carried down and deposited by the water; in all other situations they grow less and less. "Others (says he) imagine that these stones (on which this extraneous matter has been deposited) were rolled about; that the asperities and sharp angles were by that means worn off; and that they were all at last deposited as we see them, by the waters of the universal deluge: and, having their obtuse sides and angles, as if they had been rounded by rolling in water, makes these gentlemen confident that they are right; and if we did not frequently find stones exactly of the same figure, size, and quality in the rock, it would be very difficult to overthrow this hypothesis. I have taken great pains to investigate this point, having frequently examined circumstances; and never failed to discover the stratum of rock which those detached stones originally belonged to. The strata or beds of the several species of basalt spread as wide, and stretch as far, as the other concomitant strata in the neighbourhood where they are found: but they often lie very flat, or with a moderate degree of declivity, and consequently, when the softer or more friable matter found in the interstices of these rocks, which encloses and binds the harder masses in their native beds, is decomposed, the harder stones must then lie scattered wide upon the face of the ground."

The second species of the crustated basalt, viz. that which is dry and friable throughout the whole mass, is generally of a coarse and granulated texture, and of all the various shades of gray colours, from a rusty black to a light coloured gray. This kind of crustated basalt is developed when the masses are either broken or in a state of decomposition; and there are masses of it of all sizes and shapes found in the rocks, resembling the second and third species of the basalt; appearing alike smooth on the outside, with obtuse angles; in short, resembling the basalt in every respect: but when they are exposed to the external air and weather for any considerable time, the several incrustations decay, decompose, and crumble down by degrees. When they quarry this species of basalt for the roads, they are able to break and pound them small with ease; but the harder species are so hard and cohesive, that they are with the greatest difficulty broken into sufficiently small parts.

Composite basalt resembles the three last species, in figure, colour, and all other external appearances; being distinguishable from them only in the internal structure or grain of the stone. It resembles some of the granites, as consisting of much larger grains than the other basalt. Many of the larger grains in the composite basalt are more than an eighth part of an inch over, and some more than a fourth; appearing with smooth flat surfaces, and of a tabulated texture, exactly resembling the quartz grains so commonly found in the composition of most of the granites. The chief, if not the only, distinguishable difference between the grains in each of them is the colour. They are evidently large grains of quartz, &c. which exhibit flat shining surfaces in both. Those grains or fragments are commonly white, yellowish, red, or black, in the composition of most of the granites, whereas they are often seen of a pale blue, or a bluish gray colour, in the composite basalt, and some of them approaching to white. It is only in the internal structure, however, that these basalts have any resemblance to the granites; in all the external characters, they differ nothing from the rest of their own genus.

A fifth species of basalt is indurated through the whole stratum, solid and uniform through all its parts, and exhibiting only such cracks and fissures or cutters as are commonly met with in other hard beds of stones. Many beds of this species are frequently met with in the coal fields, and the miners are often obliged to sink through them in their coal pits. "The Salisbury crags at Edinburgh (says our author) might be singled out as a good example of this species of stone, were it not that part of the same stratum is formed into columns on Arthur's Seat; though, I believe, this is no good exception, as it evidently appears that the beds of basalt which are formed into columns, tables, &c. only assume these figures when they are exposed to the influence of the external air, or have but little cover of rock above them. When any of these beds strike deep under the cover of several other strata, they are not found in columns, &c. Nothing but an uniform mass then appears, although the same bed is regularly formed near the surface, which proves that the columnar and other basalts are formed by shrinking and chapping.

"The strata of basalt spread as wide, and stretch as far in the longitudinal bearing, as the other different strata which accompany them in the countries where they are found. The rocks or basalts also are generally found in very thick strata; and that generally in places where no other rock is found above the basalt, the strata of it are often very unequal in thickness. But this, in general, is only in situations where no other rock is found above it; for when it fairly enters into the surface of the earth, so as to have other regular strata above it, which is seen in a hundred places in the Lothians, Fife, and other parts of Scotland, it then appears pretty equal in thickness, as equal as most other beds of such great thickness are; and yet it is remarkable, that although most of the strata of basalt are of great thickness, there are frequently thin

strata

Appendix. *Volcanic Products* strata of various kinds found both above and below it. We have numerous examples of this in all the parts of Scotland where basalt is found; as for instance, there are thin and regular strata seen and quarried both above and below the thick bed of that rock in the Salisbury craigs near Edinburgh. In the Bathgate hills, south of Linlithgow, and in many other parts of Scotland, there are several strata of basalt, and likewise of coal, limestone, freestone, and other concomitants of coal blended promiscuously *stratum super stratum*; and the basalt is frequently found immediately above, and immediately below regular strata of coal; of course basalt is not the lava of volcanoes. We can prove to ocular demonstration, from the component parts, and from the situation, stretch, and bearing of the strata of basalt, that they are real beds of stone, coeval with all the other strata which accompany them; and are blended with them in the structure of that part of the globe where they are found, as they dip and stretch as far every way as the other strata found above and below them. If basalt, therefore, be a volcanic production, the other strata must of necessity be so likewise. But how volcanoes should produce coal, and how that coal should come into contact with burning lava, is not a little problematical; or rather it is strangely absurd to imagine that burning lava can come into contact with coal without destroying it.

The regularly stratified quartzzy white-mountain rock is scarce or rather not to be found in most parts of Britain. In the Highlands, however, it is very common; and in some places of them Mr Williams has seen it stratified as regularly as any of the sand-stones, with other regular strata of different qualities immediately above and below it; and sometimes composing large and high mountains entirely of its own strata. This stone is exceedingly hard, dry, and brittle, full of cracks and sharp angles; the different strata sometimes moderately solid, but often naturally broken into small irregular masses, with angles as sharp as broken glass, and of an uniformly fine and granulated texture, resembling the finest sugar-loaf. There are large and high mountains of this stone in Rosshire and Invernesshire, which, in a clear day, appear at a distance as white as snow, without any sort of vegetation on them except a little dry heath round the edge of the hill.

M I N

Minerva. MINERVA, or PALLAS, in Pagan worship, the goddess of sciences and of wisdom, sprung completely armed from Jupiter's brain; and on the day of her nativity it rained gold at Rhodes. She disputed with Neptune the honour of giving a name to the city of Athens; when they agreed that whosoever of them should produce what was most useful to mankind, should have that advantage. Neptune, with a stroke of his trident, formed a horse; and Minerva caused an olive to spring from the ground, which was judged to be most useful, from its being the symbol of peace. Minerva changed Arachne into a spider, for pretending to excel her in making tapestry. She fought the giants; favoured Cadmus, Ulysses, and other heroes; and refused to marry Vulcan, choosing rather to live in a state of celibacy. She also deprived Tiresias of sight, turned Medusa's locks into snakes, and performed several other exploits.

Minerva is usually represented by the poets, painters, and sculptors, completely armed, with a composed but agreeable countenance, bearing a golden breast-plate, a spear in her right-hand, and her ægis or shield in the left, on which is represented Medusa's head encircled with snakes, and her helmet was usually entwined with olives.

Minerva had several temples both in Greece and Italy. The usual victim offered her was a white heifer, never yoked. The animals sacred to her were the cock, the owl, and the basilisk.

MINERVÆ Castrum, Ars Minervæ, Minervium, or Templum Minervæ, (anc. geogr.), a citadel, temple, and town on the Ionian sea, beyond Hydrus; seen a great way out at sea. Now *Castro*, a town of Otranto in Naples. E. Long 19. 25. N. Lat. 46. 8.

MINERVÆ Promontorium (anc. geogr.), the seat of the Sirens, a promontory in the Sinus Paestanus, the south boundary of Campania on the Tuscan coast; so called from a temple of Minerva on it: situated to the

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south of Surrentum, and therefore called *Surrentinum*. *Minervæ* Now *Capo della Minerva*, on the west coast of Naples, over-against the island Capri. *Mingrelia.*

MINERVALIA, in Roman antiquity, festivals celebrated in honour of Minerva, in the month of March; at which time the scholars had a vacation, and usually made a present to their masters, called from this festival *Minerval*.

MINGRELIA, anciently COLCHIS, a part of Western Georgia, in Asia; bounded on the east by Iberia, or *Georgia* properly so called; on the west, by the Euxine Sea; on the south, by Armenia, and part of Pontus; and on the north, by Mount Caucasus.

Colchis, or Mingrelia, is watered by a great many rivers; as the Corax, the Hippius, the Cyaneus, the Charisius, the Phasis, where the Argonauts landed, the Abarus, the Cissa, and the Ophis, all emptying themselves into the Euxine Sea. The Phasis does not spring from the mountains in Armenia, near the sources of the Euphrates, the Araxes, and the Tigris, as Strabo, Pliny, Ptolemy, Dionysius, and after them Arrian, Reland, Calmet, and Sanfon, have falsely asserted, but rises in Mount Caucasus; and flows not from south to north, but from north to south, as appears from the map of Colchis or Mingrelia in Thevenot's collection, and the account which Sir John Chardin gives of that country. This river forms in its course a small island called also *Phasis*; whence the pheasants, if Idorus is to be credited, were first brought to Europe, and thence called by the Greeks *Phasian*. The other rivers of Colchis are considerable.

The whole kingdom of Colchis was in ancient times very pleasant and fruitful, as it is still where duly cultivated; abounded in all the necessaries of life, and was enriched with many mines of gold, which gave occasion to the fable of the Golden Fleece and the Argonautic expedition so much celebrated by the ancients.

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Sir John Chardin tells us, that this country extends above 100 miles in length and 60 in breadth; being not near so extensive as the ancient Colchis, which reached from the frontiers of Iberia or Georgia Proper, westward to the Palus Mæotis: that it is beautifully diversified with hills, mountains, valleys, woods, and plains, but badly cultivated: that there are all the kinds of fruits which are found in England, growing wild, but tasteless and insipid for want of culture: that, if the natives understood the art of making wines, those of this country would be the finest in the world: that there are many rivers which have their source in Mount Caucasus, particularly the Phasis, now called the *Rione*: that the country abounds in beeves, hogs, wild bears, stags, and other venison; and in partridges, pheasants, and quails: that falcons, eagles, pelicans, lions, leopards, tigers, wolves, and jackals, breed on Mount Caucasus, and sometimes greatly annoy the country: that the people are generally handsome, the men strong and well made, and the women very beautiful; but both sexes very vicious and debauched: that they marry their nieces, aunts, or other relations, indifferently; and take two or three wives if they please, and as many concubines as they will: that they not only make a common practice of selling their children, but even murder them, or bury them alive, when they find it difficult to bring them up: that the common people use a sort of paste, made of a plant called *gom*, instead of bread; but that of the better sort consists of wheat, barley, or rice: that the gentry have an absolute power over their vassals, which extends to life, liberty, and estate: that their arms are the bow and arrow, the lance, the sabre or broad-sword, and the buckler: that they are very nasty; and eat sitting cross-legged upon a carpet, like the Persians; but the poorer sort upon a mat or bench, in the same posture:

that the country is very thin of inhabitants, no less than 12,000 being supposed to be sold yearly to the Turks and Persians: that the principal commodities exported from it are, honey, wax, hides, castor, martin-skins, flax-seed, thread, silk, and linen-cloth; but that there are no gold or silver mines now, and very little money: that the revenue of the prince or viceroys amounts to about 20,000 crowns *per annum*; that the inhabitants call themselves *Christians*; but that both they and their priests are altogether illiterate, and ignorant of the doctrines and precepts of Christianity: that their bishops are rich, have a great number of vassals, and are clothed in scarlet and velvet: and that their service is according to the rites of the Greek church, with a mixture of Judaism and Paganism.

The cities of most note in this country in ancient times were Pityus; Dioscurias, or Dioscorias, which was so called from Castor and Pollux, two of the Argonauts, by whom it is supposed to have been founded, and who in Greek are styled *Dioscuros*, at present known by the name of *Savatapoli*, Ara on the Phasis, supposed to be the same as Hupolis; *Phasis*, so called from the river on which it stood; Cyta, at the mouth of the river Cyaneus, the birth place of the famous Medea, called from thence, by the poets, *Cytæ*; Saracæ, Zadræ, Surium, Madia, and Zolista. As for modern cities, it does not appear that there are any here considerable enough to merit a description; or, if there are, they seem to be little, if at all, known to Europeans.

MINHO, a great river in Spain, which taking its rise in Galicia, divides that province from Portugal, and falls into the Atlantic at Caminha.

MINIATURE, in a general sense, signifies representation in a small compass, or less than the reality.

Minho,
Miniature.

MINIATURE-PAINTING;

A DELICATE kind of painting, consisting of little points or dots; usually done on vellum, ivory, or paper, with very thin, simple water-colours.—The word comes from the Latin *minium*, “red-lead;” that being a colour much used in this kind of painting. The French frequently call it *mignature*, from *mignon*, “fine, pretty,” on account of its smallness and delicacy: and it may be ultimately derived from *micrus* “small.”

Miniature is distinguished from other kinds of painting by the smallness and delicacy of its figures and faintness of the colouring; on which account it requires to be viewed very near.

SECT. I. Of Drawing and Designing.

To succeed in this art, a man should be perfectly skilled in the art of designing or drawing: but as most people who affect the one, know little or nothing of the other, and would have the pleasure of painting without giving themselves the trouble of learning to design (which is indeed an art that is not acquired without a great deal of time, and continual application), inventions have been found out to supply the

place of it; by means of which a man designs or draws, without knowing how to design.

The first is chalking: that is, if you have a mind to do a print or design in miniature, the backside of it, on another paper, must be blackened with small-coal, and then rubbed very hard with the finger wrapped in a linen cloth: afterwards the cloth must be lightly drawn over the side so blackened that no black grains may remain upon it to soil the vellum you would paint upon; and the print or draught must be fastened upon the vellum with four pins, to keep it from shifting. And if it be another paper that is blackened, it must be put between the vellum and the print, or draught, with the blackened side upon the vellum. Then, with a blunted pin or needle, you must pass over the principal lines or strokes of the print, or draught, the contours, the plaits of the drapery, and over every thing else that must be distinguished: pressing so hard, that the strokes may be fairly marked upon the vellum underneath.

Copying by squares is another convenient method for such as are but little skilled in the art of designing, and would copy pictures, or other things, that cannot be chalked. The method is this: The piece must be divided

Drawing
and
Designing

divided into many equal parts by little squares, marked out with charcoal, if the piece be clear and whitish, and the black can be fairly seen upon it; or with white chalk, if it be too brown and dusky. After which, as many squares of equal dimensions must be made on white paper, upon which the piece must be designed; because, if this be done immediately upon vellum, (as one is apt to miscarry in the first attempt), the vellum may be soiled with false touches. But when it is neatly done upon paper, it must be chalked upon the vellum in the manner before described. When the original and the paper are thus ordered, observe what is in each square of the piece to be designed; as a head, an arm, a hand, and so forth; and place it in the corresponding part of the paper. And thus finding where to place all the parts of the piece, you have nothing to do but to form them well, and to join them together. By this method you may reduce or enlarge a piece to what compass you please, making the squares of your paper greater or less than those of the original; but they must always be of an equal number.

To copy a picture, or other thing, in the same size and proportion, another method is, to make use of varnished paper, or of the skin of a hog's bladder, very transparent, such as is to be had at the gold beaters. Talc or isinglass will likewise do as well. Lay any one of those things upon your piece; through it you will see all the strokes and touches, which are to be drawn upon it with a crayon or pencil. Then take it off; and fastening it under paper or vellum, set up both against the light in the manner of a window; and with a crayon, or a silver needle, mark out upon the paper or vellum you have put uppermost, all the lines and touches you shall see drawn upon the varnished paper, bladder, talc, or isinglass, you have made use of, and which will plainly appear through this window.

After this manner, making use of the window, or of glass exposed to the light, you may copy all sorts of prints, designs, and other pieces, on paper or vellum; laying and fastening them under the paper or vellum upon which you would draw them. And it is a very good and a very easy contrivance for doing pieces of the same size and proportion.

If you have a mind to make pieces look another way, there is nothing to be done but to turn them; laying the printed or drawn side upon the glass, and fastening the paper or vellum upon the back of it; remembering to let your lights fall on the left side.

A good method likewise to take a true copy of a picture in oil, is to give a touch of the pencil upon all the principal strokes, with lake tempered with oil; and to clap upon the whole a paper of the same size: then passing the hand over it, the touches of the lake will stick and leave the design of your piece expressed upon the paper, which may be chalked like other things. But you must remember to take off with the crumb of bread what remains of the lake upon the picture before it be dry.

You must likewise make use of pounce, made of powdered charcoal put in a linen-rag; with which the piece you would copy must be rubbed, after you have pricked all the principal strokes or touches, and fastened white paper or vellum underneath.

But a surer and easier help than all these, for one who knows nothing of designing, is a mathematical

compass; it is generally made of ten pieces of wood, in form of rulers, half a quarter of an inch thick, half an inch broad, and a foot long, or more, according as you have a mind to draw pieces of a greater or less size. To facilitate the construction of this instrument, a figure is given, with an explanation of the manner in which it is to be used.

The little board A is to be of fir, and covered with linen or any other cloth; because the piece you copy, and the vellum or paper you copy upon, must be fixed upon it. Upon this board must the compass also be fixed with a pin, by the end of the first foot B, deep enough to keep it close, but not so deep as to hinder it from turning easily. When you have a mind to reduce things, place your original on the side of the foot C, and the vellum or paper you would draw upon on the side of the foot B; removing the vellum, or drawing it nearer, according as you intend to reduce or enlarge.

In order to enlarge a piece, you have nothing to do but to change the places of your original and your copy; placing the last towards C, and the other on the side of B.

And in both one and the other method, a crayon or leaden needle must be put in the foot under which the vellum lies; and a pin, a little blunted, in that over the original, with which all the traces are to be followed; conducting the pin with one hand, and with the other pressing gently upon the crayon or needle that marks the vellum. When the crayon or needle bears sufficiently upon the vellum, you have no occasion to touch it.

By this instrument you may also draw in equal dimensions: but in order to this, the compass must be fixed in another manner upon the board; for if it is to be fastened upon it by the middle at D, your original and your copy must be fixed on each side of this middle foot, at the equal distances, or from corner to corner; that is, from C to E, when the pieces are large. One may likewise draw several copies at once of equal and different dimensions.

When your piece is marked out upon the vellum, you must pass with a pencil of very clear carmine over all the traces, to the end they may not be effaced as you work: then clean your vellum with the crumb of bread, that no black may remain upon it.

Your vellum must be pasted upon a little plate of brass or wood, of the size you would make your piece, to keep it firm and tight: but this pasting must be on the edges of your vellum only, and behind the plate; for which purpose your vellum must exceed your plate above an inch on every side: for the part you paint upon must never be pasted; because it would not only give it an ill look, but you could not take it off if you would. Cut off the little shags and locks of the vellum; and wetting the fair side with a linen-cloth dipped in water, clap the other upon the plate with a clean paper between them: so much as hangs over must be pasted upon the back of the plate, drawing it equally on all sides, and hard enough to stretch it well.

SECT. II. *Of Materials.*

THE chief colours made use of for painting in miniature, are

Carmine.

Venice and Florence lake.

T 2

Rose

Drawing
and
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CCCLXV.



MINIATURE-PAINTING.

Seal. II.

Rose pink.
Vermilion.
Red-lead.
Brown red.
Red orpiment.
Ultramarine.
Verditer.
Indigo.
Gall-stone.
Yellow-ochre.
Dutch pink.
Gamboge.
Naples yellow.
Pale masticot.
Deep yellow masticot.
Ivory-black.
Lamp black.
True Indian ink.
Bistre, or wood soot.
Raw umber.
Burnt umber.
Sap-green.
Verdigrise.
Lake-white.
Crayons of all colours.
Gold and silver sheils.
Leaf gold and leaf-silver.

The seven transparent colours, which are used where writing is seen through the colour.

Liquid {
Lake.
Blue.
Yellow.
Grass-green.
Dark green.
Purple colour.
Brown.

Most of these colours necessary for miniature painting may easily be prepared by attending to the directions given under the article *Colour-Making*.

As colours taken from earth and other heavy matter are always too coarse be they never so well ground, especially for delicate work, because of a certain sand remaining in them; the finest parts may be drawn out by diluting them with the finger in a cup of water. When they are well steeped, let them settle a while. then pour out the clearest, which will be at top, into another vessel. This will be the finest, and must be let dry; and when it is used, must be diluted with gum-water.

If you mix a little of the gall of an ox, a carp, or an eel, particularly of the last, in green, black, grey, yellow, and brown, colours, it will not only take away their greasy nature, but also give them a lustre and brightness they have not of themselves. The gall of eels must be taken out when they are skinned, and hung upon a nail to dry; and when you would use it, it must be diluted with brandy; add a little of it mixed with the colour you have diluted already. This likewise makes the colour stick better to the vellum, which it hardly does when it is greasy: moreover, this gall hinders it from scaling.

Some colours are made clearer by fire; as yellow ochre, brown red, ultramarine, and umber: all others are darkened by it. But if you heat the said colours with a sharp fire, they change; for the brown-red be-

comes yellow; yellow ochre becomes red; umber redens also. Ceruse by fire takes the colour of citron, and is often called *masticot*. Observe, that yellow ochre heated, becomes more tender than it was, and softer than brown red. Likewise brown red heated becomes softer than fine yellow ochre. Both are very proper. The finest and truest ultramarine, heated upon a red-hot iron, becomes more glittering; but it wastes, and is coarser and harder to work with in miniature.

All these colours are diluted in little cups of ivory, made on purpose, or in sea-shells, with water in which gum arabic and sugar-candy are put. For instance, in a glass of water put a piece of gum as big as a walnut, and half that quantity of sugar-candy. This last hinders the colours from scaling when they are laid on, which they generally do when they want it, or the vellum is greasy.

This gum-water must be kept in a neat bottle corked; and you never must take any out of it with a pencil that has colour upon it, but with a quill or some such thing.

Some of this water is put in the shell with the colour you would temper, and diluted with the finger till it be very fine. If it be too hard, you must let it soften in the shell with the said water before you dilute it. Afterwards let it dry: and do thus with every colour, except lily-green, sap green, and gamboge, which must be tempered with fair water only. But ultramarine, lake, and bistre, are to be more gummed than other colours.

If you make use of sea-shells, you must let them steep two or three days beforehand in water: then cleanse them in boiling-hot water, mixed with vinegar, in order to carry off a certain salt, which otherwise sticks to them, and spoils the colours that are put to them.

To know whether colours are sufficiently gummed, you have nothing to do but to give a stroke of the pencil upon your hand when they are diluted, which dries immediately: if they chap and scale, there is too much gum; if they rub out by passing the finger over them, there is too little. It may be seen likewise when the colours are laid on the vellum, by passing the finger over them. If they stick to it like a powder, it is a sign there is not gum enough, and more must be put to the water with which you temper them: but take care you do not put too much; for that makes the colour extremely hard and dry. It may be known likewise by their gluciness and brightness: so the more they are gummed, the darker they paint; and when you have a mind to give a greater strength to a colour than it has of itself, you have nothing to do but to give it a great deal of gum.

Provide yourself with an ivory pallet, very smooth, as big as your hand; on one side of which the colours for the carnation, or naked parts of a picture, are to be ranged in the following manner. In the middle put a great deal of white, pretty largely spread; because it is the colour most made use of: and upon the edge, from the left to the right, place the following colours at a little distance from the white.

Masticot.
Dutch-pink.
Orpiment.

Yellow

Colours,
&c.

Yellow ochre.

Green; composed of verditer, Dutch pink, and white, in equal quantities.

Blue; made of ultramarine, indigo, and white, to a great degree of paleness.

Vermilion.

Carminc.

Bistre, and

Black.

On the other side of the pallet, spread some white in the same manner as for the carnation. And when you have a mind to paint draperies, or other things, place near the white the colour you would make them of, in order to work, as shall be shown hereafter.

The use of good pencils is a great matter. In order to make a good choice, wet them a little; and if the hairs keep close together as you turn them upon the finger, and make but one point, they are good: but if they close not together, but make several points, and some are longer than others, they are good for nothing. When they are too sharp-pointed, with only four or five hairs longer than the rest, yet closing all together, they are, notwithstanding, good; but they must be blunted with a pair of scissars, taking care at the same time you do not clip away too much. It is proper to have two or three sorts of them; the largest for laying the grounds and dead colouring, and the smallest for finishing.

To bring the hairs of your pencil to join close together and make a good point, you must often put the pencil just between your lips when you are at work; moistening and pressing it close with the tongue, even when there is colour upon it; for if there be too much, some of it is taken off by this means, and enough left for giving fine and equal touches. You need not apprehend this will do you any harm. None of the colours for miniature, except orpiment, when they are prepared, have either ill taste or ill quality. This expedient must especially be used for dotting, and for finishing, particularly the naked parts of a picture, that the touches may be neat and fair, and not too much charged with colour. As for draperies and other things, as well in dead colouring as in finishing, it is sufficient, in order to make the hairs of your pencil join well, and to unload it when it has too much colour, to draw it upon the edge of the shell, or upon the paper you must put upon your work to rest your hand on, giving some strokes upon it before you work upon your piece.

To work well in miniature, you must do it in a room that has but one window, and sit yourself very near it, with a table and desk almost as high as the window; placing yourself in such a manner, that the light may always come in on the left side, and never forward or on the right.

When you would lay a colour on all parts equally strong, as for a ground, you must make your mixtures in shells, and put in enough for the thing you design to paint; for if there be not enough, it is a great chance but the colour you mix afterwards is too dark or too light.

SECT. III. Of Working.

AFTER having spoke of vellum, pencils, and colours,

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let us now show how they are to be employed. In the first place, then, when you would paint a piece, be it carnation, drapery, or any thing else, you must begin by dead colouring; that is to say, by laying your colours on with liberal strokes of the pencil, in the smoothest manner you can, as the painters do in oil; not giving it all the force it is to have for a finishing; that is, make the lights a little brighter, and the shades less dark, than they ought to be; because in dotting upon them, as you must do after dead colouring, the colour is always fortified, and would at last be too dark.

There are several ways of dotting; and every painter has his own. Some make their dots perfectly round; others make them a little longish; others hatch by little strokes that cross each other every way, till the work appears as if it had been wrought with dots. This last method is the best, the boldest, and the soonest done: wherefore such as would paint in miniature ought to use it, and to inure themselves from the first to dot in the plump and the soft way; that is to say, where the dots are lost, in a manner, in the ground upon which you work, and only so much appears as is sufficient to make the work seem dotted. The hard and the dry way is quite the reverse, and always to be avoided. This is done by dotting with a colour much darker than your ground, and when the pencil is not moistened enough with the colour, which makes the work seem rough and uneven.

Study likewise carefully to lose and drown your colours one in another, so that it may not appear where they disjoin; and to this end, soften or allay your touches with colours that partake of both, in such sort that it may not appear to be your touches which cut and disjoin them. By the word *cut*, we are to understand what manifestly separates and divides, and does not run in and blend itself with the neighbouring colours; which is rarely practised but upon the borders of drapery.

When your pieces are finished, to heighten them a little, give them a fine air; that is to say, give, upon the extremity of the lights, small touches with a colour yet lighter, which must be lost and drowned with the rest.

When the colours are dry upon your pallet or in your shells, in order to use them, they must be diluted with water. And when you perceive they want gum, which is seen when they easily rub off the hand or the vellum if you give a touch with them upon either, they must be tempered with gum-water instead of pure water, till they are in condition.

There are several sorts of grounds for pictures and portraits. Some are wholly dark, composed of bistre, umbre, and Cologne earth, with a little black and white; others more yellow, in which is mixed a great deal of ochre; others greyer, which partake of indigo. In order to paint a ground, make a wash of the colour or mixture you would have it, or according to that of the picture or portrait you would copy; that is to say, a very light lay, in which there is hardly any thing but water, in order to soak the vellum. Then pass another lay over that, somewhat thicker, and strike it on very smoothly with large strokes as quick as you can, not touching twice in the same place before it be dry; because the second stroke carries off what

Of
Working

what has been laid on at the first, especially when you lean a little too hard upon the pencil.

Other dark grounds are likewise made of a colour a little greenish and those are most in use, and the properest to lay under all sorts of figures and portraiture; because they make the carnation, or naked parts of a picture, appear very fine; are laid on very easily, and there is no occasion to dot them, as one is often obliged to do the others, which are rarely made smooth and even at the first; whereas in these one seldom fails of success at the first bout. To make them, you must mix black, Dutch pink, and white, all together; more or less of each colour, according as you would have them darker or lighter. You are to make one lay very light, and then a thicker, as of the first grounds. You may also make them of other colours, if you please; but these are the most common.

When you paint a holy person upon one of these grounds, and would paint a small glory round the head of your figure, you must not lay the colour too thick in that part, or you may even lay none at all, especially where this glory is to be very bright: but lay for the first time with white and a little ochre mixed together, of a sufficient thickness; and in proportion as you go from the place of the head, put a little more ochre; and to make it lose itself, and die away with the colour of the ground, hatch with a free stroke of the pencil, following the round of the glory, sometime with the colour of which it is made, and sometimes with that of the ground, mixing a little white or ochre with the last when it paints too dark to work with: and do this till one be insensibly lost in another, and nothing can be seen to disjoin them.

To fill an entire ground with a glory, the brightest part is laid on with a little ochre and white, adding more of the first in proportion as you come nearer the edges of the picture. and when the ochre is not strong enough (for you must always paint darker and darker), add gall-stone, afterwards a little carmine, and lastly bistre. This first laying, or dead-colouring, is to be made as soft as possible; that is to say, let these shadowings lose themselves in one another without gap or interfection. Then the way is to dot upon them with the same colours, in order to drown the whole together, which is pretty tedious, and a little difficult, especially when there are clouds of glory on the ground. Their lights must be fortified in proportion as you remove from the figure, and finished as the rest, by dotting and rounding the clouds; the bright and obscure parts of which must run insensibly into one another.

For a day-sky, take ultramarine and a good deal of white, and mix them together. With this make a lay, as smooth as you can, with a large pencil and liberal strokes, as for grounds; applying it paler and paler as you descend towards the horizon; which must be done with vermilion or red lead, and with white of the same strength with that where the sky ends, or something less; making this blue lose itself in the red, which you bring down to the skirts of the earth, or tops of houses; mixing towards the end gall-stone and a good deal of white, in such a manner that the mixture be still paler than the former, without any visible interfection or putting between all these colours of the sky.

When there are clouds in the sky, you may spare the places where they are to be; that is to say, you need not lay on any blue there, but form them, if they are reddish, with vermilion, gall stone, and white, with a little indigo; and if they are more upon the black, put in a good deal of the last; painting the lights of one and the other with masticot, vermilion, and white, more or less of any of these colours, according to the strength you would give them, or according to that of the original you copy; rounding the whole as you dot; for it is a difficult matter to lay them very smooth at the first painting; and if the sky is not even enough, you must dot it also.

It is at your pleasure to exempt the places of the clouds, for you may lay them upon the ground of the sky; heightening the bright parts by putting a good deal of white, and fortifying the shadows by using less. This is the shortest way.

A night or stormy sky is done with indigo, black, and white, mixed together; which is laid as for a day-sky. To this mixture must be added ochre, vermilion, or brown-red, for the clouds; the lights of which are to be of masticot, or red-lead, and a little white; now redder, now yellower, at discretion. And when it is a tempestuous sky, and lightning appears in some places, be it blue or red, it is to be done as in a day-sky, drowning and losing the whole together at the first forming or dead-colouring, and at the finishing.

SECT. IV. Of Draperies.

To paint a blue drapery, put ultramarine near the white upon your pallet; and mix a part of the one with the other, till it makes a fine pale, and has a body. With this mixture you must form the brightest parts; and then adding more ultramarine, form such as are darker; and go on after this manner till you come to the deepest plaits and the thickest shades, where you must lay pure ultramarine: and all this must be done as for a first-forming or dead-colouring; that is to say, laying the colour on with free strokes of the pencil, yet as smooth as you can; losing the lights in the shadows with a colour neither so pale as the light nor so dark as the shades. Then dot with the same colour as in the first-forming, but a small matter deeper; that the dots may be fairly seen. All the parts must be drowned one in another, and the plaits appear without interfection. When the ultramarine is not dark enough to make the deeper shadows, how well soever it be gummed, mix a little indigo with it to finish them. And when the extremities of the lights are not bright enough, heighten them with white and a very little ultramarine.

A drapery of carmine is done in the same manner as the blue; except that in the darkest places there is to be a lay of pure vermilion, before you dead-colour with carmine, which must be applied at top; and in the strongest shades, it must be gummed very much. To deepen it the more, mix a little bistre with it.

There is likewise made another red drapery, which is first drawn with vermilion, mixing white with it to dead-colour the bright places, laying it pure and unmixed for those that are darker, and adding car-

mine

Of
Draperies

Of Draperies mine for the grand shades. It is finished afterwards, like other draperies, with the same colours. And when the carmine with the vermilion do not darken enough, work with the first alone, but only in the deepest of the shades.

A drapery of lake is made in the same manner with that of carmine; mixing a good deal of white with it for the bright places, and very little for those that are dark. It is finished likewise with dotting; but you have nothing to do with vermilion in it.

Violet-draperies are likewise done after this manner; after making a mixture of carmine and ultramarine, putting always white for the bright parts. If you would have your violet be columbine or dove-colour, there must be more carmine than ultramarine: but if you would have it bluer and deeper, put more ultramarine than carmine.

A drapery is made of a flesh colour, beginning with a lay made of white, vermilion, and very pale lake; and making the shades with the same colours, using less white in them. This drapery must be very pale and tender, because the stuff of this colour is thin and light; and even the shades of it ought not to be deep.

To make a yellow drapery, put a lay of masticot over all; then one of gamboge upon that, excepting the brightest places, where the masticot must be left entire; the dead-colour with ochre, mixed with a little gamboge and masticot, putting more or less of the last according to the strength of the shades. And when these colours do not darken enough, add gall-stone. And gall-stone pure and unmixed is used for the thickest shades; mixing a little bistre with it, if there be occasion to make them still darker. You finish by dotting with the same colours you dead-coloured with, and losing the lights and the shades in one another.

If you put Naples-yellow, or Dutch-pink, in lieu of masticot and gamboge, you will make another sort of yellow.

The green drapery is made by a general lay of verditer; with which, if you find it too blue, mix masticot for the lights, and gamboge for the shades. Afterwards add to this mixture lily-green or sap-green, to shadow with; and as the shades are thicker, put more of these last greens, and even work with them pure and unmixed where they are to be extremely dark. You finish with the same colours, a little darker.

By putting more yellow, or more blue, in these colours, you may make different sorts of greens as you please.

To make a black drapery, you dead-colour with black and white, and finish with the same colour, putting more black as the shades are thicker; and for the darkest, mix indigo with it, especially when you would have the drapery appear like velvet. You may always give some touches with a brighter colour, to heighten the lights of any drapery whatsoever.

A white woollen drapery is made by a lay of white, in which there must be a very small matter of ochre, orpiment, or gall stone, that it may look a little yellowish. Then dead-colour, and finish the shades with blue, a little black, white, and bistre; putting a great deal of the last in the darkest.

The light-grey is begun with black and white, and finished with the same colour deeper.

For a brown drapery, make a lay of bistre, white, and a little brown-red; and shadow with this mixture, made a little darker.

There are other draperies, called *variable*, because the lights are of a different colour from the shades. These are mostly used for the vestments of angels, for young and gay people, for scarfs and other airy attire, admitting of a great many folds, and flowing at the pleasure of the wind. The most common are the violets: of which they make two sorts; one, where the lights are blue; and the other, where they are yellow.

For the first, put a lay of ultramarine and very pale white upon the lights; and shadow with carmine, ultramarine, and white, as for a drapery wholly violet; so that only the grand lights appear blue. Yet they must be dotted with violet, in which there is a great deal of white, and lost insensibly in the shades.

The other is done by putting upon the lights only, instead of blue, a lay of masticot; working the rest as in the drapery all violet, excepting that it must be dotted, and the light parts blended with the shadowy, that is, the yellow with the violet, with a little gamboge.

The carmine-red is done like the last; that is, let the lights be done with masticot, and the shades with carmine; and to lose the one in the other, make use of gamboge.

The lake-red is done like that of carmine.

The green is done as the lake; always mixing verditer with lily or sap-green, to make the shades; which are not very dark.

Several other sorts of draperies may be made at discretion, always taking care to preserve the union of the colours, not only in one sort of cloth or so, but also in a group of several figures; avoiding, as much as the subject will allow, the putting of blue near the colour of fire, of green against black; and so of other colours which cut and disjoin, and whose union is not kind enough.

Several other draperies are made of foul colours, as brown-red, bistre, indigo, &c. and all in the same manner. Likewise of other colours, simple and compound; the agreement between which is always to be minded, that the mixture may produce nothing harsh and disagreeable to the eye. No certain rule can be laid down for this. The force and effect of your colours are only to be known from use and experience, and you must work according to that knowledge.

Linen cloths are done thus: After drawing the plants or folds, as is done in a drapery, put a lay of white over all, then dead-colour, and finish the shades with a mixture of ultramarine, black, and white, using more or less of the last, according to their strength or tenderness; and in the greatest deepening put bistre, mixed with a little white, giving only some touches of this mixture, and even of pure bistre, upon the extremities of the greatest shadows, where the folds must be drawn, and lost with the rest.

They may be done in another manner, by making a general lay of this mixture of ultramarine, black, and

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and very pale white; and dead-colour (as has been said before) with the same colour, but a little deeper. And when the shades are dotted and finished, heighten the lights with pure white, and lose them with the deepennings of the linen. But of whatever sort you make them, when they are finished, you must give a yellowish tint of orpiment and white to certain places; laying it lightly on, and as it were in water; so that what is underneath may, notwithstanding, plainly appear, as well the shadows as the dotting.

Yellow linen-cloth is done by putting a lay of white, mixed with a little ochre. Then form and finish the shades with bistre, mixed with white and ochre; and in the thickest shades use pure bistre: and before you finish, give some tints here and there of ochre and white, and others of white and ultramarine, as well upon the shades as the lights; but let them be very bright: and crown the whole together in dotting, and it will look finely. As you finish, heighten the extremities of the lights with masticot and white. You may add to this sort of linen, as well as to the white, certain bars from space to space, as in Turkey-mantuas; that is, small stripes blue and red with ultramarine and carmine; one of red between two of blue, very bright and clear upon the lights, and deeper upon the shades. Virgins are pretty often dressed with veils of this sort (by Popish painters), and scarfs of this kind are put about necks that are bare; because they become the tint mighty well.

If you would have both these sorts of linen transparent, and the stuff or other thing that is beneath appear through them, make the first lay for them very light and clear, and mix in the colour to shadow with, a little of that which is underneath, especially towards the end of the shades; and only do the extremities of the lights, for the yellow, with masticot and white; and for the white, with pure white.

They may be done in another manner, especially when you would have them altogether as clear as muslin, lawn, or gauze. To this end form and finish what is to be beneath, as if nothing was to be put over it. Then mark out the light and clear folds with white or masticot; and a shadowy with bistre and white, or with black, blue, and white, according to the colour you would make them of; making the rest somewhat fainter: yet this is not necessary but for the parts that are not to be so clear.

Crape is done the same way; excepting that the folds of the shades and the lights, and the borders too, are to be marked out with little filaments of black upon what is underneath; which is likewise to be finished beforehand.

When you would make a stuff like a watered tabby, make the waves upon it with a colour a little lighter, or a little darker, in the lights and the shades.

There is a manner of touching draperies which distinguishes the filken from the woollen. The last are more terrestrial and sensible; the others more light and fading. But it must be observed, that this is an effect which depends partly upon the stuff and partly upon the colour; and for the employing these in a manner suitable to the subjects and the deepennings of painting, we shall here touch upon their different qualities.

We have no colour which partakes more of light,
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nor which comes nearer the air, than white; which shows it to be fickle and fleeting. It may, nevertheless, be held and brought to by some neighbouring colour, more heavy and sensible, or by mixing them together.

Blue is a most fleeting colour; and so we see, that the sky and the remotest views of a picture are of this colour; but it will become lighter and sicker in proportion as it is mixed with white.

Pure black is the heaviest and most terrestrial of all colours; and the more of it you mix with others, the nearer you bring them to the eye.

Nevertheless, the different dispositions of black and white make also their effects different. For white often makes black disappear, and black brings white more into view; as in the reflection of globes, or other figures to be made round, where there are always parts that fly as it were from the eye, and deceive it by the craft of art: and under the white are here comprehended all the light colours; as under the black, all the heavy colours.

Ultramarine is, then, soft and light.

Ochre is not so much so.

Masticot is very light; and so is verditer.

Vermilion and carmine come near this quality.

Orpiment and gamboge not so near.

Lake holds a certain mean, rather soft than rough.

Dutch pink is an indifferent colour, easily taking the quality of others. So it is made terrestrial by mixing it with colours that are so; and, on the contrary, the most light and fleeting by joining it with white or blue.

Brown red, umber, dark greens, and bistre, are the heaviest and most terrestrial, next to black.

Skilful painters, who understand perspective, and the harmony of colours, always observe to place the dark and sensible colours on the fore parts of their pictures; and the most light and fleeting they use for the distances and remote views. And as for the union of colours, the different mixtures that may be made of them will learn you the friendship or antipathy they have to one another. And upon this you must take your measures for placing them with such agreement as shall please the eye.

For the doing of lace, French-points, or other things of that nature, put over all a lay of blue, black, and white, as for linen. Then heighten the flower-work with pure white. afterwards make the shades above with the first colour, and finish them with the same. When they are upon the carnation or naked parts of a picture, or upon any thing else that you would show through another, finish what is beneath, as if nothing was to be put over it. and at top, make the points or lace with pure white, shadowing and finishing them with the other mixture.

If you would paint a fur, you must begin with a kind of drapery, done, if it be dark, with bistre and white, making the shadowings of the same colour, with less white. If the fur be white, do it with blue, white, and a little bistre. And when this beginning, or first-forming, is done, instead of dotting, draw small strokes, turning, now in one manner, now in another, according to the course and flatting of the hair. Heighten the lights of dark furs with ochre and white, and of the other with white and a little blue.

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For doing a building, if it be of stone, take indigo, bistre, and white, with which make the beginning or first form of it; and for shadowing it, put less of this last; and more bistre than indigo, according to the colour of the stone you would paint. To these you may likewise add a little ochre, both for the forming and the finishing. But to make it finer, you must give, here and there, especially for old fabrics, blue and yellow tints, some with ochre, others with ultramarine, mixing always white with them, whether before the first-forming, provided they appear through the draught, or whether upon it, losing or drowning them with the rest when you finish.

When the building is of wood, as there are many sorts, it is done at discretion; but the most ordinary way is to begin or first-form with ochre, bistre, and white, and finish without white, or with very little; and if the shades are deep, with pure bistre. In the other they add sometimes vermilion, sometimes green or black; in a word, just according to the colour they would give it; and they finish with dotting, as in draperies and every thing else.

SECT. V. *Of Carnations, or the naked parts of Painting.*

THERE are in carnation so many different colourings, that it would be a difficult thing to give general rules upon so variable a subject. Nor are they minded, when one has got, by custom and practice, some habit of working easily: and such as are arrived to this degree, employ themselves in copying their originals, or else they work upon their ideas, without knowing how: insomuch, that the most skilful, who do it with less reflection and pains than others, would likewise be more put to it to give an account of their maxims and knowledge in the matter of painting, if they were to be asked what colours they made use of for such and such a colouring, a tint here, and another there.

Nevertheless, as beginners want some instruction at the first, we will show in general after what manner several carnations are to be done.

In the first place, after having drawn your figure with carmine, and ordered your piece, apply, for women and children, and generally for all tender colourings, a lay of white, mixed with a very little of the blue made for faces, of which we have told the composition; but let it hardly be seen.

And for men, instead of blue, they put in this first lay a little vermilion; and when they are old, a little ochre is mixed with it.

Afterwards follow all the traces with vermilion, carmine, and white, mixed together; and begin all the shades with this mixture, adding white in proportion as they are weaker; and putting but little in the darkest, and none, in a manner, in certain places where strong touches are to be given. for instance, in the corner of the eye; under the nose; at the ear; under the chin; in the separations of the fingers; in all joints; at the corners of the nails; and generally in every part where you would mark out separations in shades that are obscure. Neither need you fear to give to those places all the force and strength they ought to have as soon as you begin or first-form them,

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because in working at top with green, the red you have put there is always weakened.

After having begun, or first formed, or dead-coloured, with red, make blue tints with ultramarine and a great deal of white, upon the parts which fly from the eye; that is to say, upon the temples; under and in the corners of the eyes; on both sides the mouth, above and below; a little upon the middle of the forehead; between the nose and the eyes; on the side of the cheeks; on the neck and other places where the flesh assumes a bluish cast. Yellowish tints are likewise made with ochre or orpiment, and a little vermilion mixed with white, under the eye brows, on the sides of the nose towards the bottom, a little underneath the cheeks, and upon the other parts which rise and come nearer the eye. It is especially from these tints that the natural complexion is to be observed, in order to catch it; for painting being an imitation of nature, the perfection of the art consists in the justness and simplicity of the representation, especially in face-painting.

When, therefore, you have done your first lay, your dead colouring, and your tints, you must work upon the shades, dotting with green for the carnations or naked parts, mixing, according to the rule we have given for the tints, a little blue for the parts which fly from the eye; and, on the other hand, making it a little yellower for those that are more sensible; that is to say, which rise, and come nearer the eye: and at the end of the shades, on the side of the light, you must blend and lose your colour insensibly in the ground of the carnation with blue, and then with red, according to the places where you paint. If this mixture of green does not work dark enough at first, pass over the shades several times, now with red, and now with green; always dotting: and thus do till they are as they should be.

And if you cannot with these colours give the shades all the force they ought to have, finish, in the darkest, with bistre mixed with orpiment, ochre, or vermilion, and sometimes with pure bistre, according to the colouring you would make, but lightly, laying on your colour very clear.

You must dot upon the clear and bright places with a little vermilion or carmine, mixed with much white, and a very small matter of ochre, in order to lose them with the shadowy, and to make the tints die away insensibly into one another; taking care, as you dot, or hatch, to make your strokes follow the turnings and windings of the fleshy parts. For though the rule be to cross always, this dotting or hatching ought to appear a little more here, because it rounds the parts. And as this mixture might make a colouring too red, if it was always to be used, they work likewise in every part, to blend the tints and the shades, with blue and a little green, and much white, so mixed as to be very pale; excepting, nevertheless, that this colour must not be put upon the cheeks, nor upon the extremities of the clear parts, no more than the other mixture upon these last, which must be left with all their light; as certain places of the chin, of the nose, and of the forehead, and upon the cheeks; which, and the cheeks, ought nevertheless to be redder than the rest, as well as the feet, the hollows of the hands, and the fingers of both.

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Observe,

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Observe, that these two last mixtures ought to be so pale, that the work shall hardly be visible; for they serve only to soften it, to unite the tints with one another, and the shades with the lights, and to drown the traces. Care must likewise be taken that you work not too much with the red mixture upon the blue tints, nor with the blue upon the others; but change the colour from time to time, when you perceive it works too blue or too red, till the work be finished.

The white of the eyes must be shadowed with this same blue, and a little flesh-colour, and the corners, on the side of the nose, with vermilion and white, giving them a little touch of carmine. The whole is softened with this mixture of vermilion, carmine, white, and a very small matter of ochre.

The apples or balls of the eyes are done with the mixture of ultramarine and white; the last prevailing a little; adding a little bistre, if they are yellowish; or a little black, if they are grey. Make the little black circle in the middle, called the *crystal of the eye*; and shadow the balls with indigo, bistre, or black, according to the colour they are of; giving to each a small touch of pure vermilion round the crystal, which must be lost with the rest at the finishing. This gives vivacity to the eye.

The round or circumference of the eye is done with bistre and carmine; that is to say, the lids or partings, and the eye lids, when they are large and bold; especially the upper ones, which must afterwards be softened with the red or blue mixtures we have mentioned before, to the end they may be lost in one another, and nothing seem interfect. When this is done, give a little touch of pure white upon the crystal, on the side of the lights. This makes the eye shine, and gives life to it.

The mouth is dead-coloured with vermilion, mixed with white; and finished with carmine, which is softened as the rest. And when the carmine does not work dark enough, mix a little bistre with it. This is to be understood of the corners in the separation in the lip; and particularly, of certain mouths half open.

The hands, and all the other parts of carnation, are done in the same manner as the faces; observing, that the ends of the fingers be a little redder than the rest. When your whole work is formed and dotted, mark the separations of all the parts with little touches of carmine and orpiment mixed together, as well in the shadowy as the light places; but a little deeper and stronger in the first, and lose them in the rest of the carnation.

The eye brows and the beard are dead-coloured, as are the shades of carnations; and finished with bistre, ochre, or black, according to the colour they are of, drawing them by little strokes the way they ought to go; that is to say, give them all the nature of hair. The lights of them must be heightened with ochre and bistre, a little vermilion, and much white.

For the hair of the head, make a lay of bistre, ochre, and white, and a little vermilion. When it is very dark-coloured, use black instead of ochre. Afterwards form the shadowy parts with the same colours, putting less white in them; and finish with pure bistre, or mixed with ochre or black, by small strokes very fine, and close to each other, waving and buckling them accord-

ing to the curling of the hair. The light parts must also be heightened by little strokes with ochre or orpiment, white, and a little vermilion. After which, lose the lights and the shades in each other, by working sometimes with a dark and sometimes with a light colour.

And for the hair about the forehead, through which the skin is seen, it must be first formed with the colour thereof, and that of the carnation, working and shadowing with one and the other, as if you designed to paint none. Then form it, and finish with bistre. The lights are to be heightened as the other. Grey hair is dead coloured with white, black, and bistre, and finished with the same colour, but deeper; heightening the bright and clear parts of the hair, as well as those of the eye brows and the beard, with white and very pale blue, after having formed them as the others, with the colour of the flesh or skin; and finish with bistre.

But the most important thing is to soften one's work; to blend the tints in one another, as well as the beard and the hair about the forehead, with the other hair and the carnation; taking especial care not to work rough and dry; and that the traces, turnings, and windings of the carnation, or naked parts, be not interfect. You must likewise accustom yourself to put white in your colours only in proportion as you work lighter or darker: for the colour you use the second time must be always a little stronger and deeper than the first, unless it be for softening.

Different colourings are easily made, by putting more or less of red, or blue, or yellow, or bistre, whether for the dead-colouring, or for the finishing.—That for women ought to be bluish; that for children a little red; and both fresh and florid. That for men ought to be yellower; especially when they are old.

To make a colouring of death, there must be a first lay of white and orpiment, or a very pale ochre: dead-colour with vermilion, and lake, instead of carmine, and a good deal of white; and afterwards work over it with a green mixture, in which there is more blue than any other colour, to the end the flesh may be livid and of a purple colour. The tints are done the same way as in another colouring; but there must be a great many more blue than yellow ones, especially upon the parts which fly from the light, and about the eyes; and the last are only to be upon the parts which rise and come nearer the eye. They are made to die away in one another, according to the ordinary manner; sometimes with very pale blue, and sometimes with ochre and white, and a little vermilion; softening the whole together. The parts and contours must be rounded with the same colours. The mouth is to be, in a manner, of a quite violet. It is dead-coloured, however, with a little vermilion, ochre, and white; but finished with lake and blue: and to give it the deep strokes, they take bistre and lake; with which they likewise do the same to the eyes, the nose, and the ears. If it is a crucifix, or some martyr, upon whom blood is to be seen, after the finishing the carnation, form it with vermilion, and finish it with carmine, making in the drops of blood a little bright reflecting spark, to round them. For the crown of thorns, make a lay of sea-green and mallicot; shadow

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shadow it with bistre and green; and heighten the clear and light parts with masticot.

Iron is formed, or first laid, with indigo, a little black and white; and finished with pure indigo, heightening it with white.

For painting fire and flames, the lights are done with masticot and orpiment; and for the shades, they mix vermilion and carmine.

A smoke is done with black, indigo, and white, and sometimes with bistre; one may likewise add vermilion or ochre, according to the colour it is to be of.

Pearls are painted by putting a lay of white, and a little blue: they are shadowed and rounded with the same colour, deeper; a small white dot is made almost in the middle, on the side of the light; and on the other side, between the shadow and the edge of the pearl, they give a touch with masticot, to make the reflection; and under the pearls is made a little shadow of the colour of the ground they are upon.

Diamonds are made with pure black; then they heighten them with little touches of white on the side of the light. It is the same thing for any other jewels you have in mind to paint: there is nothing to be done but to change the colour.

For making a figure of gold, put a lay of shell-gold, and shadow it with gall stone. Silver is done the same way; excepting that it must be shadowed with indigo.

One great means to acquire a perfection in the art, is to copy excellent originals. We enjoy with pleasure and tranquillity the labour and pains of others. But a man must copy a great number before he is able to produce as fine effects: and it is better to be a good copier than a bad author.

SECT. VI. *Of Landscapes.*

In the first place, after having ordered the economy of your landscape as of your other pieces, you must form the nearest grounds or lands, when they are to appear dark, with sap or lily-green, bistre, and a little verditer, to give a body to your colour; then dot with this mixture, but a little darker, adding sometimes a little black to it.

For such pieces of ground as the light falls upon, and which are therefore clear and bright, make a lay of ochre and white: then shadow and finish with bistre. In some they mix a little green, particularly for shadowing and finishing.

There are sometimes upon the fore-part certain reddish lands; which are dead-coloured with brown-red, white, and a little green; and finished with the same, putting a little more green in them.

For the making of grass and leaves upon the foreground, you must, when that is finished, form with sea-green, or verditer, and a little white; and for those that are yellowish, mix masticot. Afterwards shadow them with lily green, or bistre and gall-stone, if you would have them appear withered.

The grounds or lands at a little distance are formed with verditer, and shadowed and finished with sap-green, adding bistre for some of the touches here and there.

Such as are at a greater distance, are done with

sea-green and a little blue; and shadowed with verditer.

In a word, the farther they go, the more bluish they are to be made; and the farthest distances ought to be of ultramarine and white; mixing in some places small touches of vermilion.

Water is painted with indigo and white, and shadowed with the same colour, but deeper; and to finish it, instead of dotting, they do nothing but make strokes and traces without crossing; giving them the same turn with the waves, when there are any. Sometimes a little green must be mixed in certain places, and the light and clear parts heightened with pure white, particularly where the water foams.

Rocks are dead-coloured like buildings of stone; excepting that a little green is mixed for forming and shadowing them. Blue and yellow tints are made upon them, and lost with the rest in finishing. And when there are small branches, with leaves, moss, or grass, when all is finished, they are to be raised at top with green and masticot. They may be made yellow, green, and reddish, for appearing dry, in the same manner as on the ground. Rocks are dotted as the rest; and the farther they are off, the more greyish they are made.

Castles, old houses, and other buildings of stone and wood, are done in the manner abovementioned; speaking of those things, when they are upon the first lines. But when you would have them appear at a distance, you must mix brown-red and vermilion, with much white; and shadow very tenderly with this mixture; and the farther they are off, the weaker are the strokes to be for the separations. If they are covered with slate, it is to be made bluer than the rest.

Trees are not done till the sky be finished; one may, nevertheless, spare the places of them when they contain a good number; and however it be, such as come near the eye, are to be dead-coloured with verditer, mixing sometimes ochre; and shadowed with the same colour, adding lily green. Afterwards you must work leaves upon them by dotting without crossing: for this must be done with small longish dots, of a darker colour, and pretty full of it, which must be conducted on the side the branches go, by little tufts of a little darker colour. Then heighten the lights with verditer or sea green, and masticot, making leaves in the same manner. and when there are dry branches or leaves, they are dead-coloured with brown-red or gall-stone, with white; and finished with gall-stone, without white, or with bistre.

The trunks of trees are to be dead-coloured with ochre, white, and a little green, for the light and clear parts; and for the dark, they mix black, adding bistre and green for shadowing one and the other. Blue and yellow tints are likewise made upon them, and little touches given here and there with white and masticot; such as you ordinarily see upon the bark of trees.

The branches which appear among the leaves are done with ochre, verditer, and white; or with bistre and white, according to the light they are placed in. They must be shadowed with bistre and lily green.

Trees, which are at a little distance, are dead-coloured with verditer and sea-green; and are shadowed

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and finished with the same colours, mixed with lily-green. When there are some which appear yellowish, lay with ochre and white, and finish with gall stone.

For such as are in the distances and remote views, you must dead colour with sea-green; with which, for finishing, you must mix ultramarine. Heighten the lights of one and the other with masticot, by small disjointed leaves.

It is the most difficult part of landscape, in manner of miniature, to leaf a tree well. To learn, and break one's hand to it a little, the way is to copy good ones, for the manner of touching them is singular, and cannot be acquired but by working upon trees themselves; about which you must observe to make little boughs, which must be leafed, especially such as are below and toward the sky.

And generally, let your landscapes be coloured in a handsome manner, and full of nature and truth; for it is that which gives them all their beauty.

SECT. VII. *Of Flowers.*

It is an agreeable thing to paint flowers, not only on account of the splendour of their different colours, but also by reason of the little time and pains that are bestowed in trimming them. There is nothing but delight in it; and, in a manner, no application. You must not mangle a face, if you make one eye higher than another, a small nose with a large mouth, and so of other parts. But the fears of these disproportions constrain not the mind at all in flower-painting; for unless they be very remarkable, they spoil nothing. For this reason most persons of quality, who divert themselves with painting, keep to flowers. Nevertheless, you must apply yourself to copy justly: and for this part of miniature, as for the rest, we refer you to nature, for she is your best model. Work, then, after natural flowers; and look for the tints and different colours of them upon your pallet: a little use will make you find them easily; and to facilitate this to you at the first, we shall, in the continuance of our design, show the manner of painting some; for natural flowers are not always to be had; and one is often obliged to work after prints, where nothing is seen but graving.

It is a general rule, that flowers are designed and laid like other figures, but the manner of forming and finishing them is different: for they are first formed only by large strokes and traces, which you must turn at the last the way the small ones are to go, with which you finish, thus turning aiding much thereto. And for finishing them, instead of hatching or dotting, you draw small strokes very fine, and very close to one another, without crossing, repassing several times, till your dark and your clear parts have all the force you would give them.

Of ROSES.—After making your first sketch, draw with carmine the red rose, and apply a very pale lay of carmine and white. Then form the shades with the same colour, putting less white in it: and lastly, with pure carmine, but very bright and clear at the first; fortifying it more and more as you proceed in your work, and according to the darkness of the shades. Thus is done by large strokes. Then finish; working

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upon it with the same colour by little strokes, which you must make go the same way with those of the graving, if it be a print you copy; or the way the leaves of the rose turn, if you copy after a painting, or after nature; losing the dark in the clear parts, and heightening the greatest lights, and the brightest or most lightsome leaves, with white and a little carmine. You must always make the hearts of roses, and the side of the shadow darker than the rest; and mix a little indigo for shadowing the first leaves, particularly when the roses are blown, to make them seem faded. The seed is dead coloured with gamboge; with which a little sap green is mixed for shadowing. Roses streaked with several colours, ought to be paler than others, that the mixture of colours may be better seen; which are done with carmine; a little darker in the shades, and very clear in the lights; always hatching by strokes. For white roses you must put a lay of white, and form and finish them as the red; but with black, white, and a little bistre; and make the seed a little yellower. Yellow roses are done by putting in every part a lay of masticot, and shadowing them with gamboge, gall-stone, and bistre; heightening the clear and light places with masticot and white.

The stiles, the leaves, and the buds of all sorts of roses are formed with verditer, with which is mixed a little masticot and gamboge; and for shadowing them, they add sap green, putting less of the other colours when the shades are deep. The outside of the leaves ought to be bluer than the inside: wherefore it must be dead-coloured with sea-green, and sap-green mixed with that for shadowing, making the veins or fibres on this side clearer than the ground, and those on the other side darker. The prickles which are upon the stiles and buds of roses, are done with little touches of carmine, which are made to go every way; and for those that are upon the stalks, they are formed with verditer and carmine, and shadowed with carmine and bistre: making the bottom of the stalks more reddish than the top: i. e. you must mix with the green, carmine and pure bistre.

Of TULIPS.—As there is an infinity of tulips, different from one another, one cannot pretend to mention the colours with which they are all done. We will only touch upon the handsomest, called *streaked*; and these streaks are dead-coloured with very clear carmine in some places, and with darker in others; finishing with the same colour by little strokes, which must be carried the same way with the streaks. And in others is put first a lay of vermilion. Then they form them by mixing carmine, and finish them with pure carmine. In some they put Florence lake over the vermilion instead of carmine. Some are done with lake and carmine mixed together, and with lake alone, or with white and lake for the first forming; whether it be rose-pink or Florence-lake. There are some of a purple colour, which are formed with ultramarine, carmine, or lake, sometimes bluer and sometimes redder. The manner of doing both one and the other is the same: there is no difference but in the colours. You must, in certain places, as between the streaks of vermilion, carmine, or lake, sometimes put blue made of ultramarine and white, and sometimes a very bright purple, which is finished by strokes as the rest, and lost with the streaks. There are some likewise

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likewise that have fallow tints, that are made with lake, bistre, and ochre, according as they are: but this is only in fine and rare tulips, and not in the common ones. For shadowing the bottom of them, they ordinarily take indigo and white for such whose streaks are of carmine. For such as are of lake, they take black and white; with which, in some, bistre is mixed, and in others green. Some are likewise to be shadowed with gamboge and umber, and always by strokes and traces, that turn as the leaves turn. Other tulips are likewise done, called *bordered*; that is to say, the tulip is not streaked but on the edges of the leaves, where there is a border. It is white in the purple; red in the yellow; yellow in the red; and red in the white. The purple is laid with ultramarine, carmine, and white; shadowing and finishing it with this mixture. The border is spared; that is to say, let only a light lay of white be put there, and let it be shadowed with very bright indigo. The yellow is formed with gamboge, and shadowed with the same colour, mixing ochre and umber or bistre with it. The border is laid with vermilion, and finished with a very small matter of carmine. The red is formed with vermilion, and finished with the same colour, mixing carmine or lake with it. The bottom and the border are done with gamboge; and for finishing, they add gall-stone and umber, or bistre. The white is shadowed with black, blue, and white. Indian ink is very proper for this. The shadowings of it are very tender. It produces alone the effect of blue and white, mixed with the other black. The border of this white tulip is done with carmine. In all these sorts of tulips, they leave a nerve or sinew in the middle of the leaves that are brighter than the rest: and the borders are drowned at the bottom by small traces, turning crosswise; for they must not appear cut and separated, as the streaked or party-coloured. They make them likewise of several other colours. When they happen to be such whose bottoms on the inside are black, as it were, they form and finish them with indigo, as also the seed about the nozzle or stalk. And if the bottom is yellow, it is formed with gamboge, and finished by adding umber or bistre. The leaves and the stalks of tulips are ordinarily formed with sea-green, and shadowed and finished with lily-green, by large traces all along the leaves. Some may likewise be done with verditer, mixing masticot with it, and shadowed with sap-green, that the green of the shades may be yellow.

The ANEMONY, or *Hind-flower*.—There are several sorts of them, as well double as single. The last are ordinarily without streaks. Some are made of a purple colour, with purple and white, shadowing them with the same colour; some redder, others bluer; sometimes very pale, and sometimes very dark. Others are formed with lake and white, and finished with the same, putting less white; some without any white at all. Others are formed with vermilion, and shadowed with the same colour, adding carmine. We see likewise white ones, and some of a citron colour. The last are laid with masticot; and one and the other shadowed and finished sometimes with vermilion, and sometimes with very brown lake, especially near the seed, at the bottom; which is often likewise of a blackish colour, that is done with indigo, or black and

blue, mixing for some a little bistre; and always working by very fine strokes and traces, and losing the lights in the shades. There are others that are brighter and clearer at the bottom than any where else; and sometimes they are perfectly white there, though the rest of the flower be dark. The seed of all these anemonies is done with indigo and black, with a very little white, and shadowed with indigo; and in some it is raised with masticot. The double anemonies are of several colours. The handsomest have their large leaves streaked. Some are done, that is, the streaked or party-coloured, with vermilion, to which carmine is added for the finishing; shadowing the rest of the leaves with indigo; and for the small leaves within, a lay is put of vermilion and white, and they are shadowed with vermilion mixed with carmine, mixing here and there some stronger touches, especially in the heart of the flower, next the great leaves on the side of the shadow. They finish with carmine, by little strokes and traces, turning the same way with the mixed or party colours, and the leaves. They form and finish the streaks or party-colours of some others, as well as the small leaves, with pure carmine; leaving, nevertheless, in the middle of the last, a little circle, in which is laid dark purple, which is lost with the rest. And when all is finished, they give some touches with this same colour round about the small leaves, especially on the side of the shadow, drowning them with the large ones, the remainder of which is shadowed either with indigo or black. In some, the small leaves are done with lake or purple, though the party-colours of the large ones be done with carmine. There are others, whose mixed colours are done with carmine, in the middle of most of the large leaves, putting in some places vermilion underneath, and losing these colours with the shadows of the bottom; which are done with indigo and white. The small leaves are laid with masticot, and shadowed with very dark carmine on the side of the shade, and with very clear on the side of the light, leaving there in a manner pure masticot, and giving only some little touches with orpiment and carmine, to separate the leaves, which may be shadowed sometimes with a very little pale-green. There are double anemonies painted all red, and all purple. The first are formed with vermilion and carmine, in a manner without white, and shadowed with pure carmine, well gummed, that they may be very dark. Purple anemonies are laid with purple and white, and finished with white. In a word, there are double anemonies as there are single ones, of all colours; and they are done in the same manner. The green of one and the other is verditer; with which masticot is mixed for forming. It is shadowed and finished with sap green. The stiles of them are a little reddish; wherefore they are shadowed with carmine mixed with bistre, and sometimes with green, after having laid them with masticot.

The CARNATION and the PINK.—It is with pinks and carnations as with anemonies and tulips; that is, there are some mixt-coloured, and others of one single colour. The first are streaked and diversified sometimes with vermilion and carmine; sometimes with pure lake, or with white, some streaks very dark, and others very pale; sometimes by little streaks and diversifications, and sometimes by large ones. Their
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bottoms are ordinarily shadowed with indigo and white. There are pinks of a very pale flesh colour, and streaked and diversified with another, a little deeper, made with vermilion and lake. Others, which are of lake and white, are shadowed and streaked without white. Others all red, which are done with vermilion and carmine as dark as possible. Others all of lake. And, lastly, there are others, wherein nature or fancy is the rule. The green of one and the other is sea-green, shadowed with lily-green or sap-green.

The *REN-LILY*.—It is laid with red lead, formed with vermilion, and in the deepest of the shades with carmine, and finished with the same colour by strokes and traces, turning as the leaves turn. The clear and light parts are heightened with red lead and white. The seed is done with vermilion and carmine. The green parts are done with verditer, shadowed with lily or sap-green.

The *DAY-LILY*.—There are three sorts of them :

- 1 The gridelin, a little red ;
- 2 The gridelin, very pale ; and,
- 3 The white

For the first they put a lay of lake and white, and shadow and finish with the same colour deeper ; mixing a little black to deaden it, especially in the darkest places.

The second are laid with white, mixed with a very little lake and vermilion, in such a manner that these two last colours are hardly seen. Afterwards they shadow with black and a little lake, working redder in the middle of the leaves, next the stalks ; which ought to be, as also the seed, of the same colour, particularly towards the top ; and at the bottom a little greener.

The stile of the seed is laid with masticot, and shadowed with sap-green.

The other day-lilies are done by putting a lay of pure white, and shadowing and finishing with black and white.

The stalks of these last, and the greens of them all, are done with sea-green, and shadowed with sap-green.

The *HYACINTH*, or *Purple-flower*.—There are four sorts of them.

- The blue, a little dark ;
- Others paler ;
- The gridelin ;
- And the white.

The first are laid with ultramarine and white ; and shadowed and finished with less white. Others are laid and shadowed with pale blue. The gridelines are formed with lake and white, and a very small matter of ultramarine ; and finished with the same colour a little deeper. For the last they put a lay of white ; then they shadow them with black, with a little white ; and finish them all by strokes and traces, following the turnings and windings of the leaves. The green and the stalks of such as are blue, are done with sea and lily-green very dark ; and in the stalks of the first may be mixed a little carmine, to make them reddish. The stalks of the two others, as also the green, are formed with verditer and masticot, and shadowed with sap-green.

The *PION*.—A lay of Venice-lake and white must

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be put on all parts, pretty strong ; then shadow with less white, and with none at all in the darkest places ; after which finish with the same colour by traces, turning them as for the rose ; gumming it very much in the deepest of the shades ; and raising the lights and the edges of the most lightsome leaves with white and a little lake. Little veins are likewise made, which go like the strokes in hatching, but are more visible. The green of this flower is done with sea green, and shadowed with sap-green.

COWSLIPS.—They are of four or five colours. There are some of a very pale purple.

The gridelin. The white and the yellow.

The purple is done with ultramarine, carmine, and white, putting less white for shadowing. The gridelin is laid with Venice-lake, and a very small matter of ultramarine, with much white ; and shadowed with the same colour deeper. For the white, a lay of white must be put ; and they must be shadowed with black and white ; and finished, as the others, by traces or strokes. The heart of these cowslips is done with masticot in the shape of a star, which is shadowed with gamboge, making a little circle in the middle with sap-green. The yellow are laid with masticot, and shadowed with gamboge and umber. The stiles, the leaves, and the buds, are formed with verditer, mixed with a little masticot, and finished with sap-green ; making the fibres or veins, which appear upon the leaves, with this same colour ; and heightening the lights of the largest with masticot.

The *RANUNCULUS*, or *Crow-foot*.—There are several sorts of them : the finest are the orange-coloured. For the first, they put a lay of vermilion, with a very small matter of gamboge ; and add carmine for shadowing ; finishing it with this last colour, and a little gall-stone. In the others may be put Venice-lake instead of carmine, especially in the heart of the flower. The orange-coloured are laid with gamboge, and finished with gall-stone, vermilion, and a little carmine ; leaving some little yellow streaks. The green of the stalks is done with verditer and very pale masticot ; mixing lily green to shadow them. That of the leaves is a little darker.

The *CROCUS*.—These are of two colours :

Yellow and purple. The yellow are formed with masticot and gall-stone, and shadowed with gamboge and gall-stone : after which, upon each leaf, on the outside, are made three streaks, separate from one another, with bistre and pure lake ; which are lost, by little traces, in the bottom. The outside of the leaves is left all yellow.—The purple is laid with carmine, mixed with a little ultramarine, and very pale white. They are formed and finished with less white ; making likewise, in some, purple stripes or streaks, very dark, as in the yellow ; and in others only small veins. The seed of both is yellow ; and is done with orpiment and gall-stone. For the stiles, they put a lay of white, and shadow with black, mixed with a little green. The green of this flower is formed with very pale verditer, and shadowed with sap-green.

The *IRIS*.—The Persian iris is done by putting, for the inside-leaves, a lay of white, and shadowing them with indigo and green together, leaving a little white separation in the middle of each leaf ; and for those

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those on the outside, they put in the same place a lay of masticot, which is shadowed with gall-stone and orpiment; making little dark and longish dots over all the leaf, at a small distance from one another. And at the end of each are made large strains, with bistre and lake in some, and in others with pure indigo, but very black. The rest, and the outside of the leaves, are shadowed with black. The green is formed with sea-green, and very pale masticot, and shadowed with sap-green. The Susan iris is laid with purple and white, putting a little more carmine than ultramarine; and for the shades, especially in the middle leaves, they put less white; and, on the contrary, more ultramarine than carmine; making the veins of this very colour, and leaving in the middle of the inside leaves a little yellow sinew. There are others which have this very sinew in the first leaves; the end of which only is bluer than the rest. Others are shadowed and finished with the same purple, redder: They have also the middle sinew on the outside leaves; but white and shadowed with indigo. There are likewise yellow ones; which are done by putting a lay of masticot and orpiment; shadowing them with gall-stone, and making the veins upon the leaves with bistre. The green of one and the other is done with sea-green, mixing a little masticot for the stiles. They are shadowed with sap-green.

The JASMIN.—It is done with a lay of white, and shadowed with black and white; and for the outside of the leaves, they mix a little bistre; making the half of each, on this side, a little reddish with carmine.

The TUBEROSE.—For the doing of this, they make a lay of white, and shadow with black, with a little bistre in some places; and for the outside of the leaves they mix a little carmine, to give them a reddish taint, particularly upon the extremities. The seed is done with masticot, and shadowed with sap-green. The green of it is laid with verditer, and shadowed with sap-green.

The HELLEBORE.—The flower of hellebore is done almost in the same manner; that is, let it be laid with white, and shadowed with black and bistre, making the outside of the leaves a little reddish here and there. The seed is laid with dark green, and raised with masticot. The green of it is foul and rusty, and is formed with verditer, masticot, and bistre; and finished with sap-green and bistre.

The WHITE LILY.—It is laid with white, and shadowed with black and white. The seed is done with orpiment and gall-stone. And the green is done as in the tuberose.

The SNOW DROP.—It is formed and finished as the white lily. The seed is laid with masticot, and shadowed with gall-stone. And the green is done with sea and sap green.

The JONQUIL.—It is laid with masticot and gall-stone, and finished with gamboge and gall-stone. The green is formed with sea-green, and shadowed with sap-green.

The DAFFODIL.—All daffodils, the yellow, the double, and the single, are done by putting a lay of masticot. They are formed with gamboge, and finished by adding umber and bistre; excepting the bell in the middle, which is done with orpiment and gall-stone, bordered or edged with vermilion and carmine. The

white are laid with white, and shadowed with black and white; excepting the cup or bell, which is done with masticot and gamboge. The green is sea-green, shadowed with sap-green.

The MARIGOLD.—It is done by putting a lay of masticot, and then one of gamboge; shadowing it with this very colour, after vermilion is mixed with it; and for finishing, they add gall-stone and a little carmine. The green is done with verditer, shadowed with sap-green.

The AUSTRIAN ROSE.—For making the Austrian rose, they put a lay of masticot, and another of gamboge. Then they form it, mixing gall-stone; and finish it with the last colour, adding bistre and a very small matter of carmine in the deepest shades.

The INDIAN PINK, or *French Marigold*.—It is done by putting a lay of gamboge; shadowing it with this colour, after you have mixed a good deal of carmine and gall-stone with it; and leaving about the leaves a little yellow border of gamboge, very clear in the lights, and darker in the shades. The seed is shadowed with bistre. The green, as well of the rose as the pink, is formed with verditer, and finished with sap-green.

The SUN-FLOWER.—It is formed with masticot and gamboge, and finished with gall-stone and bistre. The green is laid with verditer and masticot, and shadowed with sap-green.

The PASSION-FLOWER.—It is done as the rose, and the green of the leaves likewise, but the veins are done with a darker green.

POETICAL PINKS and SWEET-WILLIAM.—They are done by putting a lay of lake and white; shadowing them with pure lake, with a little carmine for the last; which are afterwards dotted on all parts with little round dots, separate from one another; and the threads in the middle are raised with white. The green of them is sea-green, which is finished with sap-green.

The SCABIOUS.—There are two sorts of scabious, the red and the purple. The leaves of the first are laid with Florentine lake, in which there is a little white; and shadowed without white. And for the middle, which is a great boss or hump in which the seed lies, it is formed and finished with pure lake, with a little ultramarine or indigo to make it darker. Then they make little white longish dots over it, at a pretty distance from one another, clearer in the light than in the shade, making them go every way. The other is done by putting a lay of very pale purple, as well upon the leaves as the boss in the middle; shadowing both with the same colour, a little deeper; and instead of little white touches for the seed, they make them purple; and about each grain they make out a little circle, and this over the whole boss or hump in the middle. The green is formed with verditer and masticot, and shadowed with sap-green.

The SWORD or *Day-lily*.—It is laid with Florence lake and very pale white; formed and finished with pure lake, very clear and bright in some places, and very dark in others; mixing even bistre in the thickest of the shades. The green is verditer, shadowed with sap-green.

HEPATICA, or *Liverwort*.—There is red and blue. The last is done by putting on all parts a lay of ultramarine, white, and a little carmine or lake; shadow-

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ing the inside of the leaves with this mixture, but deeper; excepting those of the first rank; for which, and for the outside of every one of them, they add indigo and white, that the colour may be paler, and not so fine. The red is laid with lake-columbine and very pale white; and finished with less white. The green is done with verditer, masticot, and a little bistre; and shadowed with sap-green, and a little bistre, especially on the outside of the leaves.

The POMEGRANATE.—The flower of the pomegranate is laid with red lead; shadowed with vermilion and carmine; and finished with this last colour. The green is laid with verditer and masticot, and shadowed with sap-green.

The Flower of the Indian BEAN.—It is done with a lay of Levant lake and white; shadowing the middle leaves with pure lake; and adding a little ultramarine for the others. The green is verditer, shadowed with sap-green.

The COLUMBINE.—There are columbines of several colours: the most common are the purple, the gridelin, and the red. For the purple, they lay with ultramarine, carmine, and white; and shadow with this mixture, deeper. The gridelin are done the same way, putting a great deal less ultramarine than carmine. The red are done with lake and white, finishing with less white. There are some mixed flowers of this kind, of several colours; which must be formed and finished as the others, but paler, making the mixtures of a little darker colour.

The LARK & HEBB.—These are of different colours, and of mixed colours: the most common are the purple, the gridelin, and the red; which are done as the columbines.

VIOLETS and PANSIES.—Violets and pansies are done the same way; excepting that in the last the two middle leaves are bluer than the others, that is, the borders or edges; for the inside of them is yellow; and there little black veins are made, which take their beginning from the heart of the flower, and die away towards the middle.

The MUSCIVIA, or *Catch-fly*.—There are two sorts of it, the white and the red; the last is laid with lake and white, with a little vermilion, and finished with pure lake. As for the knot or nozzle of the leaves, it is formed with white and a very small matter of vermilion, mixing bistre or gall-stone to finish it. The leaves of the white are laid with white; adding bistre and masticot upon the knots, which are shadowed with pure bistre, and the leaves with black and white. The green of all these flowers is done with verditer and masticot, and shadowed with sap-green.

The CROWN IMPERIAL.—There are of two colours, the yellow and the red. The first is done by putting a lay of orpiment, and shadowing it with gall-stone and orpiment, with a little vermilion. The other is laid with orpiment and vermilion, and shadowed with gall-stone and vermilion, making the beginning of the leaves next the stile, with lake and bistre, very dark; and veins with this mixture, both in one and the other, all along the leaves. The green is done with verditer and masticot, shadowed with sap-green and gamboge.

The CYCLAMEN, or *Sorubrend*.—The red is laid with carmine, a little ultramarine, and much white;

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and finished with the same colour, deeper; putting, in a manner, only carmine in the middle of the leaves, next the heart, and in the rest add a little more ultramarine. The other is laid with white, and shadowed with black. The stalks of one and the other ought to be a little reddish; and the green, verditer and sap-green.

The GILLIFLOWER.—There are several sorts of gilliflowers; the white, the yellow, the purple, the red, and the mixed, of various colours. The white are laid with white, and shadowed with black, and with a little indigo in the heart of the leaves. The yellow, with masticot, gamboge, and gall-stone. The purple are formed with purple and white; and finished with less white; making the colour brighter in the heart, and even a little yellowish. The red with lake and white; finishing them with white. The mixed-coloured are laid with white, and the mixtures are sometimes made with purple, in which there is much ultramarine; others again, in which there is more carmine. Sometimes they are of lake, and sometimes of carmine. Some are done with white, and others without white; shadowing the rest of the leaves with indigo. The seed of all is formed with verditer and masticot, and finished with sap-green. The leaves and stiles are laid with the same green, mixing sap-green to finish them.

FAUNA, fishes, serpents, and all sorts of reptiles, are to be touched in the same manner as the figures of men are; that is, hatched or dotted.

Birds and all other animals are done like flowers, by strokes or traces.

Never make use, for any of these things, of white-lead. It is only proper in oil. It blackens like ink, when only tempered with gum; especially if you set your work in a moist place, or where perfumes are. Cerufs of Venice is as fine, and of as pure a white. Be not sparing in the use of this, especially in forming or dead colouring; and let it enter into all your mixtures, in order to give them a certain body, which will render your work gluish, and make it appear soft, plump, and strong.

The taste of painters is, nevertheless, different in this point. Some use a little of it, and others none at all. But the manner of the last is meagre and dry. Others use a great deal; and doubtless it is the best method, and most followed among skilful persons: for besides that it is speedy, one may by the use of it copy all sorts of pictures; which would be almost impossible otherwise; notwithstanding the contrary opinion of some, who say, that in miniature we cannot give the force and all the different tints we see in pieces in oil. But this is not true, at least of good painters; and effects prove it pretty plainly: for we see figures, landscapes, pictures, and every thing else in miniature, touched in as grand, as true, and as noble a manner (though more tender and delicate), as they are in oil.

However, painting in oil has its advantages; were they only these, that it exhibits more work, and takes up less time. It is better defended likewise against the injuries of time; and the right of birth must be granted it, and the glory of antiquity.

But miniature likewise has its advantages; and without repeating such as have been mentioned already, it is neater and more commodious. You may easily carry

all

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To conclude: In the art of painting, excellence does not depend upon the greatness of the subject, but upon the manner in which it is handled. Some catch

the airs of a face well; others succeed better in landscapes: some work in little, who cannot do it in large; some are skilled in colours, who know little of design: others, lastly, have only a genius for flowers: and even the Bassans got themselves a fame for animals; which they touched in a very fine manner, and better than any thing else.

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M I N

Minim
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Minium

MINIM, in music, a note equal to two crothets, or half a semibreve. See **MUSIC**.

MINIMS, a religious order in the church of Rome, founded by St Francis de Paula, towards the end of the 15th century. Their habit is a coarse black woollen stuff, with a woollen girdle, of the same colours, tied in five knots. They are not permitted to quit their habit and girdle night nor day. Formerly they went bare-footed, but are now allowed the use of shoes.

MINIMUM, in the higher geometry, the least quantity attainable in a given case.

MINISTER, a person who preaches, performs religious worship in public, administers the sacraments, &c.

MINISTER of State, a person to whom the prince intrusts the administration of government. See **COUNCIL**.

Foreign MINISTER, is a person sent into a foreign country, to manage the affairs of his province or of the state to which he belongs. Of these there are two kinds: those of the first rank are ambassadors and envoys extraordinary, who represent the persons of their sovereigns; the ministers of the second rank are the ordinary residents.

MINIUM, or **RED-LEAD**, is a calx of lead of a vivid red colour, which colour it acquires by a slow calcination and reverberation. See **CHEMISTRY**, N° 1213. The minium in commerce is chiefly brought from Holland, where large quantities of it are manufactured.

The method in which minium is made in large quantities with us is this:—They first burn lead in a furnace into a kind of litharge, by continually stirring it while melted with an iron rake; this they afterwards grind with two pair of stones, which deliver it from one to another, the first pair grinding it coarser, the second finer; these are worked by means of a mill which moves six pair of them at once. When thus reduced to a fine powder, it is washed and then put into a furnace, and is burnt with a reverberatory fire for two or three days, all the while they continue stirring it with a large iron rake, hung on a swivel or iron hook; and toward the end of the time they watch its being of the right colour. When this is done, the fire must not be carried beyond a certain degree, lest the matter clod and run together.

The process by which minium is prepared is described in the following manner by M. Jars*. The furnace is of the reverberatory kind, with two fire-places at the ends; each fire-place being separated from the area, or body of the furnace, by a wall twelve inches high. The fire-places are fifteen inches

* *Mem. de l'Acad. Royal*, 1770.

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broad, and their length is equal to the breadth of the whole furnace, which is about eight or nine feet. The length of the area from one place to the other is nine or ten feet. The quantity of lead used in one operation is about 1500 pounds, of which nine parts are lead obtained from furnaces where the ore is smelted, and one part is lead extracted from the scoria which is formed in smelting the ore. This latter kind is said to be necessary, as the former could not alone be reduced into powder. All the lead is at once put into the area, the bottom of which is level. The calx, as fast as it is formed, is drawn to one side, by means of a rake suspended by a chain before the mouth of the furnace. In four or five hours the whole quantity of the lead is calcined, or, if any pieces remain uncalcined, they are separated, and kept for the next operation. The heat employed is that of a cherry-red, and the fire-places and mouth are kept open, that the air may accelerate the calcination. The powder or calx is to be frequently stirred to prevent its concreting; and when this operation has been continued about 24 hours, the matter is taken out of the furnace, and laid on a flat pavement. Then cold water is thrown on it, to give it weight, as the workmen say; but rather (as M. Jars thinks) to make it friable. It is then to be ground in a mill, and the finer part is separated by washing, while the coarser part, reserved for some following operation, is to be placed at the mouth of the furnace in order to retain the melted lead. The fine powder, which is now of a yellow colour, is again put into the same or a similar furnace, and exposed to a very moderate fire, from 36 to 48 hours; during which time, it is stirred frequently to prevent its concreting; and the powder gradually acquires its proper red colour. The minium is then to be taken out of the furnace, cooled, and sifted through an iron sieve placed in a cask.

The bright colour of minium might render it valuable in painting, if it could stand with certainty in either oil or water. But as it is subject to become black, it cannot be safely trusted, except in hard varnishes: and is, therefore, seldom used in oil, or even in water, unless for very gross purposes, or as a ground for vermilion. The goodness of minium may be distinguished by the brightness of its colour, and the adulteration to which it is liable may be detected by putting an ounce of it into a crucible with an equal quantity of charcoal dust, well mixed together, and placing the crucible in a common fire sufficient to melt lead, which is to be covered with another small crucible inverted into it. When it has been continued for some time on the fire, take it out and strike it

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against

Minium against the ground. The minium will thus be reduced to its metallic state; and its diminished weight, when freed from the charcoal dust, and cold, will indicate the proportion of adulterated matter. Minium is also used as a flux in forming the enamel for grounds, and in glazing, &c.

In medicine, minium is used as an external application. It obtunds the acrimony of the humours, allays inflammations, and is excellent in the cleansing and healing of old ulcers: It is used on these occasions in many of the plasters and ointments of the shops.—It was an ingredient in the official composition called *emplastrum de minio*, employed as a desiccative and cicatrizer; but now disused for that made in the same manner with beſarge, because it does not stick so well, and is more difficult of preparation.

MINNIN, a stringed instrument of music among the ancient Hebrews, having three or four chords to it. See Plate CCCXIV. Though there is reason to question the antiquity of this instrument; both because it requires a hair bow, which was a kind of plectrum not known to the ancients, and because it so much resembles the modern viol. Kircher took the figures of this, the machul, chinnor, and psaltery, from an old book in the Vatican library.

MINOR, a Latin term, literally denoting *less*; used in opposition to *major*, greater.

MINOR, in law, denotes a person under age; or who, by the laws of the country, is not yet arrived at the power of administering his own affairs, or the possession of his estate. Among us, a person is a minor till the age of twenty-one: before which time his acts are invalid. See **AGE**, and **INFANT**.

It is a maxim in the common law, that in the king the *corpus* is no minority, and therefore he hath no legal guardian, and his royal grants and assents to acts of parliament are good, though he has not in his natural capacity attained the legal age of twenty-one. It is also provided by the custom and law of parliament, that no one shall sit or vote in either house, unless he be twenty-one years of age. This is likewise expressly declared by Stat. 7 and 8 Will. III. cap. 25. with regard to the house of commons.

Minor, in logic, is the second proposition of a formal or regular syllogism, called also the *assumption*.

Minor, in music, is applied to certain concords, which differ from or are lower than others of the same denomination by a lesser semitone or four commas.—Thus we say, a third minor, or lesser third, or a sixth major and minor. Concords that admit of major and minor, i. e. greater and less, are said to be imperfect concords.

MINORCA, an island of the Mediterranean, situated between 39 and 40 degrees of North Latitude, and near four degrees of East Longitude. It is about 33 miles in length from north-west to south-east, in breadth from eight to twelve, but in general about ten miles; so that in size it may nearly equal the county of Huntingdon or Bedfordshire. The form is very irregular; and the coasts are much indented by the sea, which forms a great number of little creeks and inlets some of which might be very advantageous.

This island is one of those called by the ancient Romans *Beliores*, which arose from the dexterity of the inhabitants in using the sling. It fell under the power

of the Romans, afterwards of the northern barbarians, who destroyed that empire. From them it was taken by the Arabs; who were subdued by the king of Majorca, and he by the king of Spain. The English subdued it in 1708, and the French in the late war; but it was restored to Britain by the treaty of Paris in 1763.

The air of this island is much more clear and pure than in Britain; being seldom darkened with thick fogs: yet the low valleys are not free from mists and unwholesome vapours; and in windy weather the spray of the sea is driven over the whole island. Hence it happens that utensils of brass or iron are extremely susceptible of rust, in spite of all endeavours to preserve them; and household furniture becomes mouldy. The summers are dry, clear, calm, and excessively hot; the autumns moist, warm, and unequal; at one time perfectly serene, at another cloudy and tempestuous. During the winter there are sometimes violent storms, though neither frequent nor of long continuance; and whenever they cease, the weather returns to its usual serenity. The spring is always variable, but resembles the winter more than the summer. The changes of heat and cold are neither so great nor so sudden in this climate as in many others. In the compass of a year, the thermometer seldom rises much above the 80th, or falls below the 48th degree. In summer there is scarcely ever a difference of four or five degrees between the heat of the air at noon and at night; and in winter the variation is still less considerable. But this must be understood of a thermometer shaded from the influence of the solar beams: for if exposed to them it will often rise 12, 14, or 16 degrees higher than what we have mentioned; and in other seasons the difference between the heat of the air in the sun and the shade is much greater. Yet even in the dog-days, the heat of the atmosphere, at least in open places, seldom surpasses that of human blood. The winds are very boisterous about the equinoxes, and sometimes during the winter. At other times they are generally moderate, and, according to the observations of seamen, they rarely blow in the same direction near the islands adjacent to the gulf of Lyons as in the open sea. During the summer there is commonly a perfect calm in the mornings and evenings: but the middle of the day is cooled by refreshing breezes which come from the east, and, following the course of the sun, increase gradually till two or three in the afternoon; after which they insensibly die away as night approaches. This renders the heat of the sun less dangerous and inconvenient; and if these breezes intermit for a day or two, the natives grow languid and inactive from the heat. The northerly winds in general are clear and healthy, dispel the mists, and make a clear blue sky; whilst those which blow from the opposite quarter, render the air warm, moist, and unhealthy. The north wind is superior in power to all the rest; which appears from hence, that the tops of all the trees incline to the south, and the branches on the north side are bare and blasted. The next to it in force is the north-west. Both are frequent towards the close of winter and in the spring; and, being dry and cold, they shrivel up the leaves of the vegetables, destroy their tender shoots, and are often excessively detrimental to the vineyards and sil-

Minorca. ing corn. The piercing blasts at that season from the north-east, as they are more moist, and more frequently attended with rain, are less prejudicial. The south and south-east winds are by much the most unhealthy. In whatever seasons they blow, the air is foggy, and affects the breathing; but in the summer season they are sultry and suffocating. An excessive dejection of spirits is then a universal complaint; and on exposing the thermometer to the rays of the sun, the mercury has frequently risen above the 100th degree. The west wind is usually drier than the south: the east is cold and blustering in the spring, and sultry in the summer.

The weather in Minorca is generally fair and dry; but when it rains, the showers are heavy, though of short continuance, and they fall most commonly in the night. The sky in summer is clear, and of a beautiful azure, without clouds or rain; but moderate dews descend regularly after sunset. In autumn the weather becomes less serene; whirlwinds and thunder become frequent; and in the night time lightning, and those meteors called *falling stars*, are very common. Water spouts also are often seen at that season, and frequently break upon the shore. A sudden alteration in the weather takes place about the autumnal equinox; the skies are darkened with clouds, and the rains fall in such quantities, that the torrents thereby occasioned, pouring down from the hills, tear up trees by the root, carry away cattle, break down fences, and do considerable mischief to the gardens and vineyards. But these anniversary rains are much more violent than lasting; always falling in sudden and heavy showers, with intervals of fair weather. They are accompanied with thunder, lightning, and squalls of wind, most commonly from the north. Hail and snow are often intermixed with the rains which fall in winter and in spring; but the snow, for the most part, dissolves immediately; and ice is here an uncommon appearance.

The whole coast of Minorca lies low; and there are only a few hills near the centre, of which the most considerable, named *Toro* by the inhabitants, may be seen at the distance of 12 or 14 leagues from the land. The surface of the island is rough and unequal; and in many places divided by long narrow vales of a considerable depth, called *barancoes* by the natives. They begin towards the middle of the island, and after several windings terminate at the sea. The south-west side is more plain and regular than towards the north-east; where the hills are higher, with low marshy valleys betwixt them, the soil less fruitful, and the whole tract unhealthy to man and beast. Near the towns and villages the fields are well cultivated, and enclosed with stone walls; but the rest for the most part are rocky, or covered with woods and thickets. There are some pools of standing water, but very few rivulets, which is the greatest defect about the island, as the inhabitants have scarcely any wholesome water excepting what is saved from the clouds.

The soil is light, thin, and very stony, with a good deal of sea salt, and, in some places, of calcareous nitre intermixed. In most places there is so little earth, that the island appears to be but one large irregular rock covered here and there with mould, and an infinite variety of stones. Notwithstanding this, how-

ever, it is not only extremely proper for vineyards, but produces more wheat and barley than could at first sight be imagined; and if the peasants may be credited, it would always yield a quantity of corn and wine sufficient for the natives, did not the violence of the winds, and the excessive drought of the weather, frequently spoil their crops. The fields commonly lie fallow for two years, and are sown the third. About the latter end of winter, or the beginning of spring, they are first broke up; and next autumn, as soon as the rains fall, they are again ploughed and prepared for receiving the proper seeds. The tillage is very easily performed; for a plough so light as to be transported from place to place on the ploughman's shoulder, and to be drawn by an heifer, or an ass sometimes assisted by an hog, is sufficient for opening so thin a soil. The later the harvest happens, the more plentiful it proves. The barley is usually cut down about the 20th of May N. S. and the wheat is reaped in June, so that the whole harvest is commonly got in by Midsummer-day. The grain is not thrashed with flails as in this country, but trodden out on a smooth piece of rock by oxen and asses, according to the custom of the eastern nations.

The natives of Minorca are commonly lean, thin, and well-built, of a middle stature, and olive complexion; but their character is by no means agreeable. Such is the natural impetuosity of their temper, that the slightest cause provokes them to anger, and they seem to be incapable of forgiving or forgetting an injury. Hence quarrels break out daily, even among neighbours and relations: and family disputes are transmitted from father to son; and thus, though lawyers and pettifoggers are very numerous in this country, there are still too few for the clients. Both sexes are, by constitution, extremely amorous: they are often betrothed to each other while children, and marry at the age of 14. The women have easy labours, and commonly return in a few days to their usual domestic business, but, lest the family should become too numerous for their income, it is a practice among the poorer sort to keep their children at the breast for two or three years, that by this means the mothers may be hindered from breeding.

Bread of the finest wheat flour, well fermented and well baked, is more than half the diet of people of all ranks. Rice, pulse, vernicelli, herbs and roots from the garden, summer fruits, pickled olives and pods of the Guinea pepper, make up almost all the other half, so that scarce a fifth of their whole food is furnished from the animal kingdom, and of this fish makes by much the most considerable portion. On Fridays, and other fast days, they abstain entirely from flesh, and during Lent they live altogether on vegetables and fish, excepting Sundays, when they are permitted the use of eggs, cheese, and milk. Most of their dishes are high-seasoned with pepper, cloves, cinnamon, and other spices; and garlic, onions, or leeks, are almost constant ingredients. They eat a great deal of oil, and that none of the sweetest or best flavoured; using it not only with salads, but also with boiled and fried fish, greens, pulse, &c. instead of butter. A slice of bread soaked in boiled water, with a little oil and salt, is the common breakfast of the peasants, well known by the name of *oleagua*. Their ordinary meals are

Minorca very frugal, and consist of very little variety; but on festivals and other solemn occasions their entertainments are to the last degree profuse and extravagant, inso-much that the bill of fare of a country farmer's wedding dinner would scarce be credited.

With regard to other matters, the Minorquins are accused of prodigious indolence in the way of business, and neglect of the natural advantages they possess. In the bowels of the earth are iron, copper, and lead ores, of none of which any use hath been made except the last. A lead mine was worked to advantage some time ago, and the ore sent into France and Spain for the use of the potteries in those countries. The proprietor discontinued his work on some small discouragement; and indeed it is said, that these people are of all mankind the most easily put out of countenance with an undertaking that does not bring them in mountains of present gain, or that admits of the slightest probability of disappointing their most sanguine expectations: nor will their pride admit of many disappointments; and thus their poverty co-operating with their natural despondence and love of ease, is the principal cause of their backwardness to engage in projects, though ever so promising, for the improvement of their private fortune, and the advantage of the commerce of their country. This lead ore went under the name of *vernis* among the natives, as it was wholly used by the potters in varnishing and glazing their earthen vessels.

There are few exports of any account, and they are obliged to their neighbours for near one-third of their corn, all their oil, and such a variety of articles of less consideration, that nothing could preserve them from a total bankruptcy, but the English money circulated by the troops, which is exchanged for the daily supplies of provisions, increased by the multiplication of vineyards, the breeding of poultry, and the production of vegetables, in a proportion of at least five to one since the island has been in our possession. It will not require many words to enumerate their exports: they make a sort of cheese, little liked by the English, which sells in Italy at a very great price; this, perhaps, to the amount of 800*l.* *per annum*.—The wool they send abroad may produce 900*l.* more. Some wine is exported, and, if we add to its value that of the home consumption, which has every merit of an export, being nine parts in ten taken off by the troops for ready money, it may well be estimated at 1600*l.* a-year. In honey, wax, and salt, their yearly exports may be about 400*l.* and this comes pretty near the sum of their exports, which we estimate together at 1800*l.* sterling *per annum*.

A vast balance lies against them, if we consider the variety and importance of the articles they fetch from other countries, for which they must pay ready cash. Here it may be necessary to withdraw some things from the heap, such as their cattle, sheep, and fowls, on which they get a profit; for the country does not produce them in a sufficient abundance to supply them, especially when we have a fleet of men of war stationed there.

Their imports are, corn, cattle, sheep, fowls, tobacco, oil, rice, sugar, spices, hardware, and tools of all kinds, gold and silver lace; chocolate, or cocoa to make it; tobacco, timber, plank, boards, millstones, tobacco pipes, playing cards, turnery ware,

seeds, soap, saddles; all manner of cabinetmakers' work, iron spikes, nails, fine earthen ware, glass lamps, brascery; paper, and other stationary wares; copperas, galls, dye stuffs, painters brushes and colours; musical instruments, music, and strings; watches, wine, fruit; all manner of fine and printed linens, muslins, cambrics, and laces; bottles, corks, starch, indigo, fans, trinkets, toys, ribbands tape, needles, pins, silk, mohair, lanterns, cordage, tar, pitch, rosin, drugs, gloves, fire arms, gunpowder, shot, and lead; hats, caps, velvet, cotton stuffs, woollen cloths, stockings, capes, medals, vestments, litters, pictures, images, agnus Dei's, books, pardons, bulls, relics, and indulgencies.

The island is divided into what they style *terminos*, of which there were anciently five, now reduced to four, and resemble our counties. The termino of Ciudadella, at the north-western extremity of the island, is so styled from this place, which was once a city, and the capital of Minorca. It makes a venerable and majestic figure, even in its present state of decay, having in it a large Gothic cathedral, some other churches and convents, the governor's palace, and an exchange, which is no contemptible pile.—There are in it 600 houses, which, before the seat of government and the courts of justice were removed to Mahon, were fully inhabited; and there are still more gentlemen's families here than in all the rest of the island. It hath a port commodious enough for the vessels employed in the trade of this country, which, though in the possession of a maritime power, is less than it formerly was. It is still, in the style of our officers, *the best quarters* (and there are none bad) in the country; and if there was a civil government, and the place made a free port, the best judges are of opinion it would very soon become a flourishing place again; and the fortifications, if it should be found necessary, might then also be easily restored and improved.

The termino of Fererias is the next, a narrow slip reaching cross from sea to sea, and the country little cultivated; it is therefore united to Mercadal. In this last termino stands Mont-toro in the very centre of the isle, and the highest ground, some say the only mountain in it; on the summit of which there is a convent, where even in the hottest months the monks enjoy a cool air, and at all times a most delightful prospect. About six miles north from Mont-toro stands the castle that covers Port Fornelles, which is a very spacious harbour on the east side of the island. There are in it shoals and foul ground, which, to those who are unacquainted with them, render it difficult and dangerous; yet the packets bound from Mahon to Marsailles frequently take shelter therein; and while the Spaniards were in possession of the isle, large ships and men of war frequented it. At a small distance from this lies another harbour called *Adama*, which runs far into the land; but being reputed unsafe, and being so near Fornelles, is at present useless. The country about it is, however, said to be the pleasantest and wholesomest spot in the island, and almost the only one plentifully supplied with excellent spring water; so that the gardens are well laid out, and the richest and finest fruits grow here in the highest perfection. Alaior is the next termino, in which there is nothing remarkable

Minorca remarkable but the capital of the same name, well situated on an eminence, in a pleasant and tolerably cultivated country.

Minos

The termino of Mahon, at the south-east end of the island, is at present the most considerable of them all, containing about 60,000 English acres, and nearly one-half of the inhabitants in Minorca. The town of Mahon derives its name from the Carthaginian general Mago, who is universally allowed to be its founder.—It stands on an eminence on the west side of the harbour, the ascent pretty steep. There are in it a large church, three convents, the governor's palace, and some other public edifices. It is large, but the streets are winding, narrow, and ill paved. The fortress of St Philip stands near the entrance of the harbour, which it covers, is very spacious, of great strength, with subterranean works to protect the garrison from bombs, large magazines, and whatever else is necessary to render it a complete fortification, and hath a numerous and well disposed artillery. Port Mahon is allowed to be the finest harbour in the Mediterranean, about 90 fathoms wide at its entrance, but within very large and safe, stretching a league or more into the land. Beneath the town of Mahon there is a very fine quay, one end of which is reserved for the ships of war, and furnished with all the accommodations necessary for careening and refitting them; the other serves for merchantmen. On the other side of the harbour is Cape Mola, where it is generally agreed a fortress might be constructed which would be impregnable, as the castle of St Philip was esteemed before we took it, and bestowed so much money upon it, that, though some works were erected at Cape Mola, it was not judged proper to proceed in the fortifications there at a fresh expence; at least this is the only reason that hath been assigned. Minorca was taken by the Spaniards during the American war, and is now in their possession.

MINORS, or **FRIERS MINOR**, an appellation which the Franciscans assume, out of show of humility; calling themselves *fratres minores*, i. e. lesser brothers, and sometimes *minorites*. There is also an order of regular minors at Naples, which was established in the year 1588, and confirmed by Sixtus V.

MINOS (fab. hist.), a king of Crete, son of Jupiter and Europa. He flourished about 1432 years before the Christian era. He gave laws to his subjects, which still remained in full force in the age of the philosopher Plato, about 1000 years after the death of the legislator. His justice and moderation procured him the appellation of the favourite of the gods, the confident of Jupiter, and the wise legislator, in every city of Greece; and, according to the poets, he was rewarded for his equity after death with the office of supreme and absolute judge in the infernal regions. In this capacity he is represented sitting in the middle of the shades, and holding a sceptre in his hand. The dead plead their different causes before him; and the impartial judge shakes the fatal urn, which is filled with the destinies of mankind. He married Ithone, by whom he had Lycastes, who was the father of Minos II.

MINOS II. was a son of Lycastes, the son of Minos I. and king of Crete. He married Pasiphae, the daughter of Sol and Perseis, and by her he had many

children. He increased his paternal dominions by the conquest of the neighbouring islands; but showed himself cruel in the war which he carried on against the Athenians, who had put to death his son Androgeus. He took Megara by the treachery of Scylla; and not satisfied with victory, he obliged the vanquished to bring him yearly to Crete seven chosen boys and the same number of virgins to be devoured by the **MINOTAUR**. This bloody tribute was at last abolished when Theseus had destroyed the monster. When Dædalus, whose industry and invention had fabricated the labyrinth, and whose imprudence in assisting Pasiphae in the gratification of her unnatural desires, had offended Minos, fled from the place of his confinement with wings, and arrived safe in Sicily; the incensed monarch pursued the offender, resolved to punish his infidelity. Cocalus, king of Sicily, who had hospitably received Dædalus, entertained his royal guest with dissembled friendship; and, that he might not deliver to him a man whose ingenuity and abilities he so well knew, he put Minos to death. Minos died about 35 years before the Trojan war. He was father of Androgeus, Glaucus, and Deucalion; and two daughters, Phædra and Ariadne. Many authors have confounded the two Minoses, the grandfather and the grandson; but Homer, Plutarch, and Diodorus, prove plainly that they were two different persons.

MINOTAUR (fab. hist.), a celebrated monster, half a man and half a bull, according to this verse of Ovid,

Semibovemque virum, semivirumque locem.

It was the fruit of Pasiphae's amour with a bull. Minos refused to sacrifice a white bull to Neptune, an animal which he had received from the god for that purpose. This offended Neptune, and he made Pasiphae the wife of Minos enamoured of this fine bull, which had been refused to his altars. Dædalus prostituted his talents in being subservient to the queen's unnatural desires; and by his means, Pasiphae's horrible passions were gratified, and the Minotaur came into the world. Minos confined in the labyrinth this monster, which convinced the world of his wife's lasciviousness, and reflected disgrace upon his family. The Minotaur usually devoured the chosen young men and maidens which the tyranny of Minos yearly exacted from the Athenians. Theseus delivered his country from this tribute, when it had fallen to his lot to be sacrificed to the voracity of the Minotaur; and by means of Ariadne, the king's daughter, he destroyed the monster, and made his escape from the windings of the labyrinth.—The fabulous trade of the Minotaur, and of the infamous commerce of Pasiphae with a favourite bull, has been often explained. Some suppose that Pasiphae was enamoured of one of her husband's courtiers called *Taurus*, and that Dædalus favoured the passions of the queen, by suffering his house to become the retreat of the two lovers. Pasiphae some time after brought twins into the world, one of whom greatly resembled Minos and the other *Taurus*; and in the natural resemblance of their countenance with that of their supposed fathers, originated their name, and consequently the fable of the Minotaur.

MINOW, a very small species of cyprinus, so well known that it needs no description.

MINSTER,

Minotaur,
Minow.

Minster, Minstrel MINSTER, (Saxon, *Mynstrow* or *Mynstre*), anciently signified the church of a monastery or convent. MINSTREL, an ancient term for a singer and instrumental performer.

The word *minstrel* is derived from the French *mene-sire*, and was not in use here before the Norman conquest. It is remarkable, that our old monkish historians do not use the word *citharædus*, *cantator*, or the like, to express a *minstrel* in Latin; but either *musus*, *lustrus*, *jaculator*, or some other word that implies *gesture*. Hence it should seem that the minstrels set off their singing by mimicry or action; or according to Dr Brown's hypothesis, united the powers of melody, poem, and dance.

The Saxons as well as the ancient Danes, had been accustomed to hold men of this profession in the highest reverence. Their skill was considered as something divine, then persons were deemed sacred, their attendance was solicited by kings, and they were everywhere loaded with honours and rewards. In short, poets and their art were held among them in that rude admiration which is ever shown by an ignorant people to such as excel them in intellectual accomplishments. When the Saxons were converted to Christianity, in proportion as letters prevailed among them, this rude admiration began to abate, and poetry was no longer a peculiar profession. The poet and the minstrel became two persons. Poetry was cultivated by men of letters indiscriminately, and many of the most popular rhymes were composed amidst the leisure and retirement of monasteries. But the minstrels continued a distinct order of men, and got their livelihood by singing verses to the harp at the houses of the great. There they were still hospitably and respectfully received, and retained many of the honours shown to their predecessors the Bards and Scalds. And indeed, though some of them only recited the compositions of others, many of them still composed songs themselves: and all of them could probably invent a few stanzas on occasion. There is no doubt but most of the old heroic ballads were produced by this order of men. For although some of the larger metrical romances might come from the pen of the monks or others, yet the smaller narratives were probably composed by the minstrels who sung them. From the amazing variations which occur in different copies of these old pieces, it is evident they made no scruple to alter each other's productions, and the reciter added or omitted whole stanzas according to his own fancy or convenience.

In the early ages, as is hinted above, this profession was held in great reverence among the Saxon tribes, as well as among their Danish brethren. This appears from two remarkable facts in history, which show that the same arts of music and song were equally admired among both nations, and that the privileges and honours conferred upon the professors of them were common to both; as it is well known their customs, manners, and even language, were not in those times very dissimilar.

When King Alfred the Great was desirous to learn the true situation of the Danish army, which had invaded his realm, he assumed the dress and character of a minstrel; and taking his harp, and only one attendant (for in the earliest times it was not unusual for a minstrel to have a servant to carry his harp), he

went with the utmost security into the Danish camp. And though he could not but be known to be a Saxon, the character he had assumed procured him an hospitable reception; he was admitted to entertain the king at table, and staid among them long enough to contrive that assault which afterwards destroyed them. This was in the year 878.

About 60 years after, a Danish king made use of the same disguise to explore the camp of King Athelstan. With his harp in his hand, and dressed like a minstrel, Aulaff king of the Danes went among the Saxon tents, and taking his stand near the king's pavilion, began to play, and was immediately admitted. There he entertained Athelstan and his lords with his singing and his music; and was at length dismissed with an honourable reward, though his songs must have discovered him to have been a Dane. Athelstan was saved from the consequences of this stratagem by a soldier, who had observed Aulaff bury the money which had been given him, from some scruple of honour or motive of superstition. This occasioned a discovery.

From the uniform procedure of both these kings, it is plain that the same mode of entertainment prevailed among both peoples, and that the minstrel was a privileged character among both. Even as late as the reign of Edward II. the minstrels were easily admitted into the royal presence, as appears from a passage in Stow, which also shows the splendour of their appearance.

"In the year 1316, Edward II. did solemnize his feast of Pentecost at Westminster, in the great hall; where sitting royally at the table with his peers about him, there entered a woman adorned like a minstrel, sitting on a great horse trapped, as minstrels then used, who rode round about the tables, showing pastime; and at length came up to the king's table and laid before him a letter, and forthwith turning her horse, saluted every one, and departed."—The subject of this letter was a remonstrance to the king on the favours heaped by him on his minions, to the neglect of his knights and faithful servants.

The messenger was sent in a minstrel's habit, as what would gain an easy admission; and was a woman concealed under that habit, probably to disarm the king's resentment: for we do not find that any of the real minstrels were of the female sex; and therefore conclude this was only an artful contrivance peculiar to that occasion.

In the 14th year of Richard II. John of Gaunt erected at Tetbury in Wiltshire a court of minstrels, with a full power to receive suit and service from the men of that profession within five neighbouring counties, to enact laws, and determine their controversies; and to apprehend and arrest such of them as should refuse to appear at the said court, annually held on the 16th of August. For this they had a charter, by which they were empowered to appoint a king of the minstrels with four officers to preside over them. These were every year elected with great ceremony; the whole form of which is described by Dr Plott; in whose time, however, they seem to have become mere musicians.

Even so late as the reign of King Henry VIII. the reciters of verses or moral speeches learnt by heart, intruded without ceremony into all companies; not only

Minstrel only in taverns, but in the houses of the nobility themselves. This we learn from Erasmus, whose argument led him only to describe a species of these men who did not sign their compositions; but the others that did, enjoyed without doubt the same privileges.

We find that the minstrels continued down to the reign of Elizabeth; in whose time they had lost much of their dignity, and were sinking into contempt and neglect. Yet still they sustained a character far superior to any thing we can conceive at present of the singers of old ballads.

When Queen Elizabeth was entertained at Killugworth castle by the earl of Leicester in 1575, among the many devices and pageants which were exhibited for her entertainment, one of the personages introduced was that of an ancient minstrel, whose appearance and dress are so minutely described by a writer there present, and gives us so distinct an idea of the character, that we shall quote the passage at large.

"A person very meet seemed he for the purpose, of a xlv. years old, apparelled partly as he would himself. His cap off: his head seemingly rounded tounsterwise: fair kumbed, that, with a sponge daintly dipt in a little capon's grease, was finely smoothed, to make it shine like a mallard's wing. His beard snugly shaven: and yet his shirt after the new trink, with ruffs fair starched, sleeked, and glistening like a pair of new shoes, marshalled in good order with a setting stuck, and strut, 'that' every ruff stood up like a waver. A side [i. e. long] gown of Kendale green, after the freshness of the year now, gathered at the neck with a narrow gorget, fastened afore with a white clasp and a keeper close up to the chin; but easily, for heat, to undo when he list. Seemingly begirt in a red caddis girdle: from that a pair of capped Sheffield knives hanging a' two sides. Out of his bosom drawn from a lappet of his napkin edged with a blue lace, and marked with a D for Damian; for he was but a bachelor yet.

"His gown had side [i. e. long] sleeves down to midleg, slit from the shoulder to the hand, and lined with white cotton. His doublet sleeves of black worsted: upon them a pair of pointers of tawny chaniclet laced along the wrist with blue threaden pointers. A walet towards the hands of fustian-a-napes. A pair of red leather stocks. A pair of pumps on his feet, with a cross cut at his toes for corns; not new indeed, yet cleanly blackt with soot, and shining as a shoing horn.

"About his neck a red ribband suitable to his girdle. His harp in good grace dependant before him. His wrist tyed to a green lace and hanging by: under the gorget of his gown a fair flaggon chain (pewter for), silver, as a Squire Minstrel of Middlesex, that travelled the country this summer season, unto fair and worshipful mens houses. From his chain hung a scutcheon, with metal and colour, resplendent upon his breast, of the ancient arms of Islington."

—This minstrel is described as belonging to that village. We suppose such as were retained by noble families wore their arms hanging down by a silver chain as a kind of badge. From the expression of Squire Minstrel above, we may conclude there were other inferior orders, as Yeomen Minstrels, or the like.

This minstrel, the author tells us a little below, "after three lowly courtesies, cleared his voice with a hem . . . and wiped his lips with the hollow of his hand for 'filing his napkin; tempered a string or two with his wrist; and, after a little warbling on his harp for a prelude, came forth with a solemn song, warranted for story out of King Arthur's acts, &c."

Towards the end of the 16th century, this class of men had lost all credit, and were sunk so low in the public opinion, that in the 39th year of Elizabeth a statute was passed by which "minstrels, wandering abroad," were included among "rogues, vagabonds, and sturdy beggars," and were adjudged to be punished as such. This act seems to have put an end to the profession, for after this time they are no longer mentioned.

MIN'T, the place in which the king's money is coined. See **COINAGE**.

There were anciently mints in almost every county in England; but the only mint at present in the British dominions is that in the tower of London. The officers of the mint are, 1. The warden of the mint, who is the chief; he oversees the other officers, and receives the bullion. 2. The master worker, who receives bullion from the warden, causes it to be melted, delivers it to the moneyers, and, when it is coined, receives it again. 3. The comptroller, who is the overseer of all the inferior officers, and sees that all the money is made to the just assize. 4. The assay master, who weighs the gold and silver, and sees that it is according to the standard. 5. The two auditors who take the accounts. 6. The surveyor of the melting; who, after the assay master has made trial of the bullion, sees that it is cast out, and not altered after it is delivered to the melter. 7. The engraver; who engraves the stamps and dies for the coinage of the money. 8. The clerk of the mints, who sees that the mints are clean and fit to work with. 9. The melter, who melts the bullion before it be coined. 10. The provost of the mint; who provides for and oversees all the moneyers. 11. The blanchers, who anneal and cleanse the money. 12. The moneyers, some of whom forge the money, some share it, some round and mill it, and some stamp and coin it. 13. The porters who keep the gate of the mint.

Mint was also a pretended place of privilege, in Southwark, near the King's Bench, put down by statute. If any persons, within the limits of the mint, shall obstruct any officer in the serving of any writ or process, &c. or assault any person therein, so as he receive any bodily hurt, the offender shall be guilty of felony, and be transported to the plantations, &c. Stat. 9. Geo. I.

MINT MARKS. It hath been usual, from old time, to oblige the masters and workers of the mint, in the indentures made with them, "to make a privy mark in all the money that they made, as well of gold as of silver, so that another time they might know, if need were, and witte which moneys of gold and silver among other of the same moneys, were of their own making, and which not." And whereas, after every trial of the pix at Westminster, the masters and workers of the mint, having there proved their moneys to be lawful and good, were immediately entitled to receive then *quintus* under the great seal, and to be discharged.

Mint.

Mint.

charged from all suits or actions concerning those moneys, it was then usual for the said masters and workers to change the privy mark before used for another, that so the moneys from which they were not yet discharged might be distinguished from those for which they had already received their *quietus*: which new mark they then continued to stamp upon all their moneys, until another trial of the *pix* gave them also their *quietus* concerning those.

The *pix* is a strong box with three locks, whose keys are respectively kept by the warden, master, and comptroller of the mint; and in which are deposited, sealed up in several parcels, certain pieces taken at random out of every journey as it is called; that is, out of every 15 pounds weight of gold, or 60 pounds weight of silver, before the same is delivered to the proprietors. And this *pix* is, from time to time, by the king's command, opened at Westminster, in the presence of the lord-chancellor, the lords of the council, the lords-commissioners of the treasury, the justices of the several benches, and the barons of the exchequer; before whom a trial is made, by a jury of goldsmiths impanelled and sworn for that purpose, of the collective weights of certain parcels of the several pieces of gold and silver taken at random from those contained in the *pix*; after which those parcels being severally melted, assays are then made of the bullion of gold and silver so produced, by the melting certain small quantities of the same against equal weights taken from the respective trial pieces of gold and silver that are deposited and kept in the exchequer for that use. This is called the *trial of the pix*; the report made by the jury upon that trial is called the *verdict of the pix* for that time; and the indented trial pieces just above mentioned, are certain plates of standard gold and standard silver, made with the greatest care, and delivered in upon oath, from time to time as there is occasion, by a jury of the most able and experienced goldsmiths, summoned by virtue of a warrant from the lords of the treasury to the wardens of the mystery of goldsmiths of the city of London for that purpose, and which plates being so delivered in, are divided each, at this time, into seven parts by indentures, one of which parts is kept in his majesty's court of exchequer at Westminster, another by the guild company of goldsmiths, and two more by the officers of his majesty's mint in the tower; the remaining three being for the use of the mint, &c. in Scotland. The *pix* has sometimes been tried every year, or even oftener, but sometimes not more than once in several years: and from hence is understood how it comes to pass, that, among the pieces that are dated as well as marked, three or more different dates are sometimes found upon pieces impressed with the same mark; and again, that different marks are found upon pieces bearing the same date. These marks are first observable upon the coins of King Edward III.; the words above quoted concerning those marks are from the indentures made with the Lord Hastings, master and worker to King Edward IV.; and the marks themselves continued to be stamped very conspicuously upon the moneys, till the coinage by the mill and screw was introduced and settled after the Restoration, in the year 1662: since which time, the moneys being made with far greater regularity and exactness than

before, these marks have either been totally laid aside, or such only have been used as are of a more secret nature, and only known to the officers and engravers concerned in the coinage: and indeed the constant practice that has ever since prevailed, of dating all the several pieces, has rendered all such marks of much less consequence than before.

MINT, in botany. See *MINTHA*.

MINTURNÆ, a town of Campania, between Sinuessa and Formiæ. It was in the marshes in this neighbourhood that Marius concealed himself in the mud to avoid the partizans of Sylla. The people condemned him to death; but when his voice alone had terrified the executioner, they showed themselves compassionate and favoured his escape.

MINUET, a very graceful kind of dance, consisting of a couple, a high step, and a balance: it begins with a beat, and its motion is triple.

The invention of the minuet seems generally to be ascribed to the French, and particularly to the inhabitants of the province of Poitou. The word is said by Menage and Furetiere to be derived from the French *menu* or *menu*, "small, or little;" and in strictness signifies a small pace. The melody of this dance consists of two strains, which, as being repeated, are called *reprises*, each having eight or more bars, but never an odd number. The measure is three crotchets in a bar, and is thus marked $\frac{3}{4}$, though it is commonly performed in the time $\frac{1}{4}$. Walther speaks of a minuet in Lully's opera of *Roland*, each strain of which contains ten bars, the sectional number being 5; which renders it very difficult to dance.

MINUTE, in geometry, the 60th part of a degree of a circle.

MINUTE of Time, the 60th part of an hour.

MINUTE, in architecture, usually denotes the 60th, sometimes the 30th, part of a module. See ARCHITECTURE.

MINUTE is also used for a short memoir, or sketch of a thing taken in writing.

MINUTIUS FELIX. See *FELIX*.

MINYÆ, a name given to the inhabitants of Orchomenos in Boeotia, from Minyas king of the country. Orchomenos the son of Minyas gave his name to the capital of the country; and the inhabitants still retained their original appellation, in contradiction to the Orchomenians of Arcadia. A colony of Orchomenians passed into Thessaly and settled in Iolchos; from which circumstance the people of the place, and particularly the Argonauts, were called *Minyæ*. This name they received, according to the opinion of some, not because a number of Orchomenians had settled among them, but because the chief and noblest of them were descended from the daughters of Minyas. Part of the Orchomenians accompanied the sons of Codrus when they migrated to Ionia. The descendants of the Argonauts, as well as the Argonauts themselves, received the name of *Minyæ*. They first inhabited Lemnos, where they had been born from the Lemnian women who had murdered their husbands. They were driven from Lemnos by the Pelasgi, about 1160 before the Christian era, and came to settle in Laconia, from whence they passed into Caliste with a colony of Lacedæmonians.

Mint

||

Minyæ

Miquelets
Mirabilis.

MIQUELETS, a name given to the Spaniards who inhabit the Pyrenean mountains on the frontiers of Arragon and Catalonia, and live by robbing.

MIQUELON, a small desert island to the south-west of Cape May in Newfoundland, ceded to the French by the peace of 1763, for drying and curing their fish. W. Long. 54. 30. N. Lat. 47. 22.

MIRABILIS, **MARVEL OF PERU**: A genus of the monogynia order, belonging to the pentandria class of plants; and in the natural method ranking with those of which the order is doubtful. The corolla is funnel-shaped above; the calyx inferior; the nectarium globular, containing the germen. The most remarkable species are,

1. The jalappa, or common marvel of Peru. It has a large, thick, fleshy root; an upright, thick, jointed stalk, dividing and branching numerously, widely, and erectly, a yard or more high; garnished with oblong, broad, opposite leaves; and all the branches and shoots terminated by numerous flowers in clusters, of different colours in the varieties. Of this there are varieties with white flowers—with yellow flowers—with purple flowers—with red flowers—with white and yellow flowers—white and purple flowers—purple and yellow flowers—red and yellow flowers. Several other varieties often rise from seed; and it is remarkable, that although several of the above colours and variegations are sometimes common to the same plant, yet it is rare that a plant of this species produces flowers of one of those colours alone; sometimes, however, the same plant will exhibit only white and purple flowers separate, and sometimes both colours in the same flowers, intermixed with the plain ones: the same is also observable in the red and yellow; others have plain flowers of several different colours, and sometimes variegated flowers also on the same plants. This species has a large tap root, which, when cut across, is not unlike that of the true jalap; but, when dried, is white, light, and spongy.

2. The longiflora, or long-flowered mirabilis, hath a large, thick, fleshy root; a thick stalk, dividing low into many declinated spreading branches, extending two or three feet every way; large, heart-formed, hairy, viscous leaves, in opposite pairs; and all the branches and shoots terminated by white flowers in clusters, having very long tubes, nodding downward.

3. The dichotoma, dichotamous, or forked mirabilis, has a thick fleshy root; an upright, thick, swollen, jointed stem, branching forkedly two or three feet high; oblong opposite leaves; and smallish red flowers at the axillas, singly and close-sitting.

All these plants flower in July, continuing in plentiful succession until October, very conspicuous and elegant. They have the singularity of being shut all day, and expanding towards the evening when the sun declines; hence the inhabitants of the Indies, where they grow naturally, called them *four o'clock flowers*: their time of opening here, however, depends on the weather; for if cloudy, or that the sun is not very vehement, they often open great part of the day. They are naturally perennial in root; but in this country are commonly considered as annuals: for they rise from seed in the spring, and the same year produce flowers and perfect seed: and if left to nature in the open air, totally perish in winter, at the first attack of

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frost or excessive wet. If in autumn, however, when the stalks begin to assume a state of decay, the roots are taken up, and preserved in sand in a dry room all winter, and planted again in spring, they shoot out afresh stronger than at first, and sometimes obtain four or five feet stature, with very spreading heads; or if plants growing in pots, having the stems cut down in autumn, and the pots placed in a green-house, or garden-frames under glasses, the roots may also be preserved sound, and will shoot out again in spring as above.

The roots of all these plants are purgative; but require to be given in a great quantity to operate equal to the true jalap, which is a species of convulvulus. See *CONVOLVULUS*.

MIRACLE, in its original sense, is a word of the same import with *wonder*; but in its usual and more appropriate signification, it denotes, "an effect contrary to the established constitution and course of things, or a sensible deviation from the known law of nature."

That the visible world is governed by stated general rules, or that there is an order of causes and effects established in every part of the system of nature which falls under our observation, is a fact which cannot be controverted. If the Supreme Being, as some have supposed, be the only real agent in the universe, we have the evidence of experience, that, in the particular system to which we belong, he acts by stated rules. If he employs inferior agents to conduct the various motions from which the phenomena result, we have the same evidence that he has subjected those agents to certain fixed laws, commonly called the *laws of nature*. On either hypothesis, effects which are produced by the regular operation of these laws, or which are conformable to the established course of events, are properly called *natural*; and every contradiction to this constitution of the natural system, and the correspondent course of events in it, is called a *miracle*.

If this definition of a miracle be just, no event can be deemed miraculous merely because it is strange, or even to us unaccountable; since it may be nothing more than a regular effect of some unknown law of nature. In this country earthquakes are rare; and for monstrous births perhaps no *particular* and satisfactory account can be given: yet an earthquake is as regular an effect of the established laws of nature as any of those with which we are most intimately acquainted; and under circumstances in which there would always be the same kind of production, the monster is nature's genuine issue. It is therefore necessary, before we can pronounce any effect to be a true miracle, that the circumstances under which it is produced be known, and that the common course of nature be in some degree understood; for in all those cases in which we are totally ignorant of nature, it is impossible to determine what is, or what is not, a deviation from its course. Miracles, therefore, are not, as some have represented them, appeals to our ignorance. They suppose some antecedent knowledge of the course of nature, without which no proper judgment can be formed concerning them; though with it their reality may be so apparent as to prevent all possibility of a dispute.

Y

Thus,

Miracle.

Miracle.

Thus, were a physician to cure a blind man of a cataract, by anointing his eyes with a chemical preparation which we had never before seen, and to the nature and effects of which we are absolute strangers, the cure would undoubtedly be *wonderful*; but we could not pronounce it *miraculous*, because, for any thing known to us, it might be the natural effect of the operation of the unguent on the eye. But were he to recover his patient merely by commanding him to see, or by anointing his eyes with spittle, we should with the utmost confidence pronounce the cure to be a miracle; because we know perfectly that neither the human voice nor human spittle have, by the established constitution of things, any such power over the diseases of the eye. No one is now ignorant, that persons apparently dead are often restored to their families and friends, by being treated in the manner recommended by the Humane Society. To the vulgar, and sometimes even to men of science, these effects appear very wonderful; but as they are known to be produced by physical agency, they can never be considered as miraculous deviations from the laws of nature. On the other hand, no one could doubt of his having witnessed a real miracle who had seen a person that had been four days dead come alive out of his grave at the call of another, or who had even beheld a person exhibiting all the *symptoms* of death instantly refucitated merely by being *desired* to live.

Thus easy is it, in all cases in which the course of nature is understood, to determine whether any particular event be really a miracle; whilst in circumstances where we know nothing of nature and its course, even a true miracle, were it performed, could not be admitted as such, or carry any conviction to the mind of a philosopher.

If miracles be effects contrary to the established constitution of things, we are certain that they will never be performed on trivial occasions. The constitution of things was established by the Creator and Governor of the universe, and is undoubtedly the offspring of infinite wisdom pursuing a plan for the best of purposes. From this plan no deviation can be made but by God himself, or by some powerful being acting with his permission. The plans devised by wisdom are steady in proportion to their perfection, and the plans of infinite wisdom must be absolutely perfect. From this consideration, some men have ventured to conclude, that no miracle was ever wrought, or can rationally be expected; but maturer reflection must soon satisfy us that all such conclusions are hasty.

Man is unquestionably the principal creature in this world, and apparently the only one in it who is capable of being made acquainted with the relation in which he stands to his Creator. We cannot, therefore, doubt, but that such of the laws of nature as extend not their operation beyond the limits of this earth were established chiefly, if not solely, for the good of mankind; and if, in any particular circumstances, that good can be more effectually promoted by an occasional

deviation from those laws, such a deviation may be reasonably expected. Were man, in the exercise of his mental and corporeal powers, subjected to the laws of physical necessity, the circumstances supposed would indeed never occur, and of course no miracle could be admitted. But such is not the nature of man.

Without repeating what has been said elsewhere (See *ΜΕΤΑΦΥΣΙCS*, Part III. chap. v.) of necessity and liberty, we shall here take it for granted, that the relation between motives and actions is different from that between cause and effect in physics; and that mankind have such command over themselves, as that, by their voluntary conduct, they can make themselves in a great degree either happy or miserable. We know likewise from history, that, by some means or other, almost all mankind were once sunk into the grossest ignorance of the most important truths; that they knew not the Being by whom they were created and supported; that they paid divine adoration to stocks, stones, and the vilest reptiles; and that they were slaves to the most impious, cruel, and degrading superstitions.

From this depraved state it was surely not unworthy of the common "Father of all" to rescue his helpless creatures, to enlighten their understandings that they might perceive what is right, and to present to them motives of sufficient force to engage them in the practice of it. But the understandings of ignorant barbarians cannot be enlightened by arguments; because of the force of such arguments as regard moral science they are not qualified to judge. The philosophers of Athens and Rome inculcated, indeed, many excellent moral precepts, and they sometimes ventured to expose the absurdities of the reigning superstition; but their lectures had no influence upon the multitude; and they had themselves imbibed such erroneous notions respecting the attributes of the Supreme Being, and the nature of the human soul, and converted those notions into first principles, of which they would not permit an examination, that even among them a thorough reformation was not to be expected from the powers of reasoning. It is likewise to be observed, that there are many truths of the utmost importance to mankind, which unassisted reason could never have discovered. Amongst these we may confidently reckon the immortality of the soul, the terms upon which God will be reconciled to sinners, and the manner in which that all-perfect Being may be acceptably worshipped; about all of which philosophers were in such uncertainty, that, according to Plato, "Whatever is set right, and as it should be, in the present evil state of the world, can be so only by the particular interposition of God (Δ)." "

An immediate revelation from Heaven, therefore, was the only method by which infinite wisdom and perfect goodness could reform a bewildered and vicious race. But this revelation, at whatever time we suppose it given, must have been made directly either to some chosen individuals commissioned to instruct others, or to every man and woman for whose benefit it was ultimately intended. Were every person instructed

Miracle.

(A) Εὐ γὰρ χρεὶν εἰδέναι, ὅ,τι πλεονεχίη τε καὶ γνησίαι εἶναι διί, ἐν ταύτῃ καὶ ἀσπίδι πολιτικῶν. Οἷον μοῖζαν αὐτὸν εὐσεβῆ. De republ. Lib 6.

Miracle. in the knowledge of his duty by immediate inspiration, and were the motives to practise it brought home to his mind by God himself, human nature would be wholly changed: men would not be masters of their own actions; they would not be moral agents, nor by consequence be capable either of reward or of punishment. It remains, therefore, that if God has been graciously pleased to enlighten and reform mankind, without destroying that moral nature which is essential to virtue, he can have done it only by revealing his truth to certain chosen instruments, who were the immediate instructors of their contemporaries, and through them have been the instructors of succeeding ages.

Let us suppose this to have been actually the case, and consider how those inspired teachers could communicate to others every truth which had been revealed to themselves. They might easily, if it was part of their duty, deliver a sublime system of natural and moral science, and establish it upon the common basis of experiment and demonstration; but what foundation could they lay for those truths which unassisted reason cannot discover, and which, when they are revealed, appear to have no necessary relation to any thing previously known? To a bare affirmation that they had been immediately received from God, no rational being could be expected to assent. The teachers might be men of known veracity, whose simple assertion would be admitted as sufficient evidence for any fact, in conformity with the laws of nature; but as every man has the evidence of his own consciousness and experience that revelations from heaven are deviations from these laws, an assertion so apparently extravagant would be rejected as false, unless supported by some better proof than the mere affirmation of the teacher. In this state of things, we can conceive no evidence sufficient to make such doctrines be received as the truths of God, but the power of working miracles committed to him who taught them. This would, indeed, be fully adequate to the purpose. For if there were nothing in the doctrines themselves impious, immoral, or contrary to truths already known, the only thing which could render the teacher's assertion incredible, would be its implying such an intimate communion with God as is contrary to the established course of things, by which men are left to acquire all their knowledge by the exercise of their own faculties.—

Let us now suppose some of those inspired teachers to tell his countrymen, that he did not desire them, on his *ipse dixit*, to believe that he had any preternatural communion with the Deity, but that for the truth of his assertion he would give them the evidence of their own senses; and after this declaration let us suppose him immediately to raise a person from the dead in their presence, merely by calling upon him to come out of his grave. Would not the only possible objection to the man's veracity be removed by this miracle? and his assertion that he had received such and such doctrines from God be as fully credited, as if it related to the most common occurrence? Undoubtedly it would; for when so much preternatural power was visibly communicated to this person, no one could have reason to question his having received an equal portion of preternatural knowledge. A palpable deviation from the known laws of nature, in one instance, is a sensible proof that such a deviation is possible in another; and

in such a case as this, it is the witness of God to the truth of a man.

Miracles, then, under which we include prophecy, are the only direct evidence which can be given of divine inspiration. When a religion, or any religious truth, is to be revealed from heaven, they appear to be absolutely necessary to enforce its reception among men; and this is the only case in which we can suppose them necessary, or believe for a moment that they ever have been or will be performed.

The history of almost every religion abounds with relations of prodigies and wonders, and of the intercourse of men with the gods; but we know of no religious system, those of the Jews and Christians excepted, which appealed to miracles as the sole evidence of its truth and divinity. The pretended miracles mentioned by Pagan historians and poets are not said to have been publicly wrought to enforce the truth of a new religion contrary to the reigning idolatry. Many of them may be clearly shown to have been mere natural events; (see MAGIC). Others of them are represented as having been performed in secret on the most trivial occasions, and in obscure and fabulous ages long prior to the era of the writers by whom they are recorded. And such of them as at first view appear to be best attested, are evidently tricks contrived for interested purposes; to flatter power, or to promote the prevailing superstitions. For these reasons, as well as on account of the immoral character of the divinities by whom they are said to have been wrought, they are altogether unworthy of examination, and carry in the very nature of them the completest proofs of falsehood and imposture.

But the miracles recorded of Moses and of Christ bear a very different character. None of them is represented as wrought on trivial occasions. The writers who mention them were eye-witnesses of the facts; which they affirm to have been performed publicly, in attestation of the truth of their respective systems. They are indeed so incorporated with these systems, that the miracles cannot be separated from the doctrines; and if the miracles were not really performed, the doctrines cannot possibly be true. Besides all this, they were wrought in support of revelations which opposed all the religious systems, superstitions, and prejudices, of the age in which they were given: a circumstance which of itself sets them, in point of authority, infinitely above the Pagan prodigies, as well as the lying wonders of the Romish church.

It is indeed, we believe, universally admitted, that the miracles mentioned in the book of Exodus and the four Gospels, might, to those who saw them performed, be sufficient evidence of the divine inspiration of Moses and of Christ; but to us it may be thought that they are no evidence whatever, as we must believe in the miracles themselves, if we believe in them at all, upon the bare authority of human testimony. Why, it has sometimes been asked, are not miracles wrought in all ages and countries? If the religion of Christ was to be of perpetual duration, every generation of men ought to have complete evidence of its truth and divinity.

To the performance of miracles in every age and in every country, perhaps the same objections lie as to the immediate inspiration of every individual. Were

Miracle. those miracles universally received as such, men would be so overwhelmed with the *nature* rather than with the *force* of their authority, as hardly to remain masters of their own conduct; and in that case the very end of all miracles would be defeated by their frequency. The truth, however, seems to be, that miracles so frequently repeated would not be received as such, and of course would have *no* authority; because it would be difficult, and in many cases impossible, to distinguish them from natural events. If they recurred regularly at certain intervals, we could not prove them to be deviations from the known laws of nature, because we should have the same experience for the one series of events as for the other; for the regular succession of preternatural effects, as for the established constitution and course of things.

Be this, however, as it may, we shall take the liberty to affirm, that for the reality of the Gospel miracles we have evidence as convincing to the reflecting mind, though not so striking to vulgar apprehension, as those had who were contemporary with Christ and his apostles, and actually saw the mighty works which he performed. To the admirers of Mr Hume's philosophy this assertion will appear an extravagant paradox; but we hope to demonstrate its truth from principles which, consistently with himself, that author could not have denied. He has indeed endeavoured to prove*, that "no testimony is sufficient to establish a miracle;" and the reasoning employed for this purpose is, that "a miracle being a violation of the laws of nature, which a firm and unalterable experience has established, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can be; whereas our experience of human veracity, which (according to him) is the sole foundation of the evidence of testimony, is far from being uniform, and can therefore never preponderate against that experience which admits of no exception." This boasted and plausible argument has with equal candour and acuteness been examined by Dr Campbell†; who justly observes, that so far is experience from being the sole foundation of the evidence of testimony, that, on the contrary, testimony is the sole foundation of by far the greater part of what Mr Hume calls firm and unalterable experience; and that if in certain circumstances we did not give an implicit faith to testimony, our knowledge of events would be confined to those which had fallen under the immediate observation of our own senses. For a short view of this celebrated controversy, in which the Christian so completely vanquishes the philosopher, see the word ABRIDGEMENT.

But though Dr Campbell has exposed the sophistry of his opponent's reasoning, and overturned the *principles* from which he reasons, we are persuaded that he might safely have joined issue with him upon those very principles. To us, at least, it appears that the testimony upon which we receive the Gospel miracles is precisely of that kind which Mr Hume has acknowledged sufficient to establish even a miracle. "No testimony (says he) is sufficient to establish a miracle, unless the testimony be of such a kind that its falsehood would be more miraculous than the fact which it endeavours to establish. When one tells me that he saw a dead man restored to life, I immediately confi-

der with myself whether it be more probable that this person should either deceive or be deceived, or that the fact which he relates should really have happened. I weigh the one miracle against the other; and according to the superiority which I discover I pronounce my decision, and always reject the greater miracle." In this passage every reader may remark what did not escape the perspicacious eye of Dr Campbell, a strange confusion of terms: but as all miracles are equally easy to the Almighty; and as Mr Hume has elsewhere observed, that "the raising of a feather, when the wind wants ever so little of a force requisite for that purpose, is as real a miracle as the raising of a house or a ship into the air;" candour obliges us to suppose, that by talking of greater and less miracles, and of always rejecting the *greater*, he meant nothing more but that of two deviations from the known laws of nature he always rejects that which in itself is least probable.

If, then, we can show that the testimony given by the apostles and other first preachers of Christianity to the miracles of their Master would, upon the supposition that those miracles were not really performed, have been as great a deviation from the known laws of nature as the miracles themselves, the balance must be considered as evenly poised by opposite miracles; and whilst it continues so, the judgement must remain in a state of suspense. But if it shall appear, that in this case the false testimony would have been a deviation from the laws of nature less probable in itself than the miracles recorded in the Gospels, the balance will be instantly destroyed; and by Mr Hume's maxim we shall be obliged to reject the supposition of falsehood in the testimony of the apostles, and admit the miracles of Christ to have been really performed.

In this argument we need not waste time in proving that those miracles, as they are represented in the writings of the New Testament, were of such a nature, and performed before so many witnesses, that no imposition could possibly be practised on the senses of those who affirm that they were present. From every page of the Gospels this is so evident, that the philosophical adversaries of the Christian faith never suppose the apostles to have been themselves deceived, but boldly accuse them of bearing false witness. But if this accusation be well founded, their testimony itself is as great a miracle as any which they record of themselves or of their Master.

It has been shown elsewhere (see METAPHYSICS, n° 138.), that by the law of association, which is one of the laws of nature, mankind, in the very process of learning to speak, necessarily learn to speak the truth; that ideas and relations are in the mind of every man so closely associated with the words by which they are expressed in his native tongue, and in every other language of which he is master, that the one cannot be entirely separated from the other; that therefore no man can on any occasion speak falsehood without some *effort*; that by no effort can a man give consistency to an unpremeditated detail of falsehood, if it be of any length, and include a number of particulars; and that it is still less possible for several men to agree in such a detail, when at a distance from each other, and cross-questioned by their enemies.

This being the case, it follows, if the testimony of the

Miracle.

* Essay on Miracles.

† Dissertation on Miracles.

Miracle.

the apostles to their own and their Master's miracles be false, either that they must have concerted a consistent scheme of falsehood, and agreed to publish it at every hazard; or that God, or some powerful agent appointed by him, must have dissolved all the associations formed in their minds between ideas of sense and the words of language, and arbitrarily formed new associations, all in exact conformity to each other, but all in direct contradiction to truth. One or other of these events must have taken place; because, upon the supposition of falsehood, there is no other alternative. But such a dissolution and formation of associations as the latter implies, must, to every man who shall attentively consider it, appear to be as real a miracle, and to require as great an exertion of power, as the resurrection of the dead. Nor is the supposed voluntary agreement of the apostles in a scheme of falsehood an event less miraculous. When they sat down to fabricate their pretended revelation, and to contrive a series of miracles to which they were unanimously to appeal for its truth, it is plain, since they proved successful in their daring enterprise, that they must have clearly foreseen every possible circumstance in which they could be placed, and have prepared consistent answers to every question that could be put to them by their most inveterate and most enlightened enemies; by the statesman, the lawyer, the philosopher, and the priest. That such foreknowledge as this would have been miraculous, will not surely be denied; since it forms the very attribute which we find it most difficult to allow even to God himself. It is not, however, the *only* miracle which this supposition would compel us to swallow. The very resolution of the apostles to propagate the belief of false miracles in support of such a religion as that which is taught in the New Testament, is as great a miracle as human imagination can easily conceive.

When they formed this design, either they must have hoped to succeed, or they must have foreseen that they should fail in their undertaking; and in either case, they *chose evil for its own sake*. They could not, if they foresaw that they should fail, look for any thing but that contempt, disgrace, and persecution, which were then the inevitable consequences of an unsuccessful endeavour to overthrow the established religion. Nor could their prospects be brighter upon the supposition of their success. As they knew themselves to be false witnesses and impious deceivers, they could have no hopes beyond the grave; and by determining to oppose all the religious systems, superstitions, and prejudices of the age in which they lived, they wilfully expose themselves to inevitable misery in the present life, to insult and imprisonment, to stripes and death. Nor can it be said that they might look forward to power and affluence when they should, through sufferings, have converted their countrymen; for so desirous were they of obtaining nothing but *misery* as the end of their mission, that they made their own persecution a test of the truth of their doctrines. They introduced the Master from whom they pretended to have received these doctrines as telling them, that "they were sent forth as sheep in the midst of wolves; that they should be delivered up to councils, and scourged in synagogues; that they should be hated of all men for his name's sake; that the bro-

ther should deliver up the brother to death, and the father the child; and that he who took not up his cross and followed after him was not worthy of him."

Miracle.

The very system of religion, therefore, which they invented and resolved to impose upon mankind, was so contrived, that the worldly prosperity of its first preachers, and even their exemption from persecution, was incompatible with its success. Had these clear predictions of the Author of that religion, under whom the apostles acted only as ministers, not been verified, all mankind must have instantly perceived that their pretence to inspiration was false, and that Christianity was a scandalous and impudent imposture. All this the apostles could not but foresee when they formed their plan for deluding the world. Whence it follows, that when they resolved to support their pretended revelation by an appeal to forged miracles, they wilfully, and with their eyes open, exposed themselves to inevitable misery, whether they should succeed or fail in their enterprise; and that they concerted their measure so as not to admit of a possibility of recompence to themselves, either in this life or in that which is to come. But if there be a law of nature, for the reality of which we have better evidence than we have for others, it is, that "no man can choose misery for its *own sake*," or make the acquisition of it the ultimate end of his pursuit. The existence of other laws of nature we know by testimony and our own observation of the regularity of their effects. The existence of this law is made known to us not only by these means, but also by the still clearer and more conclusive evidence of our own consciousness.

Thus, then, do miracles force themselves upon our assent in every possible view which we can take of this interesting subject. If the testimony of the first preachers of Christianity was true, the miracles recorded in the Gospel were certainly performed, and the doctrines of our religion are derived from heaven. On the other hand, if that testimony was false, either God must have miraculously effaced from the minds of those by whom it was given all the associations formed between their sensible ideas and the words of language, or he must have endowed those men with the gift of prescience, and have impelled them to fabricate a pretended revelation for the purpose of deceiving the world, and involving themselves in certain and foreseen destruction.

The power necessary to perform the one series of these miracles may, for any thing known to us, be as great as that which would be requisite for the performance of the other; and considered merely as exertions of preternatural power, they may seem to balance each other, and to hold the mind in a state of suspense. But when we take into consideration the different purposes for which these opposite and contending miracles were wrought, the balance is instantly destroyed. The miracles recorded in the Gospels, if real, were wrought in support of a revelation which, in the opinion of all by whom it is received, has brought to light many important truths which could not otherwise have been made known to men; and which, by the confession of its adversaries, contains the purest moral precepts by which the conduct of mankind was ever directed. The opposite series of miracles, if real, was performed to enable, and even

Miranda
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Mirevelt

to compel, a company of Jews, of the lowest rank and of the narrowest education, to fabricate, with the view of inevitable destruction to themselves, a consistent scheme of falsehood, and by an appeal to forged miracles to impose it upon the world as a revelation from heaven. The object of the former miracles is worthy of a God of infinite wisdom, goodness, and power. The object of the latter is absolutely inconsistent with wisdom and goodness, which are demonstrably attributes of that Being by whom alone miracles can be performed. Whence it follows, that the supposition of the apostles bearing *false* testimony to the miracles of their Master, implies a series of deviations from the laws of nature infinitely less probable in themselves than those miracles; and therefore, by Mr Hume's maxim, we must necessarily reject the supposition of falsehood in the testimony, and admit the reality of the miracles. So true is it, that for the reality of the Gospel-miracles we have evidence as convincing to the reflecting mind, as those had who were contemporary with Christ and his apostles, and were actual witnesses to their mighty works.

MIRANDA-DE-EBRO, a town of Spain in Old Castile, with a strong castle; seated in a country that produces excellent wine. The town is divided into two parts by the river, over which there is a handsome bridge. W. Long. 3. 10. N. Lat. 42. 52.

MIRANDE, a town of Gascony in France, capital of the county of Astarac; seated on a mountain near the river Baïse. E. Long. 0. 21. N. Lat. 42. 53.

MIRANDO-DE-DOURO, or *Douro*, a strong town of Portugal, and capital of the province of Tra-os-Montes, with a bishop's see. It is well fortified, and seated on a rock near the confluence of the river Douro and Presna. W. Long. 5. 40. N. Lat. 41. 30.

MIRANDOLA, a town of Italy, and capital of a duchy of the same name, situated between the duchies of Mantua and Modena. It is a pretty large place, well fortified, and has also a strong citadel and fort. It has been several times taken and retaken; the last time by the King of Sardinia in 1742. E. Long. 11. 5. N. Lat. 44. 52.

MIRANDULA. See PICUS.

MIREVELT (Michael Jansen), portrait-painter, was the son of a goldsmith, and born at Delft in 1568. His father, perceiving his early inclination for the arts, placed him at first with one of the Wierixes, of whom he learned to draw in crayons and to engrave. At the age of twelve he executed a print of the Samaritan woman; and not long after a figure of Judith holding the head of Holofernes. These juvenile performances attracted the notice of Anthony Blockland, an historical painter of great note; and under his instructions Mirevelt took up the pencil. He was very successful in his attempts at painting history; but finding portraits to be more profitable, he quitted the former by degrees, and applied himself to portrait painting only. His reputation, according to De Piles, was so great, that he exacted what price for his pictures he pleased, never taking less than 150 florins a-piece. The portraits drawn and painted by this artist are exceedingly numerous; and many of them were excellently engraved by William James Delft, his near relation, a very skilful artist. He died in 1641.

MIREVELT (Peter), son of Michael, was born at

Delft in 1596, and died in 1632. In his manner of design, in his style of colouring, and in the delicacy of his pencil, he exactly resembled his father; and by the best judges of that time he was accounted to be in no degree inferior to him.

MIRIAM, sister of Aaron and Moses, makes two or three remarkable appearances in scripture. It was owing to her that her mother was employed by Pharaoh's daughter as nurse to Moses. She put herself at the head of the women of Israel after their passage through the Red Sea, in order to sing the song which the men had sung before. She joined with her brother Aaron in murmuring against Moses, and was severely chastised for that action; for she became leprous, and continued separate from the rest without the camp for seven days. She died before her brothers, though in the same year with them, and was buried at the public expence.

MIRROR, a name for a looking glass, or any polished body, whose use is to form the images of distant objects, by reflection of the rays of light. See REFLECTION.

Mirrors are either plain, convex, or concave. The first reflect the rays of light in a direction exactly similar to that in which they fall upon them, and therefore represent bodies of their natural magnitude. The convex ones make the rays diverge much more than before reflection, and therefore greatly diminish the images of those objects which they show; while the concave ones, by collecting the rays into a focus, not only magnify the objects they show, but will burn very fiercely when exposed to the rays of the sun; and hence they are commonly known by the name of *burning-mirrors*. See *BURNING MIRRORS*.

In ancient times the mirrors were made of some kind of metal; and from a passage in the Mosaic writings we learn that the mirrors used by the Jewish women were made of brass. The Jews certainly had been taught to use that kind of mirrors by the Egyptians; from whence it is probable that brazen mirrors were the first kind used in the world. Any kind of metal, indeed, when well polished, will reflect very powerfully; but of all others silver reflects the most, tho' it has been in all countries too expensive a material for common use. Gold also is very powerful; and metals, or even wood, gilded and polished, will act very powerfully as burning mirrors. Even polished ivory, or straw nicely plaited together, will form mirrors capable of burning, if on a large scale.

Since the invention of glass, and the application of quicksilver to it, became generally known, it hath been universally employed for those plain mirrors used as ornaments to houses; but in making reflecting telescopes, they have been found much inferior to metallic ones. It doth not appear that the same superiority belongs to the metalline burning mirrors, considered merely as burning glasses; since the mirror with which Mr Macquer melted platina, though only 22 inches diameter, and which was made of quicksilvered glass, produced much greater effects than M. Vilette's metalline speculum, which considerably exceeded it in size. It is very probable, however, that this mirror of M. Vilette's was by no means so well polished as it ought to have been; as the art of preparing the metal for taking the finest polish has but lately been discovered and published in the philosophical Transactions

Miran,
Mirror.

Miscrow tions by Mr Mudge. See *GLASS GRINDING*, and the *Miscana. Mechanical Part of OPTICS*.

MIRE-CROW, *SEA-CROW*, or *Pewit*. See *LARVA*.

MISADVENTURE, in common language, signifies any unlucky accident which takes place without being foreseen.

MISADVENTURE, in law, has an especial signification for the killing a man partly by negligence, and partly by chance. See *HOMICIDE*.

MISANTHROPY (formed *μῖσος*, *hated*, and *ἄνθρωπος*, *a man*); a general dislike or aversion to man, and mankind. In which sense it stands opposed to *philanthropy*, or the love of mankind.

MISCARRIAGE. See *ABORTION* and *MIDWIFERY*.

MISCHNA, or *MISNA*, (from *מסנא*, *iteravit*), a part of the Jewish Talmud.

The *Mischna* contains the text; and the *Gemara*, which is the second part of the Talmud, contains the commentaries: so that the *Gemara* is, as it were, a glossary on the *Mischna*.

The *Mischna* consists of various traditions of the Jews, and of explanations of several passages of scripture: these traditions serving as an explication of the written law, and supplement to it, are said to have been delivered to Moses during the time of his abode on the Mount; which he afterwards communicated to Aaron, Eleazar, and his servant Joshua. By these they were transmitted to the 70 elders, by them to the prophets, who communicated them to the men of the great sanhedrim, from whom the wise men of Jerusalem and Babylon received them. According to Prideaux's account, they passed from Jeremiah to Baruch, from him to Ezra, and from Ezra to the men of the great synagogue, the last of whom was Simon the Just; who delivered them to Antigonus of Socho: and from him they came down in regular succession to Simeon, who took our Saviour in his arms; to Gamaliel, at whose feet Paul was educated; and last of all to Rabbi Judah the Holy, who communicated them to writing in the *Mischna*. But Dr Prideaux, rejecting this Jewish fiction, observes, that after the death of Simeon the Just, about 299 years before Christ, the *Mischnaical* doctors arose, who by their comments and conclusions, added to the number of those traditions which had been received and allowed by Ezra and the men of the great synagogue; so that towards the middle of the second century after Christ, under the empire of Antoninus Pius, it was found necessary to commit these traditions to writing; more especially as their country had considerably suffered under Adrian, and many of their schools had been dissolved, and their learned men cut off; and therefore the usual method of preserving their traditions had failed. Rabbi Judah on this occasion being rector of the school at Tiberias, and president of the sanhedrim in that place, undertook the work, and compiled it in six books, each consisting of several tracts, which altogether make up the number of 63. *Prid. Connex.* vol. ii. p. 468, &c. ed. 9. This learned author computes, that the *Mischna* was composed about the 150th year of our Lord; but Dr Lightfoot says, that Rabbi Judah compiled the *Mischna* about the year of Christ 190, in the latter end of the reign of Commodus; or, as some compute,

in the year of Christ 220. Dr Lardner is of opinion, that this work could not have been finished before the year 190, or later. *Collect. of Jewish and Heathen Testimonies*, &c. vol. i. p. 178. Thus the book called the *Mischna* was formed; a book which the Jews have generally received with the greatest veneration. The original has been published with a Latin translation by Surenhusius, with notes of his own, and others from the learned Maimonides, &c. in 6 vols fol. Amsterd. A. D. 1698—1703. (See *TALMUD*). It is written in a much purer style, and is not near so full of dreams and visions as the *Gemara*.

MISDEMEANOUR, in law, signifies a crime. Every crime is a misdemeanour; yet the law has made a distinction between crimes of an higher and a lower nature; the latter being denominated *misdemeanours*, the former *felonies*, &c. For the understanding of which distinction, we shall give the following definition from Blackstone's Commentaries, vol. iv. 5.

"A crime, or misdemeanour, is an act committed or omitted, in violation of a public law, either forbidding or commanding it. This general definition comprehends both *crimes* and *misdemeanours*; which, properly speaking, are mere synonymous terms; though, in common usage, the word *crime* is made to denote such offences as are of a deeper and more atrocious dye; while smaller faults, and omissions of less consequence, are comprised under the gentler name of *misdemeanours* only."

MISE, in law books, is used in various senses: thus it sometimes signifies costs or expences; in which sense it is commonly used in entering of judgments in actions personal. It is also used for the issue to be tried on the grand assize; in which case, joining of the mise upon the mere right, is putting an issue between the tenant and demandant, Who has the best or clearest right.

MISE also signifies a tax or tallage, &c. An honorary gift, or customary present from the people of Wales to every new king or prince of Wales, anciently given in cattle, wine, and corn, but now in money, being 5000*l.* or more, is denominated a *mise*: so was the usual tribute or fine of 3000 merks paid by the inhabitants of the county palatine of Chester at the change of every owner of the said earldoms, for enjoying their liberties. And at Chester they have a *mise* book, wherein every town and village in the county is rated what to pay towards the *mise*. The 27 Hen. VIII. c. 26. ordains that lords shall have all such mises and profits of their lands as they had in times past, &c.

MISE, is sometimes also corruptly used for *mease*, in law French *mees*, "a messuage;" as a *mise place*, in some manors, is such a messuage or tenement as answers the lord a heriot at the death of its owner. 2. *Infl.* 528.

MISENUM, or *MISENUS*, (anc. geog.); a promontory, port, and town in Campania, situated to the south-west of Baie, in the Sinus Putecolanus, on the north side. Here Augustus had a fleet, called *Classis Misenenfis*, for guarding the Mare Inferum; as he had another at Ravenna for the Superum.

On this peninsula a villa was built by Caius Marius, with a degree of elegance that gave great offence to the more austere among the Romans, who thought it

Misdemeanour
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Misenum.

Miser.

it ill suited to the character of so rough a soldier. Upon the same foundation Lucullus, the plunderer of the eastern world, erected an edifice, in comparison of which the former house was a cottage; but even his magnificence was eclipsed by the splendour of the palace which the emperors raised upon the same spot: To these proud abodes of heroes and monarchs, which have long been levelled to the ground, a few fishing huts, as Mr Swinburn informs us, and a lonely public house, have succeeded; hither boatmen resort to tupples, perhaps on the identical site where the voluptuous masters of the world quaffed Chian and Falernian wines.

MISER, a parsimonious person who is at the same time rich; or a wretch covetous to extremity, whom avarice has divested of all the charities of human nature, and made even an enemy to himself.

Of this most unaccountable of all characters, many instances occur; some of them so extraordinary as almost to surpass belief. The following are here selected, as being of recent date, perfectly authentic, and the last of them in particular exhibiting an assemblage of qualities the most singular perhaps that ever centered in the same person. Too little dignified to merit a place in regular biography, yet too curious a variety of human character to pass unnoticed in this Work, the present seemed the only title under which it could with propriety be introduced.

1. In December 1790, died at Paris, literally of want, Mr Ostervald, a well-known banker. This man, originally of Neuchâtel, felt the violence of the disease of avarice (for surely it is rather a disease than a passion of the mind) so strongly, that, within a few days of his death, no importunities could induce him to buy a few pounds of meat for the purpose of making a little soup for him. "Tis true (said he), I should not dislike the soup, but I have no appetite for the meat; what then is to become of that?" At the time that he refused this nourishment, for fear of being obliged to give away two or three pounds of meat, there was tied round his neck a silken bag, which contained 800 assignats of 1000 livres each. At his outset in life, he drank a pint of beer, which served him for supper, every night at a house much frequented, from which he carried home all the bottle-corks he could come at. Of these, in the course of eight years, he had collected as many as sold for 12 louis-d'or, a sum that laid the foundation of his future fortune, the superstructure of which was rapidly raised by his uncommon success in stock-jobbing. He died possessed of three millions of livres (L. 125,000 sterling).

2. The late John Elwes, Esq; was member for Berkshire in three successive parliaments. His family name was Meggot; and his father was a brewer of great eminence, and distinguished by no peculiarity of character: but his mother, though she was left nearly L. 100,000 by her husband, starved herself to death! At an early period of life he was sent to Westminster school, where he remained for 10 or 12 years. During that time he certainly had not misapplied his talents; for he was a good classical scholar to the last: and it is a circumstance not a little remarkable, though well authenticated, that he never read afterwards, nor had he ever any knowledge in accounts; to which error in some measure he attributed the total ignorance

Miser.

he was always in as to his affairs. From Westminster school Mr Meggot removed to Geneva, where he soon entered upon pursuits more agreeable to him than study. The riding-master of the academy there had then to boast perhaps of three of the best riders in Europe, Mr Worsley, Mr Elwes, and Sir Sydney Meadows. Of the three, Elwes was reckoned the most desperate; the young horses were always put into his hands, and he was the rough rider to the other two.

On his return to England, after an absence of two or three years, he was to be introduced to his uncle the late Sir Harvey Elwes, who was then living at Stoke in Suffolk, perhaps the most perfect picture of human penury that ever existed. The attempts at saving money were in him so extraordinary, that Mr Elwes perhaps never quite reached them, even at the last period of his life.—Of what temperance can do, Sir Harvey was an instance. At an early period of life he was given over for a consumption, and he lived till betwixt 80 and 90 years of age. On his death, his fortune, which was at least L. 250,000, fell to his nephew Mr Meggot, who by will was ordered to assume the name and arms of Elwes. To this uncle, and this property, Mr Elwes succeeded when he had advanced beyond the 40th year of his age. And for 15 years previous to this period, it was that he was known in the more fashionable circles of London. He had always a turn for play; and it was only late in life, and from paying always and not always being paid, that he conceived disgust at it. The theory which he professed, "that it was impossible to ask a gentleman for money," he perfectly confirmed by the practice; and he never violated this feeling to the latest hour of his life.

The manners of Mr Elwes were such—so gentle, so attentive, so gentlemanly, and so engaging—that rudeness could not ruffle them, nor strong ingratitude break their observance. He retained this peculiar feature of the old court to the last: but he had a praise beyond this: he had the most gallant disregard of his own person, and all care about himself, that can be imagined. The instances in younger life, in the most imminent personal hazard, are innumerable; but when age had despoiled him of his activity, and might have rendered care and attention about himself natural, he knew not what they were: He wished no one to assist him: "He was as young as ever; he could walk; he could ride, and he could dance; and he hoped he should not give trouble even when he was old." He was at that time 75.

It is curious to remark how he contrived to mingle small attempts at saving with objects of the most unbounded dissipation. After sitting up a whole night at play for thousands with the most fashionable and profligate men of the time, amidst splendid rooms, gilt sofas, wax lights, and waiters attendant on his call, he would walk out about four in the morning, not towards home, but into Smithfield, to meet his own cattle, which were coming to market from Thaxton-hall, a farm of his in Essex! There would this same man, forgetful of the scenes he had just left, stand in the cold or rain bartering with a carcass-butcher for a shilling! Sometimes, when the cattle did not arrive at the hour he expected, he would walk on in the mire to meet them; and more than once has gone on foot the whole

Miser whole way to his farm without stopping, which was 17 miles from London, after sitting up the whole night. Had every man been of the mind of Mr Elwes, the race of innkeepers must have perished, and post-chaises have been returned back to those who made them; for it was the business of his life to avoid both. He always travelled on horseback. To see him setting out on a journey, was a matter truly curious; his first care was to put two or three eggs, boiled hard, into his great coat pocket, or any scraps of bread which he found; baggage he never took; then mounting one of his hunters, his next attention was to get out of London into that road where turnpikes were the fewest: then, stopping under any hedge where grass presented itself for his horse, and a little water for himself, he would sit down and refresh himself and his horse together.

The chief residence of Mr Elwes at this period of his life was in Berkshire, at his own seat at Marcham. Here it was he had two natural sons born, who inherit the greatest part of his property by a will made about the year 1785. The keeping of fox hounds was the only instance in the whole life of Mr Elwes of his ever sacrificing money to pleasure; and may be selected as the only period when he forgot the cares, the perplexities, and the regret, which his wealth occasioned. But even here every thing was done in the most frugal manner. Scrub, in the *Beaux Stratagem*, when compared with Mr Elwes's huntsman, had an idle life of it. This famous huntsman might have fixed an epoch in the history of servants; for in a morning, getting up at four o'clock, he milked the cows; he then prepared breakfast for Mr Elwes or any friends he might have with him: then slipping on a green coat, he hurried into the stable, saddled the horses, got the hounds out of the kennel, and away they went into the field. After the fatigues of hunting, he refreshed himself by rubbing down two or three horses as quickly as he could; then running into the house to lay the cloth, and wait at dinner; then hurrying again into the stable to feed the horses—diversified with an interlude of the cows again to milk, the dogs to feed, and eight hunters to litter down for the night.

In the penury of Mr Elwes there was something that seemed like a judgment from heaven. All earthly comforts he voluntarily denied himself: he would walk home in the rain in London, rather than pay a shilling for a coach; he would sit in wet clothes sooner than have a fire to dry them; he would eat his provisions in the last stage of putrefaction sooner than have a fresh joint from the butchers; and he wore a wig for above a fortnight, which his biographer * saw him pick up out of a rut in a lane where they were riding. This was the last extremity of laudable economy; for to all appearance it was the cast-off wig of some beggar!

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Mr Elwes had now resided about 13 years in Suffolk, when the contest for Berkshire presented itself on the dissolution of the parliament; and when, to preserve the peace of that county, he was nominated by Lord Craven. Mr Elwes, though he had retired from public business for some years, had still left about him some of the seeds of more active life, and he agreed to the proposal. It came farther enhanced to him, by the agreement, that he was to be brought in by the

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freeholders for nothing. All he did on the occasion was dining at the ordinary at Reading; and he got into parliament for 18 pence!

Miser.

Though a new man, Mr Elwes could not be called a young member; for he was at this time nearly 60 years old when he thus entered on public life. But he was in possession of all his activity; and, preparatory to his appearance on the boards of St Stephen's Chapel, he used to attend constantly during the races and other public meetings all the great towns where his voters resided. At the different assemblies he would dance among the youngest to the last, after riding over on horseback, and frequently in the rain, to the place of meeting. A gentleman who was one night standing by, observed on the extraordinary agility of so old a man.—“O! that is nothing (replied another); for Mr Elwes, to do this, rode 20 miles in the rain, with his shoes stuck into his boots and his bag-wig in his pocket.”

The honour of parliament made no alteration in the dress of Mr Elwes: on the contrary, it seemed at this time to have attained additional meanness; and nearly to have reached that happy climate of poverty, which has more than once drawn on him the compassion of those who passed by him in the street. For the speaker's dinners, however, he had one suit, with which the speaker in the course of the sessions became very familiar. The minister likewise was well acquainted with it; and at any dinner of opposition still was his apparel the same. The wits of the majority used to say, “that they had full as much reason as the minister to be satisfied with Mr Elwes, as he had the same habit with every body.” At this period of his life Mr Elwes wore a wig. Much about the time when his parliamentary life ceased, that wig was worn out; so then, being older and wiser as to expence, he wore his own hair, which like his expences was very small.

All this time the income of Mr Elwes was increasing hourly, and his present expenditure was next to nothing, for the little pleasures he had once engaged in he had now given up. He kept no house, and only one old servant and a couple of horses: he resided with his nephew: his two sons he had stationed in Suffolk and Berkshire, to look after his respective estates, and his dress certainly was no expence to him; for had not other people been more careful than himself, he would not have had it even mended.

When he left London, he went on horseback to his country seats with his couple of hard eggs, and without once stopping upon the road at any house. He always took the most unfrequented road, and used every shift to avoid turnpikes. Marcham was the seat he now chiefly visited; which had some reason to be flattered with the preference, as his journey into Suffolk cost him only twopence-halfpenny, while that into Berkshire amounted to fourpence!

As Mr Elwes came into parliament without expence, he performed his duty as a member would have done in the pure days of our constitution. What he had not bought he never attempted to sell; and he went forward in that straight and direct path, which can alone satisfy a reflecting mind. Amongst the smaller memorials of the parliamentary life of Mr Elwes may be noted, that he did not follow the cu-

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Miser from of members in general by sitting on any particular side of the house, but sat as occasion presented itself on either indiscriminately; and he voted much in the same manner, but never rose to speak. In his attendance at the house, he was always early and late; and he never left it for dinner, as he had accustomed himself to fasting, sometimes for 24 hours in continuance.

When he quitted parliament, he was, in the common phrase, "a fish out of water!" The style of Mr Elwes's life had left him no domestic scenes to which he could retire—his home was dreary and poor—his rooms received no cheerfulness from fire; and while the outside had all the appearance of a "House to be Let," the inside was a desert; but he had his penury alone to thank for this, and for the want of all the little consolations which should attend old age, and smooth the passage of declining life. At the close of the spring of 1785, he wished again to visit, which he had not done for some years, his seat at Stoke. But then the journey was a most serious object to him. The famous old servant was dead; all the horses that remained with him were a couple of worn-out brood mares; and he himself was not in that vigour of body in which he could ride 60 or 70 miles on the sustenance of *two boiled eggs*. The mention of a post chaise would have been a crime—"He afford a post chaise, indeed! where was he to get the money?" would have been his exclamation. At length he was carried into the country as he was carried into parliament, free of expence, by a gentleman who was certainly not quite so rich as Mr Elwes. When he reached Stoke—the seat of more active scenes, of somewhat resembling hospitality, and where his fox hounds had spread somewhat like vivacity around—he remarked, "he had expended a great deal of money once very foolishly; but that a man grew wiser by time."

The rooms at this seat, which were now much out of repair, and would have all fallen in but for his son John Elwes, Esq; who had resided there, he thought too expensively furnished, as worse things might have served. If a window was broken, there was to be no repair but that of a little brown paper, or that of piecing in a bit of broken glass; which had at length been done so frequently, and in so many shapes, that it would have puzzled a mathematician to say "what figure they described." To save fire, he would walk about the remains of an old greenhouse, or sit with a servant in the kitchen. During the harvest he would amuse himself with going into the fields to glean the corn on the grounds of his own tenants; and they used to leave a little more than common to please the old gentleman, who was as eager after it as any pauper in the parish. In the advance of the season, his morning employment was to pick up any stray chips, bones, or other things, to carry to the fire, in his pocket—and he was one day surprised by a neighbouring gentleman in the act of pulling down, with some difficulty, a crow's nest for this purpose. On the gentleman wondering why he gave himself this trouble—"Oh, Sir, (replied old Elwes), it is really a shame that these creatures should do so. Do but see what waste they make! They don't care how extravagant they are!"

As no gleam of favourite passion, or any ray of amusement, broke through this gloom of penury, his

insatiable desire of saving was now become uniform and systematic. He used still to ride about the country on one of these mares—but then he rode her very economically, on the soft turf, adjoining the road, without putting himself to the expence of shoes, as he observed, "The turf was so pleasant to a horse's foot!" And when any gentleman called to pay him a visit, and the boy who attended in the stables was profuse enough to put a little hay before his horse, old Elwes would slyly steal back into the stable, and take the hay very carefully away. That very strong appetite which Mr Elwes had in some measure restrained during the long sitting of parliament, he now indulged most voraciously, and on every thing he could find. To save, as he thought, the expence of going to a butcher, he would have a whole sheep killed, and so eat mutton to the—*end of the chapter*. When he occasionally had his river drawn, though sometimes horse loads of small fish were taken, not one would he suffer to be thrown in again; for he observed, "He should never see them again!" Game in the last state of putrefaction, and meat that *walked about his plate*, would he continue to eat, rather than have new things killed before the old provision was finished. With this diet—the *charnel house of sustenance*—his dress kept pace—equally in the last stage of *absolute dissolution*. Sometimes he would walk about in a tattered brown-coloured hat, and sometimes in a red and white woollen cap, like a prisoner confined for debt. His shoes he never would suffer to be cleaned, lest they should be worn out the sooner. But still, with all this *self-denial*—that penury of life to which the inhabitant of an *almshouse* is not doomed—still did he think he was profuse, and frequently say, "He must be a little more careful of his property." His disquietude on the subject of money was now continual. When he went to bed, he would put five or ten guineas into a bureau; and then, full of his money, after he had retired to rest, and sometimes in the middle of the night, he would come down to see if it was there.

The scene of mortification at which Mr Elwes was now arrived was all but a denial of the common necessities of life: and indeed it might have admitted a doubt, whether or not, if his manors, his fish ponds, and some grounds in his own hands, had not furnished a subsistence, where he had not any thing *actually to buy*, he would not, rather than have *bought any thing*, have starved. Strange as this may appear, it is not exaggerated.—He one day, during this period, dined upon the remaining part of a moor hen, which had been brought out of the river by a *rat*! and at another ate an undigested part of a pike which a larger one had swallowed, but had not finished, and which were taken in this state in a net. At the time this last circumstance happened, he discovered a strange kind of satisfaction; for he said to a friend, "Aye! this was killing two birds with one stone!" In the room of all comment—of all moral—let it be remarked, that at this time Mr Elwes was perhaps worth nearly *eight hundred thousand pounds*! and, at this period, he had not made his will, of course was not saving from any sentiment of affection for any person.

The summer of 1788 Mr Elwes passed at his house in Welbeck street, London; and he passed that summer without any other society than that of two maid servants;

Miser. servants; for, he had now given up the expence of keeping any male domestic. His chief employment used to be that of getting up early in a morning to visit some of his houses in Mary-le-Bone, which during the summer were repairing. As he was there generally at four o'clock in a morning, he was of course on the spot before the workmen; and he used contentedly to sit down on the steps before the door, to scold them when they did come. The neighbours who used to see him appear thus regularly every morning, and who concluded, from his apparel, he was one of the workmen, observed, "there never was so punctual a man as the old carpenter." During the whole morning he would continue to run up and down stairs to see the men were not idle for an instant, with the same anxiety as if his whole happiness in life had been centered in the finishing this house, regardless of the greater property he had at stake in various places, and for ever employed in the *minutiae* only of affairs. Indeed such was his anxiety about this house, the rent of which was not above 50l. a-year, that it brought on a fever which nearly cost him his life: but the fate which dragged him on thus strangely to bury him under the load of his own wealth, seemed as resistless as it was unaccountable.

In the muscular and unencumbered frame of Mr Elwes there was every thing that promised extreme length of life; and he lived to above 70 years of age without any natural disorder attacking him: but, as Lord Bacon has well observed, "the minds of some men are a lamp that is continually burning;" and such was the mind of Mr Elwes. Removed from those occasional public avocations which had once engaged his attention, money was now his only thought. He rose upon money—upon money he lay down to rest; and as his capacity sunk away from him by degrees, he dwindled from the real cares of his property into the puerile concealment of a few guineas. This little store he would carefully wrap up in various papers, and depositing them in different corners, would amuse himself with running from one to the other, to see whether they were all safe. Then forgetting, perhaps, where he had concealed some of them, he would become as seriously afflicted as a man might be who had lost all his property. Nor was the day alone thus spent—he would frequently rise in the middle of the night, and be heard walking about different parts of the house, looking after what he had thus lugged and forgotten.

During the winter of 1789, the last winter Mr Elwes was fated to see, his memory visibly weakened every day; and from the unceasing wish to save money, he now began to fear he should die in want of it. Mr Gibson had been appointed his builder in the room of Mr Adams; and one day, when this gentleman waited upon him, he said with apparent concern, "Sir, pray consider in what a wretched state I am; you see in what a good house I am living; and here are five guineas, which is all I have at present; and how I shall go on with such a sum of money puzzles me to death. I dare say you thought I was rich; now you see how it is!"

Mr George Elwes having now settled at his seat at Marcham in Berkshire, he was naturally desirous that, in the affiduities of his wife, his father might at length

find a comfortable home. In London he was certainly most uncomfortable: but still, with these temptations before and behind him, a journey with any expence annexed to it was insurmountable. This, however, was luckily obviated by an offer from Mr Partis, a gentleman of the law, to take him to his ancient seat in Berkshire with his purse perfectly whole. But there was one circumstance still very distressing—the old gentleman had now nearly worn out his last coat, and he would not buy a new one; his son, therefore, with a pious fraud, contrived to get Mr Partis to buy him a coat and make him a present of it. Thus, formerly having had a good coat, then a bad one, and at last no coat at all, he was kind enough to accept one from a neighbour.

Mr Elwes carried with him into Berkshire five guineas and a half, and half a crown. Lest the mention of this sum may appear singular, it should be said, that previous to his journey he had carefully wrapped it up in various folds of paper, that no part of it might be lost. On the arrival of the old gentleman, Mr George Elwes and his wife did every thing they could to make the country a scene of quiet to him. But "he had that within" which baffled every effort of this kind. Of his heart it might be said, "there was no peace in Israel." His mind, cast away upon the vast and troubled ocean of his property extending beyond the bounds of his calculation, returned to amuse itself with fetching and carrying about a few guineas, which in that ocean was indeed a drop. But nature had now carried on life nearly as far as she was able, and the sand was almost run out. The first symptom of more immediate decay was his inability to enjoy his rest at night. Frequently would he be heard at midnight as if struggling with some one in his chamber, and crying out, "I will keep my money, I will; nobody shall rob me of my property." On any one of the family going into his room, he would start from this fever of anxiety, and, as it waking from a troubled dream, again hurry into bed, and seem unconscious of what had happened. At length, on the 26th November 1789, expired this miserably rich man, whose property, nearly reaching to a million, extended itself almost through every county in England.

MISERICORDIA, in law, is an arbitrary fine imposed on any person for an offence: this is called *miseriordia*, because the amercement ought to be but small, and less than that required by magna charta. If a person be outrageously amerced in a court that is not of record, the writ called *moderata misericordia* lies for moderating the amercement according to the nature of the fault.

MISFORTUNE. An unlucky accident.

MISFORTUNE, or chance, in law, a deficiency of the will; or committing of an unlawful act by misfortune or chance, and not by design. In such case, the will observes a total neutrality, and does not co-operate with the deed; which therefore wants one main ingredient of a crime. See CRIME.

Of this, when it affects the life of another, we have spoken under the article HOMICIDE; and in this place have only occasion to observe, that if any accidental mischief happens to follow from the performance of a lawful act, the party stands excused from all guilt:

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Misfortune.

Misfeasance but if a man be doing any thing unlawful, and a consequence ensues which he did not foresee or intend, as the death of a man or the like, his want of foresight shall be no excuse; for, being guilty of one offence, in doing antecedently what is in itself unlawful, he is criminally guilty of whatever consequence may follow the first misbehaviour.

MISFEASANCE, in law books, signifies a trespass.

MISLETOE, in botany. See **Viscum**.

MISNOMER, in law, a misnaming or mistaking a person's name. The Christian name of a person should always be perfect; but the law is not so strict in regard to surnames, a small mistake in which will be dispensed with to make good a contract, and support the act of the party. See **PLEA to Indictment**.

MISPRISIONS, (a term derived from the old French, *mespris*, a neglect or contempt), are, in the acceptation of our law, generally understood to be all such high offences as are under the degree of capital, but nearly bordering thereon: and it is said, that a misprison is contained in every treason and felony whatsoever, and that, if the king so please, the offender may be proceeded against for the misprison only. And upon the same principle, while the jurisdiction of the star-chamber subsisted, it was held that the king might remit a prosecution for treason, and cause the delinquent to be censured in that court, merely for a high misdemeanour, as happened in the case of Roger earl of Rutland, in 43 Eliz. who was concerned in the earl of Essex's rebellion. Misprisions are generally divided into two sorts; negative, which consist in the concealment of something which ought to be revealed; and positive, which consist in the commission of something which ought not to be done.

1. Of the first, or negative kind, is what is called *misprision of treason*; consisting in the bare knowledge and concealment of treason, without any degree of assent thereto; for any assent makes the party a principal traitor, as indeed the concealment, which was proved aiding and abetting, did at the common law in like manner as the knowledge of a plot against a state did not revealing it, was a capital crime at Florence, and other states of Italy. But it is now enacted by the statute 1 & 2 Ph. & Mar. c. 10. that a bare knowledge of treason shall be only held a misprison. This it becomes criminal, if the party apprised of the treason does not, as soon as conveniently may be, reveal it to some judge of assize or justice of the peace. But if there be any probable circumstances of assent, as if one goes to a treasonable meeting, knowing beforehand that a conspiracy is intended against the king; or, being in such company once by accident, and having heard such treasonable discourses, he does not reveal it, but conceals it, this is an implied assent, and makes the party guilty of actual high treason.

Misprison of felony is also the concealment of a felony which a man knows, but never assented to; for, if he assented, this makes him either principal or accessory. And the punishment of this, in a public officer, by the statute William 1. c. 9. is imprisonment for a year and a day; in a common person, imprisonment for a less discretionary time; and,

in both, fine and ransom at the king's pleasure: which pleasure of the king must be observed, once for all, not to signify any extrajudicial will of the sovereign, but such as is declared by his representatives, the judges in his courts of justice; *voluntas regis in curia, non in camera*.

2. Misprisions, which are merely positive, are generally denominated *contempt* or *high misdemeanours*; of which the principal is the *mal-administration* of such high officers as are in public trust and employment. This is usually punished by the method of parliamentary impeachment; wherein such penalties, short of death, are inflicted, as to the wisdom of the house of peers shall seem proper; consisting usually of banishment, imprisonment, fines, or perpetual disability. Hither also may be referred the offence of *embezzling the public money*, called among the Romans *peculatus*; which the Julian law punished with death in a magistrate, and with deportation, or banishment, in a private person. With us it is not a capital crime, but subjects the committer of it to a discretionary fine and imprisonment.—Other misprisions are, in general, such contempts of the executive magistrate as demonstrate themselves by some arrogant and undutiful behaviour towards the king and government: for a detail of which, *vide* Blackstone's Comment. IV. 22.

MISSAL, the Romish mass-book, containing the several masses to be said on particular days. It is derived from the Latin word *missa*, which, in the ancient Christian church, signified every part of divine service.

MISSEL-BIRD, a species of **Turdus**.

MISSIO, among the Romans, was a full discharge given to a soldier after 20 years service, and differed from the *exaufloratio*, which was a discharge from duty after 17 years service. Every soldier had a right to claim his *missio* at the end of 20 years.

MISSION, in theology, denotes a power or commission to preach the gospel. Jesus Christ gave his disciples their mission in these words, *Go and teach all nations, &c.*

The Romanists reproach the Protestants, that their ministers have no mission, as not being authorized in the exercise of their ministry, either by an uninterrupted succession from the apostles, or by miracles, or by any extraordinary proof of a vocation.

Many among us deny any other mission necessary for the ministry than the talents necessary to discharge it.

MISSION is also used for an establishment of people zealous for the glory of God and the salvation of souls; who go and preach the gospel in remote countries and among infidels.

There are missions in the East as well as in the West Indies. Among the Romanists, the religious orders of St Dominic, St Francis, St Augustine, and the Jesuits, have missions in the Levant, America, &c. The Jesuits have also missions in China, and all other parts of the globe where they have been able to penetrate. There have been also several Protestant missions for diffusing the light of Christianity through the benighted regions of Asia and America. Of this kind has been the Danish mission planned by Frederic IV. in 1706. And the liberality of private benefactors in our own country has been also extended to

missionary to the support of missionaries among the Indians in America, &c.

MISSIONARY, an ecclesiastic who devotes himself and his labours to some mission, either for the instruction of the orthodox, the conviction of heretics, or the conversion of infidels. See **JESUIT**.

MISSISSIPPI, also called the *river of St Louis*, in North America, is one of the largest in the world. Its source is unknown. It passes south through Louisiana, and runs above 2000 miles, till it falls into the gulf of Florida. Like the Nile, it has periodical inundations, by the melting of snow in the north, so that in May it overflows the country on each side, from 60 to 90 miles, and the inundation continues till near the end of July. In the lowest parts of the country there are morasses, lakes, and canals, along the banks, which are generally covered with trees, and in some places the course of the river is confined between high precipices. Its inundations always leave a great quantity of mud upon the land, and sometimes carry down trees to the river's mouth, where they form new islands, and render the entrance difficult.

MISSION (Francis Maximilian), whose pleadings before the parliament of Paris in favour of the Reformers bear genuine marks of eloquence and ability, retired into England after the revocation of the edict of Nantz, and became a strenuous assertor of the Protestant religion. In the years 1687 and 1688 he travelled to Italy as governor to an English nobleman: in consequence of which he published at the Hague, "A new voyage to Italy," 3 vols. 12mo, which has been translated into English with many additions. He published also the "Sacred Theatre at Cevennes, or an account of Prophecies and Miracles performed in that part of Languedoc," London 1707. "Observations and Remarks of a Traveller," 12mo, Hague. He died at London in 1721.

MISSUS, in the Circensian games, were the matches in horse or chariot races. The usual number of *missus* or matches in one day was 24; though the emperor Domitian presented the people with 100. The last match was generally made at the expence of the people, who made a collection for the purpose; hence it was called *missus ararius*, a subscription plate.

MIST, or **FOG**. See **FOG**.

MISTAKE, any wrong action committed, not thro' an evil design, but through an error of judgment.

MISTAKE, in law. See **IGNORANCE**.

MISUSER, in law, is an abuse of any liberty or benefit; as "He shall make fine for his **MISUSER**." Old. Nat. Br. 149. By misuser a charter of a corporation may be forfeited; so also an office, &c.

MISY, in natural history, a species of the chalcantia, a fossil very common in the Turkish dominions, and sometimes found in the mines of Ciemnitz in Hungary. It is a considerably firm substance, of an irregular texture, not compact; much resembling some of our more gaudy marcasites, but wanting in their hardness and weight. It is of no determinate shape or size; but is often found in small detached masses, which are usually broad, flat, and very rugged at the edges. As to its medical virtues, they are no other than those of the green vitriol.

MITCHELSTOWN, a post town of Ireland, in the county of Cork and province of Munster in Ire-

land, 102 miles from Dublin. Here is a college for the support of 12 decayed gentlemen and 12 decayed gentlewomen, who have 40l. yearly, and handsome apartments, and a chaplain at 100l. a-year, with a house: divine service is daily performed in a neat chapel belonging to the college: the whole was founded by the late earl of Kingston. Here is also a most magnificent seat of Lord Kingsborough.—Fairs are held at this town 30th July and 12th November.

MITE, a small piece of money mentioned Luke xii. 59. and xxi. 2. In the Greek it is *χόδανος*, i. e. *quadrans*, or a quarter of the Roman *denarius*; so that the mite was worth about seven farthings, or two pence of our money.

MITE, in zoology. See **ACARUS**.

MITELLA, **BASTARD AMERICAN SANICLE**: A genus of the digynia order, belonging to the decandria class of plants; and in the natural method ranking under the 13th order, *Succulente*. The calyx is quinquefid; the corolla pentapetalous, and inserted into the calyx; the petals pinnatifid; the capsule unilocular and bivalved, with the valves equal. There are two species, both natives of North America, rising with annual herbaceous stalks from five or six to eight or nine inches in height, and producing spikes of small whitish flowers, whose petals are fringed on their edges. They are easily propagated by parting their roots; and should be planted in a shady situation, and in a soft loamy soil.

MITHRA, feasts of, in antiquity, were feasts celebrated among the Romans in honour of Mithras or the sun. The most ancient instance of this Mithras among the Romans occurs in an inscription dated in the third consulate of Trajan, or about the year of Christ 101. This is the dedication of an altar to the sun under the above name, thus inscribed, *Deo Soli Mithre*. But the worship of Mithras was not known in Egypt and Syria in the time of Origen, who died about the year of Christ 263; though it was common at Rome for more than a century before this time. The worship of Mithras was proscribed at Rome in the year 378, by order of Gracchus, prefect of the prætorium. According to M. Freret, the feasts of Mithras were derived from Chaldaea, where they had been instituted for celebrating the entrance of the sun into the sign Taurus.

MITHRAS, or **MITHRA**, a god of Persia and Chaldaea, supposed to be the sun. His worship was introduced at Rome. He is generally represented as a young man, whose head is covered with a turban after the manner of the Persians. He supports his knee upon a bull that lies on the ground, and one of whose horns he holds in one hand, while with the other he plunges a dagger in his neck.

MITHRIDATE, in pharmacy; an antidote, or composition, in form of an electuary, supposed to serve either as a remedy or a preservative against poisons. (See **PHARMACY**). It takes its name from the inventor, Mithridates king of Pontus; who is said to have so fortified his body against poisons with antidotes and preservatives, that when he had a mind to despatch himself, he could not find any poison that would take effect. The receipt of it was found in his cabinet, written with his own hand, and was carried to Rome by Pompey. It was translated into

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Mithridate.

verse

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verse by Damocrates, a famous physician: and was afterwards translated by Galen, from whom we have it: though there is room to imagine it has undergone considerable alterations since the time of its royal prescriber.

MITHRIDATES, the name of several kings of Pontus. See PONTUS.

MITHRIDATES VII. surnamed *Eupator* and *the Great*, succeeded to the throne at the age of 11 years, about 123 yrs before the Christian era. The beginning of his reign was marked by ambition, cruelty, and artifice. He murdered his own mother, who had been left by his father coheir of the kingdom; and he fortified his constitution by drinking antidotes against the poison with which his enemies at court attempted to destroy him. He early mured his body to hardship, and employed himself in the most manly exercises, often remaining whole months in the country, and making frozen snow and the earth the place of his repose. Naturally ambitious and cruel, he spared no pains to acquire himself power and dominion. He murdered the two sons whom his sister Laodice had had by Ariarathes king of Cappadocia, and placed one of his own children, only eight years old, on the vacant throne. These violent proceedings alarmed Nicomedes king of Bithynia, who had married Laodice the widow of Ariarathes. He suborned a youth to be king of Cappadocia, as the third son of Ariarathes; and Laodice was sent to Rome to impose upon the senate, and assure them that her third son was now alive, and that his pretensions to the kingdom of Cappadocia were just and well grounded. Mithridates, on his part, sent to Rome Gordius the governor of his son; who solemnly declared before the Roman people, that the youth who sat on the throne of Cappadocia was the third son and lawful heir of Ariarathes, and that he was supported as such by Mithridates. This intricate affair displeased the Roman senate; and finally to settle the dispute they took away the kingdom of Cappadocia from Mithridates, and Paphlagonia from Nicomedes. These two kingdoms being thus separated from their original possessors, were presented with their freedom and independence; but the Cappadocians refused it, and received Ariobarzanes for king. Such were the first seeds of enmity between Rome and the king of Pontus. Mithridates never lost an opportunity by which he might lessen the influence of his adversaries; and the more effectually to destroy their power in Asia, he ordered all the Romans that were in his dominions to be massacred. This was done in one night, and no less than 150,000, according to Plutarch, or 80,000 Romans, as Appian mentions, were made the victims of his cruelty. This called aloud for vengeance. Aquilius, and soon after Sylla, marched against Mithridates with a large army. The former was made prisoner; but Sylla obtained a victory over the king's generals; and another decisive engagement rendered him master of all Greece, Macedonia, Ionia, and Asia Minor. This ill fortune was aggravated by the loss of about 200,000 men, who were killed in the several engagements that had been fought, and Mithridates, weakened by repeated ill success by sea and land, sued for peace from the conqueror, which he obtained on condition of defraying the expences which the Romans had incurred by the war, and of

remaining satisfied with the possessions which he had received from his ancestors. While these negotiations of peace were carried on, Mithridates was not unmindful of his real interest. His poverty, and not his inclinations, obliged him to wish for peace. He immediately took the field with an army of 140,000 infantry and 16,000 horse, which consisted of his own forces and those of his son-in-law Tigranes king of Armenia. With such a numerous army, he soon made himself master of the Roman provinces in Asia; none dared to oppose his conquests; and the Romans, relying on his fidelity, had withdrawn the greatest part of their armies from the country. The news of his warlike preparations were no sooner heard, than Lucullus the consul marched into Asia; and without delay he blocked up the camp of Mithridates who was then besieging Cyricus. The Abatic monarch escaped from him, and fled into the heart of his kingdom. Lucullus pursued him with the utmost celerity; and would have taken him prisoner after a battle, had not the avidity of his soldiers preferred the plundering of a mule loaded with gold to the taking of a monarch who had exercised such cruelties against their countrymen, and shown himself so faithless to the most solemn engagements. After this escape Mithridates was more careful about the safety of his person; and he even ordered his wives and sisters to destroy themselves, fearful of their falling into the enemy's hands. The appointment of Glabrio to the command of the Roman forces, instead of Lucullus, was favourable to Mithridates, who recovered the greatest part of his dominions. The sudden arrival of Pompey, however, soon put an end to his victories. A battle in the night was fought near the Euphrates, in which the troops of Pontus laboured under every disadvantage. The engagement was by moon-light, and as the moon then shone in the face of the enemy, the lengthened shadows of the arms of the Romans having induced Mithridates to believe that the two armies were close together, the arrows of his soldiers were darted from a great distance, and their efforts rendered ineffectual. An universal overthrow ensued, and Mithridates, bold in his misfortunes, rushed through the thick ranks of the enemy at the head of 800 horsemen, 500 of whom perished in the attempt to follow him. He fled to Tigranes; but that monarch refused an asylum to his father-in-law, whom he had before supported with all the collected forces of his kingdom. Mithridates found a safe retreat among the Scythians; and though destitute of power, friends, and resources, yet he meditated the overthrow of the Roman empire, by penetrating into the heart of Italy by land. These wild projects were rejected by his followers, and he sued for peace. It was denied to his ambassadors; and the victorious Pompey declared, that, to obtain it, Mithridates must ask it in person. He scorned to trust himself in the hands of his enemy, and resolved to conquer or to die. His subjects refused to follow him any longer; and revolting from him, made his son Pharnaces king. The son showed himself ungrateful to his father; and even, according to some writers, he ordered him to be put to death. This unnatural treatment broke the heart of Mithridates, he obliged his wife to poison herself, and attempted to do the same himself. It was in vain: the frequent antidotes he had taken in

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the early part of his life, strengthened his constitution against the poison; and when this was unavailing, he attempted to stab himself. The blow was not mortal; and a Gaul who was then present, at his own request, gave him the fatal stroke, about 64 years before the Christian era. Such were the misfortunes, abilities, and miserable end, of a man, who supported himself so long against the power of Rome, and who, according to the declarations of the Roman authors, proved a more powerful and indefatigable adversary to the capital of Italy than the great Hannibal, Pyrrhus, Perseus, or Antiochus. Mithridates has been commended for his eminent virtues, and censured for his vices. As a commander he deserves the most unbounded applause; and it may create admiration to see him waging war with such success, during so many years, against the most powerful people on earth, led to the field by a Sylla, a Lucullus, and a Pompey. He was the greatest monarch that ever sat on a throne, according to the opinion of Cicero; and indeed no greater proof of his military character can be brought, than the mention of the great rejoicings which happened in the Roman armies and in the capital at the news of his death. No less than 12 weeks were appointed for public thanksgivings to the immortal gods; and Pompey, who had sent the first intelligence of his death to Rome, and who had partly hastened his fall, was rewarded with the most uncommon honours. It is said that Mithridates conquered twenty-four nations, whose different languages he knew, and spoke with the same ease and fluency as his own. As a man of letters he also deserves attention. He was acquainted with the Greek language, and even wrote in that dialect a treatise on botany. His skill in physic is well known; and even now there is a celebrated antidote which bears his name, and is called *mithridate*. Superstition as well as nature had united to render him great; and, if we rely upon the authority of Justin, his birth was accompanied by the appearance of two large comets, which were seen for seventy days successively, and whose splendour eclipsed the mid day sun, and covered the fourth part of the heavens.

MITHRIDATICUM BELLUM, the *Mithridatic War*, one of the longest and most celebrated wars ever carried on by the Romans against a foreign power. See **PONTUS**.

MITRA, was a cap or covering for the head, worn by the Roman ladies, and sometimes by the men; but it was looked upon as a mark of effeminacy in the last, especially when it was tied upon their heads.

MITRE, a sacerdotal ornament worn on the head, by bishops and certain abbots on solemn occasions; being a sort of cap, pointed and cleft at top. The high priest among the Jews wore a mitre or bonnet on his head. The inferior priests of the same nation had likewise their mitres; but in what respect they differed from that of the high priest, is uncertain. Some contend that the ancient bishops wore mitres; but this is by no means certain.

MITRE, in architecture, is the workmen's term for an angle that is just 45 degrees, or half a right one. If the angle be a quarter of a right angle, they call it a *half mitre*.

To describe such angles, they have an instrument called the *mitre square*; with this they strike mitre

lines on their quarters or battens; and for despatch, they have a *mitre box*, as they call it, which is made of two pieces of wood, each about an inch thick, one nailed upright on the edge of the other; the upper piece hath the mitre lines struck upon it on both sides, and a kerf to direct the saw in cutting the mitre joints readily, by only applying the piece into this box.

MITRE is used by the writers of the Irish history for a sort of base money, which was very common there about the year 1270, and for 30 years before and as many after.

There were besides the mitre several other pieces called, according to the figures impressed upon them, rosaries, lionades, eagles, and by the like names. They were imported from France and other countries, and were so much below the proper currency of the kingdom, that they were not worth so much as a halfpenny each. They were at length decayed in the year 1300, and good coins struck in their place. These were the first Irish coins in which the sceptre was left out. They were struck in the reign of Edward, the son of our Henry III. and are still found among the other antiquities of that country. They have the king's head in a triangle full faced. The penny, when well preserved, weighs 22 grains; the halfpenny 10½ grains.

MITTAU, the capital of the duchy of Courland. It is strongly fortified; but was taken by the Swedes in 1701, and by the Muscovites in 1706. E. Long. 23. 51. N. Lat. 56. 44.

MITTIMUS, as generally used, hath two significations. 1. It signifies a writ for removing or transferring of records from one court to another. 2. It signifies a precept, or command in writing, under the hand and seal of a justice of the peace, directed to the gaoler or keeper of some prison, for the receiving and safe keeping of an offender charged with any crime, until he be delivered by due course of law.

MITYLENE, or **MYTELENE** (anc. geog.), a celebrated, powerful, and affluent city, capital of the island of Lesbos. It receives its name from *Mitylene*, the daughter of Macareus, a king of the country. It is greatly commended by the ancients for the stateliness of its buildings and the fruitfulness of its soil, but more particularly for the great men it produced: Pittacus, Alcæus, Sappho, Terpander, Theophrastus, Helanicus, &c. were all natives of Mitylene. It was long a seat of learning; and, with Rhodes and Athens, it had the honour of having educated many of the great men of Rome and Greece. In the Peloponnesian war, the Mitylenians suffered greatly for their revolt from the power of Athens; and in the Mithridatic wars, they had the boldness to resist the Romans, and disdain the treaties which had been made between Mithridates and Sylla. See **METELIN**.

MIXT, or **MIXT BODY**, in chemistry, that which is compounded of different elements or principles.

MIXTURE, a compound or assemblage of several different bodies in the same mass. Simple mixture, consists only in the simple apposition of parts of different bodies to each other. Thus, when powders of different kinds are rubbed together, the mixture is only simple, and each of the powders retains its particular characters. In like manner, when oil and water are mixed together, though the parts of both are confounded, so that the liquor may appear to be homogeneous, we cannot say that there is any more than a simple

Mitre.
Mixture.

Mixture
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Mnium.

simple apposition of the parts, as the oil and water may very easily be again separated from each other. But the case is very different when bodies are *chemically* mixed; for then one or both bodies assume new properties, and can by no means be discovered in their proper form without a particular chemical process adapted to this purpose. Hence chemical mixture is attended with many phenomena which are never observed in simple mixtures; such as heat, effervescence, &c. To chemical mixture belongs the union of acids and alkalis, the amalgamation of metals, solution of gums, &c. and upon it depend many of the principal operations of CHEMISTRY. See that article *passim*.

MIXTURE, in pharmacy, a medicine which differs from a julep in this respect, that it receives into its composition not only salts, extracts, and other substances dissoluble in water; but also earths, powders, and such substances as cannot be dissolved.

MIZEN, in the sea language, is a particular mast or sail. The mizen mast stands in the sternmost part of the ship. In some great ships there are two of these, when that next the main-mast is called the *main-mizen*, and that next the poop the *bonaventure mizen*.

MIZRAIM, or MISRAIM, the dual name of Egypt, used in Scripture to denote the Higher and Lower Egypt, which see. It sometimes occurs singular, *Mazor*: 2 Kings xix. Isaiah xix. Micah vii.

MNEMOSYNE (fab. hist.), a daughter of Cœlus and Terra. She married Jupiter, by whom she had the nine Muses. The word *mnemosyne* signifies "memory," and therefore the poets have rightly called Memory the mother of the Muses, because it is to that mental endowment that mankind are indebted for their progress in science.

MNIUM, MARSHMOSS; a genus of the natural order of musci, belonging to the cryptogamia class of plants. The anthera is operculated; the calyptra smooth; the female capitulum naked and powdery, remote. There are 18 species, of which seven are natives of Britain; but none have any remarkable properties except the two following. 1. The fontanum is an elegant moss, frequent in bogs, and on the borders of cold springs. It is from two to four inches high: the stalks are simple at the base, and covered with a rusty down, but higher up are red, and divided into several round, single, taper branches, which proceed nearly from the same point. The leaves are not more than 1/16th of an inch long, lanceolate and acute, of a whitish green colour, and so thinly set, that the red stalk appears between them. This moss, as it may be seen at a considerable distance, is a good mark to lead to the discovery of clear and cold springs. Linnæus informs us, that the Laplanders are well acquainted with this moss. Mr Withering informs us, that wherever this moss grows, a spring of fresh water may be found without much digging. 2. The hygrometricum grows in woods, heaths, garden walks, walls, old trees, decayed wood, and where coals or cinders have been laid. It is stemless, hath tips inversely egg shaped, nodding, and bright yellow. If the fruit stalk is moistened at the base with a little water or steam, the head makes three or four revolutions: if the head is moistened, it turns back again.

MOAB (anc. geog.), a country of Arabia Petraea; so called from Moab the son of Lot, to whose posterity this country was allotted by divine appointment, Deut xi. 9. It was originally occupied by the Emim, a race of giants extirpated by the Moabites, *ibid.* Moab anciently lay to the south of Ammon, before Sion the Amorite stripped both nations of a part of their territory, afterwards occupied by the Israelites, Numb. xxi.; and then Moab was bounded by the river Arnon to the north, the Lacus Asphaltitis to the west, the brook Zared to the south, and the mountains Abarim to the east.

MOAT, or DITCH, in fortification, a deep trench dug round the rampart of a fortified place, to prevent surprises.

The brink of the moat, next the rampart, is called the *scarpe*; and the opposite one, the *counter-scarpe*.

A dry moat round a large place, with a strong garrison, is preferable to one full of water; because the passage may be disputed inch by inch, and the besiegers, when lodged in it, are continually exposed to the bombs, grenades, and other fire works, which are thrown incessantly from the rampart into their works. In the middle of dry moats, there is sometimes another small one, called *cunette*; which is generally dug so deep till they find water to fill it.

The deepest and broadest moats are accounted the best; but a deep one is preferable to a broad one: the ordinary breadth is about 20 fathoms, and the depth about 16.

To drain a moat that is full of water, they dig a trench deeper than the level of the water, to let it run off; and then throw hurdles upon the mud and slime, covering them with earth or bundles of rushes, to make a sure and firm passage.

MOATAZALITES, or SEPARATISTS, a religious sect among the Turks, who deny all forms and qualities in the Divine Being; or who divest God of his attributes.

There are two opinions among the Turkish divines concerning God. The first admits metaphysical forms or attributes; as, that God has wisdom, by which he is wise; power, by which, he is powerful, eternity, by which he is eternal, &c. The second allows God to be wise, powerful, eternal; but will not allow any form or quality in God, for fear of admitting a multiplicity. These who follow this latter opinion are called *Moatazalites*; they who follow the former, *Sephalites*.

The Moatazalites also believed that the word of God was created *in juljeâo*, as the schoolmen term it, and to consist of letters and sound; copies thereof being written in books to express or imitate the original: they denied absolute predetermination, and affirmed that man is a free agent. This sect is said to have first invented the scholastic divinity, and is subdivided into no less than 20 inferior sects, which mutually brand one another with infidelity.

MOBILE, MOVABLE, any thing susceptible of motion, or that is disposed to be moved either by itself or by some other prior *mobile* or mover.

PRIMUM MOBILE, in the ancient astronomy, was a ninth heaven or sphere, imagined above those of the planets and fixed stars. This was supposed to be the first

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Mcho.

first mover, and to carry all the lower spheres round along with it; by its rapidity communicating to them a motion whereby they revolved in 24 hours. But the diurnal revolution of the planets is now accounted for without the assistance of any such *primum mobile*.

Perpetuum Mobile See *Perpetual Motion*.

MOCHO, MOCO, or *Mokha*; by some supposed to be the Musa or Muza of Ptolemy, is a port and town on the Red Sea, of considerable trade; contains about 10,000 inhabitants, Jews, Armenians, and Mohammedans; is surrounded with walls after the ancient manner; and has four gates and four towers, the last mounted with cannon, but there is no ditch. It gives name to a kingdom extending along the most southern coast of Arabia; of which that part which lies next the sea is a dry barren desert, in some places 10 or 12 leagues over, but bounded by mountains, which being well watered, enjoy an almost perpetual spring; and besides coffee, the peculiar produce of this country, yields corn, grapes, myrrh, frankincense, cassia, balm, gums of several sorts, mangos, dates, pomegranates, &c. The weather here is so hot and sultry in summer, especially when the south wind blows, that it would be insupportable, if it was not mitigated by the cool breezes that generally blow from the mountains on the north, or the Red and Arabic Seas on the west and east. The heat in winter is equal to that of our warmest summers; and it is very seldom that either clouds or rain are seen. The city of Mocho is now the emporium for the trade of all India to the Red Sea. The trade was removed hither from Aden, in consequence of the prophecy of a sheik, much revered by the people, who foretold that it would soon become a place of extensive commerce notwithstanding its disadvantageous situation. It stands close to the sea, in a large, dry, and sandy plain, that affords no good water within 20 miles of the city; what they drink comes from Mofa, and costs as dear as small-beer in England. The water near the town, as it is thought, produces a worm, which the naturalists call the *dra-cunculus*, which is about two feet and a half long, very slender, and breeds in the fleshy parts of the body: in extracting it great care must be used, the consequence being dangerous if any part of it remains in the body. The buildings here are lofty, and tolerably regular, having a pleasant aspect from Mecca. The steeples of several mosques are very high, presenting themselves to view at a great distance. Their markets are well stored with beef, mutton, lamb, kid, camels, and antelopes flesh, common fowls, Guinea hens, partridges, and pigeons. The sea affords plenty of fish, but not savoury; which some think proceeds from the extreme saltiness of the water and the nature of their aliment. The markets are also stocked with fruit, such as grapes, peaches, apricots, quinces, and nectarines; although neither shrub nor tree is to be seen near the town, except a few date-trees. Frequently no rain falls here in two or three years, and seldom more than a shower or two in a year; but in the mountains, at the distance of about 20 miles from Mokha, the earth is watered with a gentle shower every morning, which makes the valleys fertile in corn and the fruits natural to the climate. The Arab inhabitants, though remarkably grave and superstitious, are said to be extremely covetous and hypocritical;

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robbing, thieving, and committing piracy, without the least scruple or remorse. The English and Dutch companies have handsome houses here, and carry on a great trade in coffee, olibanum, myrrh, aloes, liquid storax, white and yellow arsenic, gum-arabic, mummy, balm of Gilead, and other drugs. One inconvenience, however, they sustain from the violence and exactions of the Arabian princes; but the king's customs are easy, being fixed at three *per cent.* to Europeans. Of the coins at Mocha, the most current is the camassie, which rises and falls in value at the banker's discretion: they are from 50 to 80 for a current dollar, which is but an imaginary species, being always reckoned one and a half *per cent.* lower than Spanish dollars. As to their weights, they are almost infinite, according to the nature of the thing to be weighed: they have the banian weight, the magnet, the ambergris, the agala, the gold and silver weights, &c.

MOCK-ORE, or *Mock-Lead*. See *BLINDE*.

MOCKING-BIRD, in ornithology. See *TURDUS*.

MOCOCO. See *LEFUR*.

MODE, which is a word of the same general import with *MANNER*, is used as a technical term in grammar, metaphysics, and music. For its import in *GRAMMAR*, see that article, n° 80.

MODE, in metaphysics, seems properly to denote the manner of a thing's existence: but Locke, whose language in that science is generally adopted, uses the word in a sense somewhat different from its ordinary and proper signification. "Such complex ideas, which, however compounded, contain not in them the supposition of subsisting by themselves, but are considered as dependencies on, or affections of, substances," he calls *modes*. Of these *modes*, there are, according to him, two sorts, which deserve distinct consideration. First, there are some "which are only variations, or different combinations of the same simple idea, without the mixture of any other, as a *dozen* or a *score*, which are nothing but the ideas of so many distinct units added together:" and these he calls *simple modes*. Secondly, "there are others compounded of simple ideas of several kinds put together to make one complex one; *e. g.* *beauty*, consisting of a certain composition of colour and figure, causing delight in the beholder; *theft*, which being the concealed change of the possession of any thing without the consent of the proprietor, contains, as is visible, a combination of several ideas of several kinds," and these he calls *mixed modes*. For the just distinction between *ideas* and *notions*, as well as between *ideas* and the *qualities* of external objects, which in this account of modes are all confounded together, see *METAPHYSICS*.

MODE, in music; a regular disposition of the air and accompaniments relative to certain principal sounds upon which a piece of music is formed, and which are called the *essential sounds of the mode*.

There is this difference between the mode and the tone, that the latter only determines the principal sound, and indicates the place which is most proper to be occupied by that system which ought to constitute the basis of the air; whereas the former regulates the thirds, and modifies the whole scale agreeably to its fundamental sounds.

Our *modes* are not, like those of the ancients, characterised

A a

characterised

Mock
il
Mode.

1. The tonic or key, which is the fundamental note both of the tone and of the mode (see 'Tone' and 'Tonic'). 2. The dominant, which is a fifth from the tonic. (See DOMINANT). 3. The mediant, which properly constitutes the mode, and which is a third from the same tonic. As this third may be of two kinds, there are of consequence two different modes. When the mediant forms a greater third with the tonic, the mode is major; when the third is lesser, it is minor.

The major mode is immediately generated by the resonance of sounding bodies, which exhibit the third major of the fundamental sound—but the minor mode is not the product of nature; it is only found by endow and inversion. This is equally true upon the *lyo* of St. Tartan as upon that of M. Ramau.

This author, in his various and successive publications, has explained the origin of this minor mode in different ways, of which his interpreter M. d'Alembert was satisfied with none. It is for this reason that he has founded this origin on a different principle which cannot be better explained than in the words of that eminent geometrician. See Music, Art 28, 29, 30, and 31.

When the mode is once determined, every note in the scale assumes a name expressive of its relation to the fundamental sound, and peculiar to the place which it occupies in that particular mode. We subjoin the names of all the notes significant of their relative values and places in each particular *mode*, taking the octave of *ut* as an example of the major *mode*, and of *la* as an example of the minor.

Major, <i>ut re mi fa sol la si ut</i> ,	Octave.
Minor, <i>la si ut re mi fa sol la</i> .	Seventh note.
	Sixth note,
	or
	Sub-dominant
	Dominant.
	Fourth note,
	or
	Sub dominant.
	Mediant.
	Second note
	Tonic.

It is necessary to remark, that when the seventh note is only a semitone distant from the highest in the octave, that is to say, when it forms a third major with the dominant, as *fi* natural in the major mode, or *sol* sharp in the minor, that seventh sound is then called a *sensible note*, because it discovers the tonic and renders the tone agreeable.

Now does each gradation only assume that name which is suitable to it, but the nature of each interval is determined according to its relation to the *mode*. The rules established for this are as follow :

7 The second note must form a second major above the tonic, the fourth note and the dominant should form a fourth and fifth exactly true; and this equally in both modes.

2 In the major mode, the mediant or third, the sixth and the seventh from the tonic, should always be major, for by this the mode is characterized. For the same reason these three intervals ought always to be minor in the minor mode: nevertheless, as it is necessary that the sensible note should likewise these

be perceived, which cannot be effectuated without a false relation whilst the sixth note still remains minor; this occasions exceptions, of which in the course of the air or harmony care must be taken. But it is always necessary that the cleff, with its transpositions, should preserve a'l the intervals, as determined with relation to the tonic, according to the species of the *mode*. For this a general rule will be found at the word *Cleff*, in Rousseau's Musical Dictionary.

As all the natural chords in the octave of *ut* give, with relation to that tonic, all the intervals prescribed for the major *mode*, and as the case is the same with the octave of *la* for the minor mode, the preceding example, which was only given that we might have an opportunity of naming the notes, may likewise serve as a formula for the rule of the intervals in each *mode*.

This rule is not, as one might imagine, established upon principles that are merely arbitrary : it has its source in the generation of harmony, at least in a certain degree. If you give a perfect major chord to the tonic, to the dominant, and the sub-dominant, you will have all the sounds of the diatonic scale for the major *mode* : to obtain that of the minor, leaving still its third major to the dominant, give a third minor to the two other chords. Such is the analogy of the *mode*.

As this mixture of major and minor chords introduces into the minor mode a false relation between the sixth and the sensible note, to avoid this false relation, they sometimes give the third major to the fourth note in ascent, or the third minor to the dominant in descending, chiefly by inverting the chords; but these in this case are licences.

There are properly no more than two *modes*, as we have seen : but there are twelve different sounds in the octave which may be made fundamental sounds, and of consequence form as many keys or tones ; and as each of these tones are susceptible of the major or minor mode, music may be composed in twenty-four Modes or manners. Nay, in the manner of writing music, there are even thirty-four passable modes : but in practice ten are excluded ; which when thoroughly examined are nothing else but a repetition of the other ten, under relations much more difficult, in which all the chords must change their names, and where it must cost any one some trouble to know what he is about. Such is the major mode upon a note raised above its natural pitch by a semitone, and the minor mode upon a note depressed by a semitone. Thus, instead of composing upon *sol* sharp with a third major, it is much more eligible to operate upon *la* flat, which will give you an opportunity to employ the same tones ; and instead of composing upon *re* flat with a third minor, you will find it more convenient to choose *ut* sharp for the same reason ; viz. on one hand to avoid a *fa* with a double sharp, which would be equivalent to a *sol* natural ; and on the other hand a *si* with a double flat, which would become a *la* natural.

The composer does not always continue in the same *mode*, nor in the same *key*, in which he has begun an air ; but, whether to alter the expression or introduce variety, *modes* and *keys* are frequently changed, according to the analogy of harmony ; yet always returning to those which have been first heard : this is called *modulation*.

From,

Mode.

From thence arises a new division of *modes* into such as are *principal* and such as are *relative*: the principal is that in which the piece begins and ends; the relative modes are such as the composer interweaves with the principal in the flow of the harmony. (See MODULATION).

Others have proposed a third species, which they call a *mixed mode*, because it participates the modulation of both the others, or rather because it is composed of them; a mixture which they did not reckon an inconveniency, but rather an advantage, as it increases the variety, and gives the composer a greater latitude both in air and harmony.

This new mode, not being found by the analysis of the three chords like the two former, is not determined, like them, by harmonics essential to the mode, but by an entire scale which is peculiar to itself, as well in rising as descending; so that in the two modes above mentioned the scale is investigated by the chords, and in this mixed mode the chords are investigated by the scale. The following notes exhibit the form of this scale in succession, as well rising as descending:

mi fa sol la si ut re mi.

Of which the essential difference is, as to the *melody*, in the position of the two semitones; of which the first is found between the first and the second note, and the last between the fifth and sixth; and, with respect to the *harmony*, the difference consists in this, that upon its tonic it carries a third minor in the beginning, and major in ending, in the accompaniment of this scale, as well in rising as descending, such as it has been given by those who proposed it, and executed at a spiritual concert, May 30, 1751.

They object to its inventor, That his mode has neither chords nor harmony essential to itself, nor cadences which are peculiar to it, and which sufficiently distinguish it from the major or minor mode. He answers to this. That the distinction of his mode is less in harmony than in melody, and less even in the mode itself than in the modulation; that in its beginning it is distinguished from the major mode by its third minor, and in its end from the minor mode by its plagal cadence. To which his opponents reply, That a modulation which is not exclusive cannot be sufficient to establish a mode; and that his must inevitably occur in the two other modes, and above all in the minor: and, as to his plagal cadence, that it necessarily takes place in the minor mode as often as transition is made from the chord of the tonic to that of the dominant, as has long been the case in practice, even upon final notes, in plagal modes, and in the tone proper to the fourth. From whence it is concluded, that his mixed mode is not so much a particular species, as a new denomination for the manner of interweaving and combining the major and minor modes, as ancient as harmony, practised at all periods; and this appears to be so true, that, even when he begins his scale, its author will neither venture to give the fifth nor the sixth to his tonic, for fear lest by the first the tonic should be determined in the minor mode, or the mediant in the major mode by the second. He leaves the harmony equivocal by not filling up his chord.

But whatever objections may be made against the

mixed mode, whose name is rather rejected than its practice, this will not prevent the author from appearing as a man of genius, and a musician profoundly learned in the principles of his art, by the manner in which he treats it, and the arguments which he uses to establish it.

MODE Major. } See INTERVAL.
MODE Minor. }

MODEL, in a general sense, an original pattern, proposed for any one to copy or imitate.

This word is particularly used, in building, for an artificial pattern made in wood, stone, plaster, or other matter, with all its parts and proportions, in order for the better conducting and executing some great work, and to give an idea of the effect it will have in large. In all great buildings, it is much the surest way to make a model in relievo, and not to trust to a bare design or draught. There are also models for the building of ships, &c. and for extraordinary staircases, &c.

They also use models in painting and sculpture; whence, in the academies, they give the term *model* to a naked man or woman, disposed in several postures, to afford an opportunity to the scholars to design him in various views and attitudes.

Models in imitation of any natural or artificial substance, are most usually made by means of moulds composed of plaster of Paris. For the purpose of making these moulds, this kind of plaster is much more fit than any other substance, on account of the power it has of absorbing water, and soon condensing into an hard substance, even after it has been rendered so thin as to be of the consistence of cream. This happens in a shorter or longer time as the plaster is of a better or worse quality; and its good or bad properties depend very much upon its age, to which, therefore, particular regard ought to be had. It is sold in the shops at very different prices; the finest being made use of for casts, and the middling sort for moulds. It may be very easily coloured by means of almost any kind of powder excepting what contains an alkaline salt; for this would chemically decompose the substance of it, and render it unfit for use. A very considerable quantity of chalk would also render it soft and useless, but lime hardens it to a great degree. The addition of common size will likewise render it much harder than if mere water is made use of. In making either moulds or models, however, we must be careful not to make the mixture too thick at first, for if this is done, and more water added to thin it, the composition must always prove brittle and of a bad quality.

The particular manner of making models (or casts, as they are also called) depends on the form of the subject to be taken. The process is easy, where the parts are elevated only in a slight degree, or where they form only a right or obtuse angle with the principal surface from which they project; but where the parts project in smaller angles, or form curves inclined towards the principal surface, the work is more difficult. This observation, however, holds good only with regard to hard and inflexible bodies; for such as are soft may often be freed from the mould, even though they have the shape last mentioned. But

Mode,
Model.

Model though this be the case with the soft original substance, it is not so with the inflexible model when once it is cast.

The moulds are to be made of various degrees of thickness, according to the size of the model to be cast, and may be from half an inch to an inch, or, if very large, an inch and an half. Where a number of models are to be taken from one mould, it will likewise be necessary to have it of a stronger texture than where only a few are required, for very obvious reasons.

Anatomical models. It is much more easy to make a mould for any soft substance than a rigid one, as in any of the viscera of the animal body. For the fluidity of the mixture makes it easily accommodate itself to the projecting parts of the substance; and as it is necessary to inflate these substances, they may be very readily extracted again by letting out the air which distended them.

Practical Instructor. When a model is to be taken, the surface of the original is first to be greased, in order to prevent the plaster from sticking to it, but if the substance itself is slippery, as is the case with the internal parts of the human body, this need not be done: when necessary, it may be laid over with linseed oil by means of a painter's brush. The original is then to be laid on a smooth table, previously greased or covered with a cloth, to prevent the plaster sticking to it; then surround the original with a frame or ridge of glazier's putty, at such a distance from it as will admit the plaster to rest upon the table on all sides of the subject for about an inch, or as much as is sufficient to give the proper degree of strength to the mould. A sufficient quantity of plaster is then to be poured as uniformly as possible over the whole substance, until it be every where covered to such a thickness as to give a proper substance to the mould, which may vary in proportion to the size. The whole must then be suffered to remain in this condition till the plaster has attained its hardness; when the frame is taken away, the mould may be inverted, and the subject removed from it, and when the plaster is thoroughly dry let it be well seasoned.

Having formed and seasoned the moulds, they must next be prepared for the casts by greasing the inside of them with a mixture of olive oil and lard in equal parts, and then filled with fine fluid plaster, and the plain of the mould formed by its resting on the surface of the table covered to a sufficient thickness with coarse plaster, to form a strong basis or support for the cast where this support is requisite, as is particularly the case where the thin and membranous parts of the body are to be represented. After the plaster is poured into the mould, it must be suffered to stand until it has acquired the greatest degree of hardness it will receive; after which the mould must be removed. but this will be attended with some difficulty when the shape of the subject is unfavourable; and in some cases the mould must be separated by means of a small mallet and chisel. If by these instruments any parts of the model should be broken off, they may be cemented by making the two surfaces to be applied to each other quite wet; then interposing betwixt them a little liquid plaster; and lastly, the joint smoothed after being thoroughly dry. Any small holes that may be made in the mould can be filled up with liquid pla-

ster, after the sides of them have been thoroughly waited, and smoothed over with the edge of a knife.

In many cases it is altogether impracticable to prepare a mould of one piece for a whole subject; and therefore it must be considered how this can be done in such a manner as to divide the mould into the fewest pieces. This may be effected by making every piece cover as much of the pattern as possible, without surrounding such projecting parts, or running into such hollows as would not admit a separation of the mould. It is impossible, however, to give any particular directions in this matter which can hold good in every instance, the number of pieces of which the mould is to consist being always determined from the shape of the pattern. Thus the mould of the human calculus will require no more than three pieces, but that of an *os femoris* could scarce have fewer than ten or twelve. Where any internal pieces are required, they are first to be made, and then the outer pieces after the former have become hard.

To make a mould upon an hard and dry substance, we must, in the first place, rub the surface of it smoothly over with the mixture of oil and lard above-mentioned. Such hollows as require internal pieces are then to be filled up with fluid plaster; and while it continues in this state, a wire loop must be introduced into it, by which, when hardened, it can be pulled off. The plaster should be somewhat raised in a pyramidal form around this wire, and afterwards cut smooth with a knife while yet in its soft state; preserving two or three angular ridges from the loop to the outer edge, that it may fix the more steadily in the outer piece of the mould to be afterwards made upon it. Let the outer piece then be well greased, to prevent the second piece from adhering; the loop being inclosed with some glazier's putty, both to prevent the second piece from adhering and to preserve an hollow place for the cord.

To form the second or outside piece, mix a quantity of plaster proportioned to the extent of surface it is to cover and the intended thickness of the mould: when it is just beginning to thicken, or assumes such a consistence as not to run off very easily, spread it over the internal piece or pieces as well as the pattern, taking care at the same time not to go too far lest it should not deliver safely, and as the plaster becomes more tenacious, add more upon the pattern until it has become sufficiently thick, keeping the edges square and smooth like the edge of a board. The plaster should be spread equally upon all parts, which is best done by a painter's pallet-knife or apothecary's bolus knife: but for this the instrument should be somewhat less pliable than it is commonly made.

When the outside piece is hardened, the edges are to be pared smooth, and nearly made square with a small pointed knife. Little holes of a conical shape are to be made with the point of a knife about an inch distant from one another, according to the size of the piece. These are designed to receive the fluid plaster in forming the adjacent parts of the mould, and occasion points corresponding to the hollows; and are intended to preserve the edges of the different pieces steadily in their proper relative situations. The third piece is then to be formed in a manner similar to the second;

second;

Model.

Model. second; greasing the edges of the former plentifully with hog's lard and oil, to prevent the pieces from adhering to each other. Thus the pattern is to be wholly inclosed, only leaving a proper orifice for pouring in the plaster to form the model; small holes being also bored in the mould opposite to the wire-loops fixed in the inside pieces, through which a cord is to be conveyed from the loop to confine such pieces during the time of casting. In some cases, however, it is not necessary that the mould should totally inclose the pattern; for instance, where a model is to be made of a pedestal, or a bust of any part of the human body. The bottom of such moulds being left open, there is accordingly ample room for pouring in the plaster.

After the mould is completely formed, it is next to be dried either naturally or by a gentle artificial heat, and then seasoned in the following manner — Having been made thoroughly dry, which, if the mould is large, will require two or three weeks, it is to be brushed over plentifully with linseed oil boiled with sugar of lead, finely levigated litharge, or oil of vitriol. The inside and joints of the mould should be particularly well supplied with it. If the mould be large, it is needless to attend to the outside, but when the moulds are small, it will not be improper to boil them in the oil; by which means their pores are more exactly filled than could otherwise be done. After the moulds have undergone this operation, they are again set by to dry, when, being greased with olive-oil and hog's lard, they are fit for use. If linseed oil be used for greasing the moulds, it will in a short time impart a disagreeable yellow colour to the casts.

The mould being properly prepared and seasoned, nothing more is requisite to form the model than to pour the finest liquid plaster of Paris into it. After a layer of this, about half an inch in thickness, has been formed all round the mould, we may use the coarser kind to fill it up entirely, or to give to the model what thickness we please.

Models from living subjects.

Besides the models which are taken from inanimate bodies, it has been frequently attempted to take the exact resemblance of people while living, by using their face as the original of a model, from whence to take a mould; and the operation, however disagreeable, has been submitted to by persons of the highest ranks in life. A considerable difficulty occurs in this, however, by reason of the person's being apt to shrink and distort his features when the liquid is poured upon him; neither is he altogether without danger of suffocation, unless the operator well understands his business.

To avoid the former inconvenience, it will be proper to mix the plaster with warm instead of cold water, by which means the person will be under no temptation to shrink; and to prevent any danger of a fatal accident, the following method is to be practised: Having laid the person horizontally on his back, the head must first be raised by means of a pillow to the exact position in which it is naturally carried when the body is erect; then the parts to be represented must be very thinly covered over with fine oil of almonds by means of a painter's brush: the face is then to be first covered with fine fluid plaster, begin-

ning at the upper part of the fore-head, and spreading it over the eyes, which are to be kept close, that the plaster may not come in contact with the globe; yet not closed so strongly as to cause any unnatural wrinkles. Cover then the nose and ears, plugging first up the *meatus auditorii* with cotton, and the nostrils with a small quantity of tow rolled up, of a proper size, to exclude the plaster. During the time that the nose is thus stopped, the person is to breathe through the mouth: in this state the fluid plaster is to be brought down low enough to cover the upper lip, observing to leave the rolls of tow projecting out of the plaster. When the operation is thus far carried on, the plaster must be suffered to harden, after which the tow may be withdrawn, and the nostrils left free and open for breathing. The mouth is then to be closed in its natural position, and the plaster brought down to the extremity of the chin. Begin then to cover that part of the breast which is to be represented, and spread the plaster to the outstides of the arms and upwards, in such a manner as to meet and join that which is previously laid on the face. When the whole of the mass has acquired its due hardness, it is to be cautiously lifted, without breaking or giving pain to the person. After the mould is constructed, it must be seasoned in the manner already directed, and when the mould is cast, it is to be separated from the model by means of a small mallet and chisel. The eyes, which are necessarily shown closed, are to be carved, so that the eyelids may be represented in an elevated posture, the nostrils hollowed out, and the back part of the head, from which, on account of the hair, no mould can be taken, must be finished according to the skill of the artist. The edges of the model are then to be neatly smoothed off, and the bust fixed on its pedestal.

The method of making models in the plaster of Paris is undoubtedly the most easy way of obtaining them. When models, however, are made of such large objects that the model itself must be of considerable size, it is vain to attempt making it in the way above described. Such models must be constructed by the hand with some soft substance, as wax, clay, putty, &c. and it being necessary to keep all the proportions with mathematical exactness, the construction of a single model of this kind must be a work of great labour and expence as well as of time. Of all those which have been undertaken by human industry, however, perhaps the most remarkable is that constructed by General Pissler, to represent the mountainous parts of Switzerland. It is composed of 122 compartments, of different sizes and forms, respectively numbered, and so artfully put together, that they can be separated and replaced with the greatest ease. The model itself is 20 feet long and 12 broad, and formed on a scale which represents two English miles and a quarter by an English foot, comprehending part of the cantons of Zug, Zurich, Schwitz, Unterwalden, Lucerne, Berne, and a small part of the mountains of Glarus; in all, an extent of country of 18½ leagues in length and 12 in breadth. The highest point of the model, from the level of the centre (which is the lake of Lucerne), is about ten inches; and as the most elevated mountain represented therein rises 1475 toises

Model.

Topographical models.

Model,
Modera.

toises or 9,140 feet above the lake of Lucerne, at a gross calculation, the height of an inch in the model is about 9,10 feet. The whole is painted of different colours, in such a manner as to represent objects as they exist in nature; and so exactly is this done, that not only the woods of oak, beech, pine, and other trees, are distinguished, but even the strata of the several rocks are marked, each being shaped upon the spot, and formed of granite, gravel, or such other substances as compose the natural mountain. So minute also is the accuracy of the plan, that it comprises not only all the mountains, lakes, rivers, towns, villages, and forests, but every cottage, bridge, torrent, road, and even every path is distinctly marked.

The principal material employed in the construction of this extraordinary model, is a mixture of charcoal, lime, clay, a little pitch, with a thin coat of wax; and is so hard that it may be trod upon without any damage. It was begun in the year 1764, at which time the general was about 50 years of age, and it employed him till the month of August 1785; during all which long space of time he was employed in the most laborious and even dangerous tasks.—He raised the plans with his own hands on the spot, took the elevation of mountains, and laid them down in their several proportions. In the prosecution of this laborious employment he was twice arrested for a spy, and in the popular cantons was frequently forced to work by moon-light, in order to avoid the jealousy of the peasants, who imagined that their liberty would be endangered should a plan of their country be taken with such minute exactness. Being obliged frequently to remain on the tops of some of the Alps, where no provisions could be procured, he took along with him a few milk goats, who supplied him with nourishment. When any part was finished, he sent for the people residing near the spot, and desired them to examine each mountain with accuracy, whether it corresponded, as far as the smallness of the scale would admit, with its natural appearance, and then, by frequently retouching, corrected the deficiencies. Even after the model was finished, he continued his Alpine expeditions with the same ardour as ever, and with a degree of vigour that would fatigue a much younger person. All his elevations were taken from the level of the lake of Lucerne; which, according to M. Saussure, is 1408 feet above the level of the Mediterranean.

MODENA, a duchy of Italy, bounded on the south by Tuscany and the republic of Lucca, on the north by the duchy of Mantua, on the east by the Bolognese and the territories of the church, and on the west by the duchy of Parma; extending in length from south to north about 56 English miles, and in breadth between 21 and 36, and yielding plenty of corn, wine, and fruits, with mineral waters. In some places also petroleum is skimmed off the surface of the water of deep wells made on purpose, and in others is found a kind of earth or topiua, which, when pulverised, is said to be an excellent remedy against poison, fevers, dysenteries, and hypochondriac disorders. The country of La Salla affords several kinds of petrifications. The principal rivers are the Crostolo, Secchia, and Panaro. The family of Este, dukes of Modena, is very ancient. They had their

name from Este, a small city in the district of Padua. In 1753, the duke was appointed imperial vicar general, field marshal, and governor, of the Milanese during the minority of the archduke Peter Leopold, who was declared governor general of the Austrian Lombardy. The duke, though a vassal of the empire, hath an unlimited power within his own dominions.

MODENA, an ancient city, in Latin *Mutina*, which gives name to a duchy of Italy, and is its capital. It stands 28 miles east of Parma, 44 almost south of Mantua, and 20 west of Bologna; and is a pretty large and populous, but not a handsome city. It is much celebrated by Roman authors for its grandeur and opulence; but was a great sufferer by the siege it underwent during the troubles of the triumvirate. It hath long been the usual residence of the dukes; and is also the see of a bishop, who is suffragan to the archbishop of Bologna. Mr Keyser says, that when Decius Brutus was besieged here by Mark Antony, Hirtius the consul made use of carrier-pigeons; and that, even at this day, pigeons are trained up at Modena to carry letters and bring back answers. This city hath given birth to several celebrated persons, particularly Tasso the poet, Correggio the great painter, Sigonius the civilian and historian, da Vinci the architect, and Montecuculi the imperial general. The tutelary saint of it is named *Geminianus*. The ducal palace is a very noble edifice, in which, among the other fine pictures, the birth of Christ by Correggio, called *la Notte Felice*, is much celebrated. The only manufacture for which this city is noted, is that of masks, of which great numbers are exported. The churches of the Jesuits, of the Theatines, and of St Dominic, are well worth viewing. In the college of St Carlo Borromeo between 70 and 80 young noblemen are continually maintained, and instructed both in the sciences and genteel exercises. St Beatrix, who was of the family of Este, is said to knock always at the gate of the palace three days before any of the family dies. Before most of the houses are covered walks or porticos, as at Bologna. The city is fortified, and on its south side stands the citadel.

MODERATION, in ethics, is a virtue consisting in the proper government of our appetites, passions, and pursuits, with respect to honours, riches, and pleasures; and in this sense it is synonymous with *temperance*: it is also often used to denote *caution*.

MODERATOR, in the schools, the person who presides at a dispute, or in a public assembly: thus the president of the annual assembly of the church of Scotland is styled *moderator*.

MODERN, something new, or of our time; in opposition to what is antique or *ancient*.

Modern Authors, according to Naude, are all those who have wrote since Borthius. The modern philosophy commences with Galileo; the modern astronomy with Copernicus.

MODESTY, in ethics, is sometimes used to denote humility; and sometimes to express chastity, or purity of sentiments and manners.—Modesty, in this last sense, and as particularly applied to women, is defined by the authors of the *Encyclopedie Methodique*, as a natural, chary, and honest shame; a secret fear; a feeling

Modena
||
Modesty

Modest feeling on account of what may be accompanied with disgrace. Women who possess only the remains of a suspicious modesty, make but feeble efforts to resist: those who have obliterated every trace of modesty from their countenance, soon extinguish it completely in their soul, and throw aside for ever the veil of decency. She, on the contrary, who truly possesses modesty, passes over in silence attempts against her honour, and forbears speaking of those from whom she has received an outrage, when in doing so she must reveal actions and expressions that might give alarm to virtue.

The idea of modesty is not a chimera, a popular prejudice, or an illusion arising from laws and education. Nature, which speaks the same language to all men, has, with the unanimous consent of nations, annexed contempt to female incontinence. To resist and to attack are laws of her appointment: and while she belows desires on both parties, they are in the one accompanied with boldness, in the other with shame. To individuals she has allotted long spaces of time for the purposes of self-preservation, and but moments for the propagation of their species. What aims more gentle than *Modesty* could she have put into the hands of that sex which she designed to make resist-ance!

If it were the custom for both sexes to make and receive advances indiscriminately, vain importunity would not be prevented: the fire of passion would never be stirred up, but languish in tedious liberty; the most amiable of all feelings would scarcely warm the human breast; its object would with difficulty be attained. That obstacle which seems to remove this object to a distance, in fact brings it nearer. The veil of shame only makes the desires more attractive. Modesty kindles that flame which it endeavours to suppress: its fears, its evasions, its caution, its timid avowals, its pleasing and affecting finesses, speak more plainly what it wishes to conceal, than passion can do without it. it is **MODESTY**, in short, which enhances the value of a favour, and mitigates the pain of a refusal.

Since modesty is the secret fear of ignominy; and since all nations, ancient or modern, have confessed the obligation of its laws; it must be absurd to violate them in the punishment of crimes, which should always have for its object the re-establishment of order. Was it the intention of those oriental nations, who exposed women to elephants, trained for an abominable species of punishment, to violate one law by the observance of another? By an ancient practice among the Romans, a girl could not be put to death before she was marriageable. Tiberius found means to evade this law by ordering them to be violated by the executioner previous to the infliction of punishment; the refinement of a cruel tyrant, who sacrificed the morals to the customs of his people! When the legislature of Japan caused women be exposed naked in the market-places, and obliged them to walk on all fours like brutes, modesty was shocked: but when it wanted to force a modest—when it wanted to compel a son—nature received an outrage.

Such is the influence of climate in other countries, that the physical part of love possesses an almost irresistible force. The resistance is feeble; the attack is accompanied with a certainty of success. This is the

case at Patana, at Bantam, and in the small kingdoms on the coast of Guinea. When the women in these countries (says Mr Smith) meet with a man, they lay hold of him, and threaten to inform their husbands if he despises their favours. But here the sexes seem to have abolished the laws peculiar to each. It is fortunate to live in a temperate climate like ours, where that sex which possesses the most powerful charms exerts them to embellish society; and where modest women, while they reserve themselves for the pleasures of one, contribute to the amusement of all.

MODIFICATION, in philosophy, that which modifies a thing, or gives it this or that manner of being. Quantity and quality are accidents which modify all bodies.

Decree of MODIFICATION, in Scots law, a decree ascertaining the extent of a minister's stipend, without proportioning it among the persons liable in payment.

MODILLIONS, in architecture, ornaments in the cornice of the Ionic, Corinthian, and Composite columns.

MODIUS, a Roman dry measure for all sorts of grain, containing 32 heminae, or 16 sextarii, or one-third of the amphora, amounting to an English peck. See **MEASURE**.

MODREVIUS (Andreas Truchius), secretary to Sigismund Augustus king of Poland, acquired considerable reputation by his learning and works. He broke off from the Romish church, favoured the Lutherans and Antitrinitarians, and took great pains in order to unite all Christian societies under the same communion. Grotius has placed him in the class of the reconcilers of the different schemes of religion. His principal work is intitled, *De republica emendanda*.

MODULATION, the art of forming any thing to certain proportion.

MODULATION, in reading, or speaking. See **READING**.

MODULATION, in music, derived from the Latin *modulus*. This word in our language is susceptible of several different significations. It frequently means no more than an air, or a number of musical sounds properly connected and arranged. Thus it answers to what Mr Malcolm understands by the word *tune*, when he does not expressly treat concerning the tuning of instruments. Thus likewise it expresses the French word *chant*; for which reason, in the article **MUSIC**, we have frequently expressed the one word by the other. But the precise and technical acceptation to which it ought to be confined, is the art of composing melody or harmony agreeably to the laws prescribed by any particular key, that of changing the key, or of regularly and legitimately passing from one key to another. In what remains to be said upon the subject we follow Rousseau.

Modulation (says he) is properly the manner of ascertaining and managing the modes, but at this time the word most frequently signifies the art of conducting the harmony and the air successively through several modes, in a manner agreeable to the ear and conforming to rules.

If the different modes be produced by harmony, from thence likewise must spring the laws of modula-

Modifica-
tion
||
Modula-
tion.

Modulation

tion. These laws are simple in conception, but difficult in practice. We proceed therefore to show in what they consist.

To modulate properly in the same tone, it is necessary, 1. To run through all the sounds of it in an agreeable air, frequently repeating the sounds which are most essential to it, and dwelling upon these sounds with the most remarkable emphasis; that is to say, that the chord containing the sensible notes, and that of the tonic, should frequently be heard in it, but under different appearances, and obtained by different procedures to prevent monotony. 2. That repose or cadences should only be established upon these two chords: the greatest liberty, however, which ought to be taken with the rule is, that a cadence or repose may be established on the chord of the subdominant. 3. In short, that none of the sounds of the mode ought ever to be altered; for without quitting it we cannot introduce a sharp or a flat which does not belong to it, nor abstract any one which in reality does belong to it.

But passing from one mode to another, we must consult analogy, we must consider the relations which a key bears to the other notes in the series, and to the number of sounds common to both the modes, that from whence we pass, and that into which we enter.

If we pass from a mode major, whether we consider the fifth from the key as having the most simple relation with it except that of the octave, or whether we consider it as the first sound which enters into the harmonies of the same key, we shall always find, that this fifth, which is the dominant of the mode, is the chord upon which we may establish the modulation most analogous to that of the principal key.

This dominant, which constituted one of the harmonies of the first key, makes also one of its own peculiar key, of which it is the fundamental sound. There is then a connection between these two chords. Besides, that same dominant carrying, as well as the tonic, a perfect chord major upon the principle of resonance, these two chords are only different one from the other by the dissonance, which passing from the key to the dominant is the sixth superadded, and when receding from the dominant to the key is the seventh. Now these two chords, thus distinguished by the dissonance which is suitable to each, by the sounds which compose them when ranged in order, form precisely the octave, or the diatonic scale, which we call *gamut*, which determines the mode.

This same series of the key, altered only by a sharp, forms the scale belonging to the mode of the dominant; which shows how striking the analogy is between these two tones, and gives the easiest opportunity of passing from one to the other by means of one single alteration alone. The mode then of the dominant is the first which presents itself after that of the key in the order of modulations.

The same simplicity of relations which we find between a tonic and its dominant, is likewise found between the same tonic and its sub-dominant: for that fifth, in ascending, which is formed by the dominant with the tonic, is likewise formed by the sub dominant in descending: but that sub-dominant does not form a fifth with the tonic, except by inversion; it is directly

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a fourth, if we take that tonic below, as it ought to be; and which fixes the degree of their relations: for in this sense the fourth, whose ratio is as 3 to 4, immediately follows the fifth, whose ratio is as 2 to 3. So that, if that sub-dominant does not enter into the chord of the tonic, in return the tonic enters into its perfect chord. For let *ut mi sol* be the chord of the tonic, that of the sub-dominant shall be *fa la ut*. thus it is the *ut* which here forms the connection, and the two other sounds of this new chord, are exactly the two dissonances of the preceding. Besides, we need not alter more sounds for this new mode than for that of the dominant; they are both in the one and the other quite the same chords of the principal mode, except one. Add a flat to the sensible note *fa* or *B*, and all the notes in the mode of *ut* or *C* will serve for that of *fa* or *F*. The mode of the sub dominant then is scarcely less analogous to the principal mode than that of the dominant.

It ought likewise to be remarked, that after having made use of the first modulation in order to pass from a principal mode *ut* or *C*, to that of the dominant *sol* or *G*, we are obliged to make use of the second to return to the principal mode: for if *sol* or *G* be the dominant in the mode of *ut* or *C*, *ut* is the sub-dominant in the mode of *sol*: thus one of these modulations is no less necessary than the other.

The third sound which enters into the chord of the tonic is that of third formed by its mediant; and, after the preceding, it is likewise the most simple of relations $\frac{3}{2}$. Here then is a new modulation which presents itself, and which is so much the more analogous, because two of the sounds of the principal tonic enter likewise into the minor chord of its mediant: for the former chord being *ut mi sol*, the latter must be *mi sol fa*, where it may be perceived that *mi* and *sol* are common. But what renders this modulation a little more remote, is the number of sounds which are necessary to be altered, even for the minor mode, which is most suitable to this *mi*. In the article *MUSIC* (234.) will be found a table for all the modes, and Rousseau, in his Musical Dictionary, has given the formula of a scale both for the major and minor: now, by applying this formula to the minor mode, we find nothing in reality, but the fourth sound *fa* heightened by a sharp in ascending; but in rising, we find two others which are altered, viz. the principal tonic *ut*, and its second *re*, which here becomes a sensible note: it is certain that the alteration of so many sounds, and particularly of the tonic, must remove the mode and weaken the analogy.

If we should invert the third as we have inverted the fifth, and take that third below the tonic on the sixth note *la*, which ought here to be called a *sub-mediante*, or the *mediante below*, we shall form upon this note *la* a modulation more analogous to the principal tone than that of *mi*; for as the perfect chord of this sub-mediante is *la ut mi*, there once more we find, as in that of the mediant, two of the sounds which enter into the chord of the tonic, viz. *ut* and *mi*: and moreover, since the scale of this new key is composed, at least in descending, of the same sounds with that of the principal key; and since it has only two sounds altered in ascending, that is to say, one fewer than the series of the

Modulation

the

Modulation.

the mediant; it follows that the modulation of this sixth note is preferable to that of the mediant; and by so much the more, that there the principal tonic forms one of the sounds essential to the mode; which is more proper for approximating the idea of the modulation. The *mi* may afterwards follow.

Here then are four sounds, *mi fa sol la*, upon each of which we may modulate in passing from the major mode of *ut*. *Re* and *fi* remain, which are the two harmonics of the dominant. This last, as being a sensible note, cannot become a tonic by any proper modulation, at least it cannot immediately become one: this would be an abrupt application of ideas too much opposed to the same sounds, and would likewise be to give it a harmony too remote from the principal sound. As to the second note *re*, we may likewise, by favour of a consonant procedure in the fundamental base, modulate upon it in a third minor; but this must be only continued for an instant, that the audience may not have time to forget the modulation of *ut*, which is itself altered in that place; otherwise, instead of returning immediately to *ut*, we must pass through intermediate modes, where we must run great hazard of deviation.

By following the same analogies, we may modulate in the following order, to make our exit from a minor mode; first upon the mediant, afterwards the dominant, next the sub-dominant, then the sub-mediante, or sixth note. The mode of each of these accessory keys is determined by its mediant taken from the principal sound. For instance, issuing from the major mode of *ut*, to modulate upon its mediant, we render the mode of that mediant minor; because *sol*, the dominant of the principal sound, forms a third minor with that mediant, which is *mi*. On the contrary, in our egress from the minor mode of *la*, we modulate upon its mediant *ut* in the major mode; because *mi*, the dominant of the tone from whence we issue, forms a third major with the key of that into which we enter, &c.

These rules, comprehended in one general formula, import, that the modes of the dominant and of the sub-dominant are like that of the tonic, and that the mediant and the sixth note require a mode opposed.—We must, however, remark, that, by the right which we have of passing from the major to the minor, and *vice versa*, upon the same key, we may likewise change the order of modes from one key to another; but whilst we thus remove ourselves from the natural modulation, we must presently think of our return: for it is a general rule, that every piece of music ought to terminate in that key with which it began.

In his Musical Dictionary, plate B. fig. 6. and 7. Rousseau has collected in two examples, which are very short, all the modes to which we may immediately pass; the first in passing from the major mode; and the second, from the minor. Each note indicates a particular modulation; and the value of the notes in each example likewise shows the relative duration suitable to each of these modes, according to its relation with the principal mode.

These immediate transitions from one mode to another, furnish us with the means of passing by the same rules to modes still more remote, and from thence to return to the principal mode, of which we never should

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lose sight. But it is not sufficient to know what course we ought to pursue; we must likewise be acquainted with the method of entering into it. A summary therefore of the precepts which are given in this department shall immediately follow.

In melody, in order to discover and introduce the modulation which we have chosen, nothing is necessary but to render perceptible the alterations which it causes in the sounds of that mode from whence we issue, to make them proper for the mode into which we enter. Are we now in the major mode of *ut*? there needs no more than to sound the note *fa* sharp, that we may discover the mode of the dominant; or a *fi* flat, that we may show the mode of the sub-dominant. Afterwards you may run over the sounds essential to the mode in which you enter; if it is well chosen, your modulation will always be just and regular.

In harmony, the difficulty is a little increased: for as it is necessary that the change of modes should be made at the same time through all the parts, care must be taken of the harmony, and of the air, that we may avoid pursuing different modulations at the same time. Huygens has happily remarked, that the prohibition of two fifths in immediate succession proceeds upon this rule as its principle: in reality, between two parts it is scarcely possible to form a number of just fifths in uninterrupted succession without operating in two different modes.

To introduce a mode, a great many pretend that it is sufficient to form the perfect chord of its principal sound, and this is indispensable in order to produce the mode. But it is certain, that the mode cannot be exactly determined but by the chord containing the sensible note, or the dominant. we must then cause this chord to be heard when we enter into a new modulation. The most eligible rule would be, That in it the seventh, or minor dissonance, should always be prepared, at least the first time in which it is heard: but this method is not practicable in every admissible modulation; and provided that the fundamental basis proceeds by consonant intervals, that the connexion of harmony be observed, the analogy of the mode pursued, and false relations avoided, the modulation will always be approved. Composers prescribe as another rule, That a mode should not be changed except after a perfect cadence: but this interdiction is useless, and no person observes it.

All the possible methods of passing from one mode to another are reducible to five with respect to the major mode, and to four with respect to the minor; which, in the Musical Dictionary, plate B. fig. 8. will be found implied in a fundamental basis intended for each modulation. If there be any other modulation which cannot be resolved into some one of these nine, unless that modulation be enharmonic, it must infallibly be illegitimate. See ENHARMONIC.

MODULE, in architecture, a certain measure, or bigness, taken at pleasure, for regulating the proportions of columns, and the symmetry or disposition of the whole building. Architects generally choose the semidiameter of the bottom of the column for their module, and this they subdivide into parts or minutes.

MOEBIUS (Godfrey), professor of physic at Iena,
B b was

Modulation.
||
Moebius.

Moennus was born at Lauch in Thuringia, in 1611. He became first physician to Frederic William elector of Brandenburg, to Augustus duke of Saxony, and to William duke of Saxe Weimar. He wrote several medical works, which are esteemed; and died at Halle, in Saxony, in 1664.

MOENIUS (Caius), a celebrated Roman consul, conqueror of the ancient Latins, 338 B. C. He was the first who hung up the prows, &c. of the galleys he had taken at the naval engagement of Actium, upon the place where the tribunes harangued the people; from whence it was called the *rostra*.

MÆONIA, or **MÆONIA**. See **MÆONIA** and **LYDIA**.

MÆSIA, or **MYSIA**, (anc. geog.) a country of Europe, extending from the confluence of the Savus and the Danube to the shores of the Euxine. It was divided into Upper and Lower Mæsia. Lower Mæsia was on the borders of the Euxine, and comprehended that tract of country which received the name of *Pontus* from its vicinity to the sea. Upper Mæsia lay beyond the other, in the inland country.

MOFFAT, a village of Scotland, in the shire of Annandale, 50 miles south-west of Edinburgh; famous for its sulphureous well, which has been in just estimation for near 150 years as a remedy in all cutaneous and scrofulous complaints; and for its chalybeate spring, perhaps the strongest in Britain, which was discovered about 45 years ago, and is of a very bracing quality.—The place is chiefly supported by the company who resort thither for the benefit of its waters and air; but it has also a manufacture of coarse woollen stuffs. It is a well built clean village; and contains many good and even elegant lodgings, a tolerable assembly room, a bowling green and walks, and one of the best inns between London and Edinburgh.

MOFFETTA. See **AMFISANTIA**.

MOGODORE, or **MOGADORE**, a large, uniform, and well built town in the kingdom of Morocco, situated about 350 miles from Tangier on the Atlantic ocean, and surrounded on the land side by deep and heavy sands. The European factory here consists of about a dozen mercantile houses of different nations, whose owners, from the protection granted them by the emperor, live in full security from the Moors, whom indeed they keep at a rigid distance. They export, to America, mules; to Europe, Morocco leather, indies, gum arabic, gum sandarac, ostrich feathers, copper, wax, wool, elephants teeth, fine mats, beautiful carpeting, dates, figs, raisins, olives, almonds, oil, &c. In return, they import timber, artillery of all kinds, gunpowder, woollen cloths, linens, lead, iron in bars, all kinds of hardware and trinkets, such as looking glasses, snuff boxes, watches, small knives, &c. tea, sugar, spices, and most of the useful articles which are not otherwise to be procured in this empire. The town is regularly fortified on the sea side; and on the land, batteries are so placed as to prevent any incursion from the southern Arabs, who are of a turbulent disposition, and who, from the great wealth which is known to be always in Mogodore, would gladly avail themselves of any opportunity that offered to pillage the town. The entrance, both by

sea and land, consists of elegant stone arch-ways, with double gates. The market place is handsomely built, with piazzas of the same materials; and at the water port there is a customhouse and powder magazine, both of which are neat stone buildings. Besides these public edifices, the emperor has a small but handsome palace for his occasional residence. The streets of the town, though very narrow, are all in straight lines; and the houses, contrary to what we meet with in the other towns of the empire, are lofty and regular. The bay, which is little better than a road, and is very much exposed when the wind is at north-west, is formed by a curve in the land, and a small island about a quarter of a mile from the shore.—Its entrance is defended by a fort well furnished with guns.

MOGULS, a celebrated nation of Asia, whose conquests formerly were the most rapid and extensive of any people recorded in history. They themselves deduce their origin from Japhet, or, as they call him, *Japhu*, the son of Noah. His son Turk, they say, was the first king, or khan, of those nations who are now known by the separate names of *Turks*, *Tartars*, and *Moguls*; and the Tartars especially assert, that their proper designation is *Turks*. To this prince is attributed many of those inventions which barbarous nations commonly ascribe to their first sovereigns. He was succeeded by Taunak; in whose reign the whole posterity of Turk were divided into four large tribes, denominated the *orda's* of Erlat, Gialair, Kaugin, Berlas or Perlas; of which last came the famous Timur Beg, or Tamerlane.—From this time to that of Alanza Khan, we meet with nothing remarkable. In his reign the Turks being immersed in all kinds of luxury, universally apostatized into idolatry. Having two sons, Tartar and Mogul, he divided his dominions among them, and thus gave rise to the two empires of the Tartars and Moguls.

The two nations had not long existed before they began to make war upon each other: and after long contention, the event at last was, that Il Khan, emperor of the Moguls, was totally overthrown by Siuntz Khan, emperor of the Tartars; and so great was the defeat, that the Mogul nation seems to have been almost exterminated. Only two of Il Khan's family survived this disaster. These were Kajan his youngest son, and Nagus his nephew, who were both of an age, and had both been married the same year. These two princes, with their wives, had been taken prisoners by Siuntz Khan, but found means to make their escape to their own country. Here they seized upon all the cattle which had not been carried off by the Tartars; which was easily done, as having none to dispute the property with them; then stripping some of the slain, they took their clothes, and retired into the mountains. They passed several mountains without much difficulty; but at last advanced to the foot of one exceedingly high, which had no way over it but a very small path made by certain animals, called in the Tartar language *archara*. This path they found themselves obliged to make use of, though it was so strait, that only one could pass at a time, and he was in the most imminent danger of breaking his neck at the least false step.

Having

³ **Mogula.** Having ascended the mountain on one side by this path, they descended by the same on the other side; and were agreeably surprised to find themselves in a most delightful tract, interspersed with rivulets and charming meadows, abounding with a vast variety of delicious fruits, and enclosed on all sides by inaccessible mountains, in such a manner as to shelter them from all future pursuits of the Tartars. Here they lived some time, and gave this beautiful country the name of *Irgana-kon*, in allusion to its situation; *Irgana* signifying, in the old language of the Moguls, a "valley," and *Kon* a "steep height."

They arrive in a delightful valley.

In process of time these two families very much increased. Kajan, whose posterity was the most numerous, called his descendants *Kajath*; but the people springing from Nagos were divided into two tribes; one of which received the appellation of *Nagesser*, and the other that of *Durlagan*.

These two Mogul princes and their descendants lived in this place for more than 400 years; but the latter then finding it too narrow for them, meditated a return to the country from which their forefathers had been driven. For some time, however, they found this impracticable, as the path that conducted their ancestors had been long since destroyed. At last they discovered, that one part of the high mountain above-mentioned was not very thick in a certain place; and also, that it consisted entirely of iron ore. To this, having before set fire to a layer of wood, and another of charcoal, laid along the foot of the mountain, they applied 70 large bellows, and at last melted the mountain in such a manner, that an opening was made large enough for a loaded camel to pass; and through this passage they all marched out with great joy.

⁴ From whence they at last issue and defeat the Tartars.

The Moguls having thus issued as it were from a new world, overthrew the Tartars in their turn; and continued to be a very considerable nation till the time of their great hero Temujin, afterwards called *Jenghis Khan*, whom they extol in the most extravagant manner. It is difficult, however, to say, at the time Temujin made his appearance, how far the dominions of the Moguls extended, or in what estimation they were held by their neighbours. It seems to be pretty certain, that great part of the vast region now known by the name of *Tartary*, was then in a state of considerable civilization, and likewise extremely populous, as we find mention made of many cities which the Moguls destroyed; and the incredible multitudes whom they slaughtered, abundantly show the populousness of the country. On the east, the country of the Moguls and Tartars had the great desert which divides Tartary from China; on the west, it had the empire of Karazm, founded by Mahmud Gazni; and on the south were the countries now known by the name of *Indostan*, *Siam*, *Pegu*, *Tonquin*, and *Cochin China*. Thus it comprehended the eastern part of modern Tartary, and all Siberia. This whole region was divided among a great number of *Aymacks*, or tribes; who had each one or more khans, according as it was more or less numerous, or divided into branches. Among these, that of the *Kara-its* was the most powerful: their prince assumed the title of *Grand Khan*, and among the rest the Moguls were tributary to him; but, according to the Chinese historians, both the one and the other were tributary to the emperor of Kitay or

⁵ State of Asia at the time of Jenghis Khan.

Katay. China was divided into two parts: the nine southern provinces were in the hands of the Chinese emperors of the Song dynasty, who kept their court at Hang-chew, the capital of the province of Chekyang; the five northern provinces, excepting part of Shensi, were possessed by the Kin, a people of Eastern Tartary, from whom are descended the Manchew Tartars, at present masters of China. This vast dominion was named *Kitay* or *Katay*, and was divided into two parts: that which belonged to China, was properly called *Kitay*; and the part which belonged to Tartary was called *Karakitay*, in which some even include the territories of the Mogula, Karaita, and other tribes, which are the subject of the present history. The western part of the empire of Kitay was possessed by a Turkish prince, who had lately founded a new kingdom there, called *Hya*; whose capital city was Hyachew, now Ninghya in Shensi, from whence the kingdom took its name. To the west of Hya lay Taugut, a country of great extent, and formerly very powerful, but at that time reduced to a low state, and divided among many princes; some of whom were subject to the emperor of Hya, and others to the emperor of China. All Tartary to the westward, as far as the Caspian sea, with the greater part of Little Buckharia, which then passed under the general name of *Turkistan*, was subject to Ghurkhan, Khurkhan, or Kave. Khan; to whom even the Gazni monarchs are said to have been tributary. This Ghurkhan had been prince of the Western Kitay or Lyu; who, driven out of Kitay by the king, settled in Little Buckharia, and the country to the north, where they founded a powerful state about the year 1124.

⁶ Thus the Moguls, properly so called, had but a very small extent of empire which could be called their own, if indeed they had any, when Temujin made his appearance. This hero is said by the Tartars to have been of divine origin, since his family could be traced no farther back than ten generations, the mother of whom was got with child by a spirit. The names and transactions of his predecessors are equally uncertain and unimportant: he himself, however, was born in the year 1163, and is said to have come into the world with congealed blood in his hands, from whence it was prognosticated that he would be a great warrior, and obtain the victory over all his enemies.

This prediction, if any such there was, Temujin most literally fulfilled. At the time of his father's decease, his subjects amounted to between 30,000 and 40,000 families; but of these two thirds quickly deserted, and Temujin was left almost without subjects. When only 13 years of age, he fought a bloody battle against these revolvers; but either was defeated, or gained an indecisive victory; so that he remained in obscurity for 27 years longer. His good fortune at last he owed to the friendship of Vang Khan, who ruled over a great number of Tartar tribes to the north of Kitay, and has been heard of under the name of *Pisfer* among the Europeans. This prince took Temujin under his protection; and a rebellion being afterwards raised against himself, Temujin was made his general, and the khan was kept in possession of his throne; soon after which Temujin subdued the tribes which had revolted from himself, treating them at the same time with the utmost barbarity.

Descent and birth of Temujin.

⁷ Subdues his revolted subjects by means of Vang Khan.

Moguls
8
Who be-
comes jea-
lous, and
contrives
his destruc-
tion.

This happened in the year 1201; but Vang Khan, instead of continuing the friend of Temujin, now became jealous, and resolved to destroy him by treachery. With this view he proposed a marriage between Temujin's son Juji and his own daughter, and another between Temujin's daughter and his own son. Temujin was invited to the camp of Vang Khan, in order to celebrate this double marriage; but, receiving intelligence of some evil intention against him, he excused himself to Vang Khan's messengers, and desired that the ceremony might be put off to some other time.

A few days after the departure of these messengers, Badu and Kishlik, two brothers, who kept the horses of one of Vang Khan's chief domestics, came and informed Temujin, that the grand Khan finding he had missed his aim, was resolved to set out instantly, and surprise him next morning, before he could suspect any danger. Temujin, alarmed at this intelligence, quitted his camp in the night time, and retired with all his people to some distance. He was scarce gone when Vang Khan's troops arrived, and discharged an incredible number of arrows among the empty tents; but finding nobody there, they pursued Temujin in such haste that they fell into great disorder. In this condition they were suddenly attacked and routed by Temujin; after which an open war with Vang Khan took place.

9
Temujin
overcomes
all his ene-
mies

By this quarrel almost all the princes of Tartary were put in motion, some siding with Temujin, and others with Vang Khan. But at last fortune declared in favour of the former: Vang Khan was overthrown in a battle, where he lost 40,000 men; and obliged to fly for refuge to a prince named *Tayyan Khan*, who was Temujin's father-in-law, and his own enemy, and by whom he was ungenerously put to death. Temujin immediately began to seize on his dominions, great part of which voluntarily submitted: but a confederacy was formed against him by a number of Vang Khan's tributaries, at the head of whom was Jamuka, a prince who had already distinguished himself by his enmity to Temujin; and even Tayyan Khan himself was drawn into the plot, through jealousy of his son-in-law's good fortune. But Temujin was well prepared; and in the year 1204 attacked Tayyan Khan, entirely routed his army, killed himself, and took Jamuka prisoner, whose head he carved instantly to be struck off; after which he marched against the other tribes who had conspired against him. Them he quickly reduced; took a city called *Kashin*, where he put all to the sword who had borne arms against him; and reduced all the Mogul tribes in 1205.

Temujin now, having none to oppose him, called a general diet, which he appointed to be held on the first day of the spring 1206; that is, on the day in which the sun entered Aries. To this diet were summoned all the great lords both Moguls and Tartars; and in the mean time, to establish good order in the army, he divided his soldiers into bodies of 10,000, 1000, 100, and 10 men, with their respective officers, all subordinate to the general, or those who commanded the bodies of 10,000; and these were to act under his own sons. On the day of holding the diet, the princes of the blood and great lords appeared dressed in white. Temujin dressed in the same manner, with his crown on his head, sat down on his throne, and

was complimented by the whole assembly, who wished him the continuance of his health and prosperity. After this they confirmed the Mogul empire to him and his successors, adding all those kingdoms which he had subdued, the descendants of whose vanquished khans were deprived of all right or title to them; and after this he was proclaimed emperor with much ceremony. During this inauguration, a pretended prophet declared that he came from God to tell the assembly, that from thenceforth Temujin should assume the name of *Jenghiz Khan*, or *the Most Great Khan of khans*; prophesying also, that all his posterity should be khans from generation to generation. This prophecy, which was no doubt owing to Temujin himself, had a surprising effect on his subjects, who from that time concluded that all the world belonged of right to them, and even thought it a crime against heaven for any body to pretend to resist them.

10
Assumes
the title of
Jenghiz
Khan.

Jenghiz Khan having now reduced under his subjection all the wandering tribes of Moguls and Tartars, began to think of reducing those countries to the south and south west of his own, where the inhabitants were much more civilized than his own subjects: and the countries being full of fortified cities, he must of course expect to meet with more resistance. He began with the emperor of Hya, whose dominions he invaded in 1209, who at last submitted to become his tributary. But in the mean time Jenghiz Khan himself was supposed to be tributary to the emperor of Kitay; who, in 1210, sent him an officer, demanding the customary tribute. This was refused with the utmost indignation, and a war commenced, which ended not but with the dissolution of the empire of Kitay, as mentioned under the article CHINA.

11
Invades
Hya, Chi-
na, &c.

In the year 1216, Jenghiz Khan resolved to carry his arms westward, and therefore left his general Muchuli to pursue his conquests in Kitay. In his journey westward he overthrew an army of 300,000 Tartars who had revolted against him; and, in 1218, sent ambassadors desiring an alliance with Mohammed Karazm Shah, emperor of Gazna. His ambassador was haughtily treated: however, the alliance was concluded; but soon after broken, through the treachery as it is said, of the Karazmian monarch's subjects. This brought on a war attended with the most dreadful devastations, and which ended with the entire destruction of the empire of Karazm or Gazna, as related under the article GAZNA.

After the reduction of Karazm, part of the Moguls broke into Iran or Persia, where also they made large conquests, while others of their armies invaded Georgia and the countries to the west; all this time committing such enormities, that the Chinese historians say both men and spirits burst with indignation. In 1225, Jenghiz Khan returned to Hya, where he made war on the emperor for having sheltered some of his enemies. The event was, that the emperor was slain, and his kingdom conquered, or rather destroyed; which, however, was the last exploit of this most cruel conqueror, who died in 1227, as he marched to complete the destruction of the Chinese.

The Mogul empire, at the death of Jenghiz Khan, vast extent extended over a prodigious tract of country; being more than 1800 leagues in length from east to west, and upwards of 1000 in breadth from north to south.

12

Its

Moguls. Its princes however, were still unsatiable, and pushed on their conquests on all sides. Oktay was acknowledged emperor after Jenghiz Khan; and had under his immediate government Mogulistan (the country of the Moguls properly so called), Kitay, and the countries eastward to the Tartarian sea. Jagaty his brother governed under him a great part of the western conquests. The country of the Kipjacks, and others to the east, and north-east, north, and north-west, were governed by Batu or Patu the son of Juyi, who had been killed in the wars; while Tuli or Toley, another son of Jenghiz Khan, had Khorassan, Persia, and what part of India was conquered. On the east side the Mogul arms were still attended with success; not only the empire of Kitay, but the southern part of CHINA, was conquered, as already related under that article, N^o 24—42. On the west side matters continued much in the same way till the year 1254, when Magu, or Menkho, the fourth khan of the Moguls, (the same who was afterwards killed at a siege in China *), raised a great army, which he gave to his brother Hulaku or Hulagu, to extend his dominions westward. In 1255 he entered Iran, where he suppressed the Ismaelians or Assassins, of whom an account is given under the article ASSASSINS, and two years afterwards he advanced to Badgad, which he took, and cruelly put the caliph to death, treating the city with no more lenity than the Moguls usually treated those which fell into their hands. Every thing was put to fire and sword; and in the city and its neighbourhood the number of slain it is said, amounted to 1,600,000. The next year he invaded Syria; the city of Damascus was delivered up, and, as it made no resistance, the inhabitants were spared; but Aleppo being taken by storm, a greater slaughter ensued there than had taken place at Badgad, not even the children in their cradles being spared. Some cities of this country revolted the next year, or the year after; but falling again into the hands of the Moguls, they were plundered, and the inhabitants butchered without mercy, or carried into slavery.

Hulaku died in 1264, and at his death we may fix the greatest extent of the Mogul empire. It now comprehended the whole of the continent of Asia, excepting part of Indostan, Siam, Pegu, Cochinchina, and a few of the countries of Lesser Asia, which had not been attacked by them; and during all these vast conquests no Mogul army had ever been conquered, except one by Jaloloddin, as mentioned under the article GAZNA.—From this period, however, the empire began to decline. The ambition of the khans having prompted them to invade the kingdoms of Japan and Cochinchina, they were miserably disappointed in their attempts, and lost a great number of men. The same bad success attended them in Indostan; and in a short time this mighty empire broke into several smaller ones. The governors of Persia being of the family of Jenghiz Khan, owned no allegiance to any superior; those of Tartary did the same. The Chinese threw off the yoke; and thus the continent of Asia wore much the same face that it had done before Jenghiz Khan began his conquests.

The successors of Hulaku reigned in Persia till the year 1335; but that year Abulad Khan, the eighth from Hulaku, dying, the affairs of that country fell

into confusion for want of a prince of the race of Jenghiz Khan to succeed to the throne. The empire, therefore, was divided among a great number of petty princes who fought against each other almost without intermission, till in the year 1369 Timur Buk, or Tamerlane one of these princes, having conquered a number of others, was crowned at Balkh, with the pompous title of *Sahib Karan*; that is, “the emperor of the age, and the conqueror of the world.” As he had just before taken that city, and destroyed one of his most formidable rivals who had shut himself up in it, the new emperor began his reign with beheading some of the inhabitants, imprisoning others, burning their houses, and selling the women and children for slaves. In 1370 he crossed the Sihun, made war on the Getes, and attacked Karazm. Next year he granted a peace to his enemies; but two years after, he again invaded the country of the Getes, and by the year 1379 had fully conquered that country as well as Korazan, and from that time he continued to extend his conquests in much the same manner as Jenghiz Khan had done, though with less cruelty.—In 1387 he had reduced Armenia, Georgia, and all Persia; the conquest of which last was completed by the reduction of Ispahan, 70,000 of the inhabitants of which were slaughtered on account of a sedition raised by some rash or evil disposed persons.

After the reduction of Persia, Timur turned his arms northward and westward, subduing all the countries to the Euphrates. He took the city of Badgad; subdued Syria; and having ravaged great part of Russia, returned to Persia in 1396, where he splendidly feasted his whole army. In 1398 he invaded Indostan, crossed the Indus on the 17th of September, reduced several fortresses, and made a vast number of captives. However, as he was afraid that, in case of any emergency, these prisoners might take part with the enemy, he gave orders to his soldiers to put all their Indian slaves to death; and in consequence of this inhuman order, more than 100,000 of these poor wretches were slaughtered in less than an hour.

In the beginning of the year 1399 Timur was met by the Indian army; whom after a desperate battle, he defeated with great slaughter, and soon after took the city of Delhi the capital of the country. Here he seated himself on the throne of the Indian emperors, and here the sharifs, kadis, and principal inhabitants of the city, came to make their submission, and begged for mercy. The tame elephants and rhinoceroses likewise were brought to kneel before him as they had been accustomed to do to the Indian emperors, and made a great cry as if they implored his clemency. These war elephants, 120 in number, were at his return, sent to Samarcand, and to the province where his sons resided. After this at the request of the lords of the court, Timur made a great feast; at which he distributed presents to the princes and principal officers.

Delhi at this time consisted of three cities, called *Syrri*, *Old Delhi*, and *Jahin Pannah*. *Syrri* was surrounded with a wall in form of a circle. *Old Delhi* was the same, but much larger, lying south-west of the other. These two parts were joined on each side by a wall; and the third, lying between them, was called *Jahin Pannah*, which was larger than *Old Delhi*.

Pannah

* See China, N^o 38.

21 Badgad reduced.

14 It begins to decline.

15 Tamerlane crowned emperor of Balkh.

16 Becomes a great conqueror.

17 Invader and conqueror of Indostan.

18 The city of Delhi destroyed, and the inhabitants slaughtered.

Mogul. nah had ten gates; Seyri had seven, three of which looked towards Jehan Penah; this last had thirteen gates, six to the north-west, and seven to the south-east. Every thing seemed to be in a quiet posture; when, on the 12th of January 1399, the soldiers of Timur being assembled at one of the gates of Delhi, attacked the inhabitants of the suburbs. The great emirs were ordered to put a stop to these disorders; but their endeavours were not effectual. The sultan having a curiosity to see the rarities of Delhi, and particularly a famous palace adorned with 1000 pillars, built by an ancient king of India, went in with all the court; and the gate being on that occasion left open for every body, above 15,000 soldiers got in unperceived. But there was a far greater number of troops in a large place between Delhi, Seyri, and Jehan Penah, who committed great disorders in the two last cities. This made the inhabitants in despair fall on them; and many, setting fire to their houses, burnt their wives and children. The soldiers seeing this confusion, did nothing but pillage the houses; while the disorder was increased by the admission of more troops, who seized the inhabitants of the neighbouring places who had fled thither for shelter. The emirs, to put a stop to this mischief caused the gates to be shut: but they were quickly opened by the soldiers within, who rose in arms against their officers; so that by the morning of the 13th the whole army was entered, and this great city was totally destroyed. Some soldiers carried out 150 slaves, men, women, and children; nay, some of their boys had 20 slaves a-piece to their share. The other spoils, in jewels, plate, and manufactures, were immense; for the Indian women and girls, were adorned with precious stones, and had bracelets and rings on their hands, feet, and even toes, so that the soldiers were loaded with them. On the 15th, in Old Delhi, the Indians retired into the great mosque to defend themselves; but being attacked by the Tartars, they were all slaughtered, and towers erected with their heads. A dreadful carnage now ensued throughout the whole city, and several days were employed before the inhabitants could be made to quit it entirely; and as they went, the emirs took a number of them for their service. The artisans were also distributed among the princes and commanders; all but the masons, who were reserved for the emperor, in order to build him a spacious stone mosque at Samarcand.

After this terrible devastation, Timur marched into the different provinces in Indostan, everywhere defeating the Indians who opposed him, and slaughtering the Guebres or worshippers of fire. On the 25th of March he set out on his return, and on the 9th of May arrived at Samarcand. In a few months after his arrival, he was obliged to undertake an expedition into Persia, where affairs were in the utmost disorder on account of the misconduct of his son, whom he had appointed sovereign of that empire. Here Timur soon settled matters; after which he again set out on an expedition westward, reduced many places in Georgia which had not submitted before, and invaded and conquered Syria. At the same time he quarrelled with Bajazet the Turkish sultan, then busied in an enterprise against Constantinople, in which he would probably have succeeded had not Timur interposed.

The cause of this quarrel at first was, that Bajazet had demanded tribute from a prince who was under Timur's protection, and is said to have returned an insulting answer to the Tartar ambassadors who were sent to him on that account. Timur, however, who was an enthusiast in the cause of Mahometanism, and considered Bajazet as engaged in the cause of heaven when besieging a Christian city, was very unwilling to disturb him in so pious a work; and therefore undertook several expeditions against the princes of Syria and Georgia, in order to give the Turkish monarch time to cool and return to reason. Among other places, he again invested the city of Bagdad, which had cast off its allegiance to him; and having taken it by storm, made such a dreadful massacre of the inhabitants, that 120 towers were erected with the heads of the slain. In the mean time Bajazet continued to give fresh provocation, by protecting one Kara Yusuf a robber, who had even insulted the caravan of Mecca; so that Timur at length resolved to make war upon him. The sultan, however, foreseeing the danger of bringing such a formidable enemy against himself, thought proper to ask pardon, by a letter, for what was past, and promise obedience to Timur's will for the future. This embassy was graciously received; and Timur returned for answer, that he would forbear hostilities, provided Bajazet would either put Kara Yusuf to death, send him to the Tartar camp, or expel him out of his dominions. Along with the Turkish ambassadors he sent one of his own; telling Bajazet that he would march into the confines of Anatolia, and there wait his final answer.

Though Bajazet had seemed at first willing to come to an agreement with Timur, and to dread his superior power; yet he now behaved in such an unsatisfactory manner, that the Tartar monarch desired him to prepare for war; upon which he raised the siege of Constantinople, and having met Timur with an army greatly inferior to the Tartars, was utterly defeated and taken prisoner. According to some accounts, he was treated with great humanity and honour; while others inform us, that he was shut up in an iron cage, against which he dashed out his brains the following year. At any rate, it is certain that he was not restored to liberty, but died in confinement.

This victory was followed by the submission of many places of the Lesser Asia to Timur; the Greek emperor owned himself his tributary, as did also the sultan of Egypt. After this Timur once more returned to Georgia, which he cruelly ravaged; after which he marched to Samarcand, where he arrived in the year 1405. Here, being now an old man, this mighty conqueror began to look forward to that state which at one time or other is the dread of all living creatures; and Timur, in order to quiet the remorses of his own conscience, came to the following curious resolution, which he communicated to his intimate friends; namely, that "as the vast conquests he had made were not obtained without *some violence*, which had occasioned the destruction of a great number of God's creatures, he was resolved, by way of atonement for his past crimes, to perform some good action; namely, to make war on the infidels, and exterminate the idolaters of China." This atonement, however, he did not live to accomplish; for he died the same year.

Moguls. year of a burning fever, in the 71st year of his age and 36th of his reign.

On the death of Timur, his empire fell immediately into great disorder, and the civil wars continued for five or six years; but at last peace was restored, by the settlement of Shah Rukh, Timur's son, on the throne. He did not, however, enjoy the empire in its full extent, or indeed much above one half of it; having only Karazm, Khorassan, Kandahar, Persia, and part of Hindostan. Neither was he able, though a brave and warlike prince, to extend his dominions, though he transmitted them to his son Ulug Beg. He proved a wise and learned monarch; and is famous for the astronomical tables which he caused to be composed, and which are well known at this day. He was killed in 1448 by his son Abdollatif, who six months after was put to death by his own soldiers. After the death of Abdollatif, Abdollah, a grandson of Shah Rukh, seized the throne; but, after reigning one year, was expelled by Abusaid Mirza, the grandson of Miran Shah the son of Timur. His reign was one continued scene of wars and tumults; till at last he was defeated and taken prisoner by one Hassan Beg, who put him to death in 1468. From this time we may look upon the empire of Timur as entirely dissolved, though his descendants still reigned in Persia and Indostan, the latter of which is still known by the name of the *Mogul's empire*.

History of Hindostan.

On the death of the above mentioned monarch, his son Babr or Babor succeeded him, but was soon driven out by the Usbeck Tartars; after which he resided some time in Gazna, whence he made incursions into Hindostan, and at length became master of the whole empire, excepting the kingdoms of Dekan, Guzerat, and Bengal.—For the transactions subsequent to this period, see the articles HINDOSTAN and INDIA. What remains to be supplied here is an account of the revolution that has lately happened at Delhi the capital of the Mogul empire.

Gholam Khadur, author of the revolution, was the son of Zabda Khan. His father disinherited him, and drove him from his presence on account of his vices and his crimes. Shah Allum, the king of Delhi, took him under his protection, treated him as his own son, and conferred on him the first title in the kingdom, Amere ul Omraow. He lived with the king, and raised a body of about 8000 troops of his own countrymen the Moguls, which he commanded. Gholam Khadur was of a passionate temper, haughty, cruel, ungrateful, and debauched. In the latter end of the year 1788, the king had formed suspicions that some of the neighbouring rajahs (princes) would make an attempt to plunder and destroy his territories. These suspicions were verified by the approach of a considerable army towards his capital, commanded by Imael Beg Khan, and assisted by Scindia. Gholam Khadur told the king on this, that he had nothing to fear; for that he had an army sufficiently strong to oppose the enemy: that all the king had to do was to march out with his troops, give them a supply of cash, and he would lay his head on the enemy's being overcome. The king on this replied, that he had no money to carry on a contest. Gholam Khadur said, that this objection would soon be obviated, as he (Gholam Khadur)

would advance the necessary supply of cash, and that all his majesty had to do was to head the army. "This," (said he) "will animate them and give them confidence; the presence of a monarch is above half the battle." The king agreed in appearance, and requested Gholam Khadur to assemble the army, pay their arrears, and inform them of his intentions. Gholam Khadur retired contented: but great was his astonishment, when he intercepted the next day a letter from the king to Scindia, desiring him to make as much haste as possible, and destroy Gholam Khadur; for, says he, Khadur wishes me to act contrary to my wishes, and oppose you. On this discovery, Gholam Khadur marched out with his Moguls, crossed the Jumna, and encamped on the other side opposite the fort of Delhi. He sent to the king the intercepted letter, and asked him if his conduct did not deserve to be punished by the loss of his throne?—He began to besiege the fort, and carried it in a few days. He entered the palace in arms; flew to the king's chamber; insulted the old man in the most barbarous manner; knocked him down; and, kneeling on his breast, with his knife took out one of his eyes, and he ordered a servant of the king's to take out the other.

After this he gave up the palace to pillage, and went to the king's *zayana* (the residence of his women); where he insulted the ladies, and tore their jewels from their noses and ears and cut off their arms and legs. As he had lived with the king, he was well acquainted with the different places where the king's treasures were hid; he dug up the floor of the king's own bedroom, and found there two chests, containing in specie 120,000 gold mohurs, or 192,000l. sterling; this he took, and vast sums more. To get at the hidden jewels of the women, he practised one of the most villainous schemes that ever was thought of. The third day after these horrid cruelties, he ordered that all the king's ladies and daughters should come and pay their respects to him, and promised to set those free who could please him by their appearance and dress. The innocent, unthinking women, brought out their jewels, and adorned themselves in their richest attires to please this savage. Gholam Khadur commanded them to be conveyed into a hall, where he had prepared common dresses for them; these dresses he made them put on by the assistance of eunuchs; and taking possession of their rich dresses and jewels, sent the women home to the palace to lament their loss and curse his treachery. Gholam Khadur did not even stop here; but insulted the princes, by making them dance and sing. The most beautiful of the king's daughters, Mobaruck ul Moulk, was brought to this tyrant to gratify his lust: but she resisted, and is said to have stabbed herself in order to avoid force.

Scindia soon after this came to the assistance of the king, rather to make him his prey. Gholam Khadur fled and took refuge in the fort of Agra, a large city about 150 miles from Delhi. Scindia's troops besieged him there. Perceiving at last that he must be taken if he continued in the fort, he took the advantage of a dark night, stuffed his saddle with a large stock of precious stones, took a few followers, and fled from the fort towards Persia. Unluckily for him, he fell off his horse the second night after his flight; by this

Mohair this means a party of horse which had been sent in pursuit of him came up with him, and took him prisoner. He was brought to Scindia; who, after exposing him for some time in irons, and some time in a cage, ordered his ears, his nose, his hands, and his feet, to be cut off, and his eyes taken out; in which state he was allowed to expire.

Scindia has rewarded himself by seizing upon the kingdom which he came to guard: And all that now belongs to Shah Allum, the nominal emperor, is the city of Delhi, with a small district around it, where, even deprived of sight, he remains an empty shadow of royalty; an instance of the instability of human greatness, and of the precarious state of despotic governments.

MOHAIR, in commerce, the hair of a kind of goat frequent about Angora in Turkey; the inhabitants of which city are all employed in the manufacture of camblets made of this hair.

Some give the name *mohair* to the camblets or stuffs made of this hair: of these there are two kinds; the one smooth and plain, the other watered like tabbies: the difference between the two only consists in this, that the latter is callendered, the other not. There are also mohairs both plain and watered, whose woof is of wool, cotton, or thread.

MOHAIK Shell, in conchylology, a name given to a peculiar species of voluta, which seems of a closely and finely reticulated texture, and resembles on the surface a piece of mohair or a very close silk worm's web.

MOHAWKS. See **MUCK**.

MOHAWK Country, a part of North America, inhabited by one of the five nations of the Iroquois, situated between the province of New York and the lake Ontario or Frontignac.

MOHILA, or **MOELIA**, one of the Comora islands in the Indian sea, between the north end of the island of Madagascar and the continent of Africa. The inland parts are mountainous and woody; but the lands adjoining to the sea are watered by several fine streams which descend from the mountains; and the grass is green all the year, so that it affords a most delightful habitation. There are plenty of provisions of all kinds; and the East India ships of different nations sometimes touch here for refreshment.

MOHILOF, a large and strong city of Poland, in the province of Lithuania, and palatinate of Mscislaw. It is well built, populous, and has a considerable trade. Near this place the Swedes obtained a great victory over the Russians in 1707.

MOIDORE, a Portuguese gold coin, value 1l. 7s. sterling.

MOIETY (*Medietas*), the half of any thing.

MOINE (Peter le), was born at Chaumont in Bassigni, A. D. 1602, and died at Paris August 22. 1672, aged 70. He joined the society of Jesuits, and enjoyed several offices among them. He is chiefly known by his verses, which were collected into one volume folio in 1671. Father le Moine is the first of the French poets belonging to that famous society, who acquired reputation by this species of writing. It cannot be denied that this poet possesses genius and fancy; but his imagination was ungoverned, which is particularly the case in his poem of *Saint Louis*. De-

spreaux, when asked his opinion of this poet, replied, "That he was too extravagant for praise, and too much a poet for censure." To give his character in one word, he was a pedant who had a lively imagination without taste, and who, far from restraining his impetuous genius, abandoned himself without reserve to its direction. Hence his gigantic figures, his crowd of metaphors, his ridiculous antitheses, his hyperbolical expressions, &c. This Jesuit somewhere says, "that the water of the river on the banks of which he had composed his verses, was so admirably qualified to make poets, that though it were converted into holy water, it would not protect a man against the demon of poetry." The prose of Father le Moine is in the same brilliant and bombast style. Senault, a father of the oratory, used to say of him, that he was Balzac in a theatrical dress. Among his prose works are, 1. *La Devotion aisée*, Paris, 1652, 8vo; an extraordinary book which produced more mirth than devotion. 2. *Pensées Morales*. On these two books the reader may consult Paschal's ninth and tenth provincial letters. 3. A short Treatise on History, in 12mo; in which we find many pleasant and curious thoughts mixed with a good deal of common place.

MOINE (Stephen le), a very learned French minister of the Protestant religion, was born at Caen in 1624. He became extremely skilled in the Greek, Latin, and Oriental tongues, and professed divinity with high reputation at Leyden, in which city he died in 1689. Several dissertations of his are printed together, and entitled *Varia Sacra*, in 2 vols. 4to; besides which he wrote other works.

MOINE (Francis le), an excellent French painter, was born at Paris in 1688, and trained up under Galloche professor of the academy of painting; which office he himself afterwards filled. Le Moine painted the grand saloon which is at the entrance into the apartments of Versailles, and which represents the apotheosis of Hercules. He was four years about it; and the king, to show how well pleased he was with it, made him his first painter in 1736, and gave him a pension of 4000 livres. A fit of lunacy seized this painter the year after; during which he ran himself through with his sword, and died June 4. 1737, aged 49.

MOIRA (sometimes written *Moyra*), a town of Ireland, situated in the county of Down and province of Ulster, 69 miles from Dublin; noted for its linen manufacture, and a monthly market for vending the same. It gives title of earl to the family of Rawdon. Lord Moira has here a very beautiful seat; and here is a handsome church, a charity school, and two dissenting meeting houses.

MOISTURE. See **HUMIDITY**.

The moisture of the air has considerable effects on the human body. For the quantity and quality of the food, and the proportion of the meat to the drink, being given, the weight of a human body is less, and consequently its discharges greater in dry weather than in wet weather; which may be thus accounted for: the moisture of the air moistens the fibres of the skin and lessens perspiration by lessening their vibratory motion. When perspiration is thus lessened by the moisture of the air, urine indeed is by degrees increased,

Moiré increased, but not equally. Hence, according to Dr Bryan Robinson, we learn, that to keep a body of the same weight in wet weather as in dry, either the quantity of food must be lessened, or the proportion of the meat to the drink increased; and both these may be done by lessening the drink without making any change in the meat.

The instrument used for determining the degree of moisture in the air, is called an *hygrometer*. See *HYGROMETER*.

MOIVRE (Abraham), was born at Vitri in Champagne, A. D. 1667. His father was a surgeon. At the revocation of the edict of Nantes, he determined to fly into England rather than abandon the religion of his fathers. Before he left France, he had begun the study of mathematics; and having perfected himself in that science in London, he was obliged, by the meanness of his circumstances, to teach it. Newton's *Principia*, which accidentally fell into his hands, showed him how little progress he had made in a science of which he thought himself master. From this work he acquired a knowledge of the geometry of infinites with as great facility as he had learned the elementary geometry; and in a short time he was fit to be ranked with the most celebrated mathematicians. His success in these studies procured him a seat in the Royal Society of London and in the Academy of Sciences at Paris. His merit was so well understood in the former, that he was thought capable of deciding in the famous dispute between Leibnitz and Newton concerning the differential calculus.—He published a *Treatise on Chances* in 1738, and another on *Annuities* in 1752; both extremely accurate. The *Philosophical Transactions* contain many interesting memoirs of his composition.—Some of them treat of the method of fluxions; others are on the lunula of Hippocrates; others on physical astronomy, in which he resolved many important problems; and others, in short, on the analysis of the games of chance, in which he followed a different course from that of Montmort. Towards the close of his life he lost his sight and hearing; and the demand for sleep became so great that he required 20 hours of it in a day. He died at London, 1754, aged 87. His knowledge was not confined to mathematics; but he retained to the last a taste for polite literature. He was intimately acquainted with the best authors of antiquity; and he was frequently consulted about difficult passages in their works. Rabelais and Moliere were his favourite French authors: he had them by heart; and he one day observed to one of his acquaintance, "that he would rather have been Moliere than Newton." He recited whole scenes of the *Misanthrope* with that delicacy and force with which he remembered to have heard them recited at Paris 70 years before, by Moliere's own company. The character indeed was somewhat similar to his own. He judged severely of mankind; and could never conceal his disgust at the conversation of a fool, nor his aversion to cunning and dissimulation. He was free from the affectation of science; and no one could know him to be a mathematician but from the accuracy of his thoughts. His conversation was general and instructive. Whatever he said was well digested and clearly expressed. His style possessed more strength

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and solidity than ornament and animation; but he was always correct, and he bestowed as much pains on his sentences as on his calculations. He could never endure any bold assertions or indecent witticisms against religion. "I show you that I am a Christian (said he one day to a person who thought to pay him a compliment by observing that mathematicians were attached to no religion), by forgiving the speech you have now made." The practice of giving vails to servants was not laid aside in his time; and, on this account, when a nobleman asked him why he did not dine oftener with him? "You must excuse me, my lord (replied he), I cannot afford it."

MOLA (Pietro Francesco), an eminent painter, was born, according to most authors, at Lugano, a city belonging to the Switzers, in the year 1609. Others affirm, that the place of his birth was Coldia, in the district of Como. He was at first the disciple of Giuseppe d'Arpino, and afterwards of Albano. When he quitted the school of the latter, he went to Venice, and studied assiduously the pictures of Tintoretto, Bassan, and Paolo Veronese. He painted historical subjects and landscapes with great success; but his genius seemed more particularly adapted to the latter. His pictures, in both styles, are spoken of with the warmest commendations. He died in 1665.—He had a brother, *Giovanni Batista*, who was also a painter, and of some merit, but very inferior to that of the older.

MOLA, an ancient town of Italy, in the kingdom of Naples, and in the Terra di Lavoro, where they pretend to show the ruins of Cicero's house. It is seated on the gulf of Venice, in E. Long 17. 50. N. Lat. 41. 5.

Mola Salsa (Salt Cake), in antiquity, was barley parched, and afterwards ground to meal or flour, then mixed with salt and frankincense, with the addition of a little water. Thus prepared, it was sprinkled between the horns of the victim before it was killed in sacrifice. This act was called *immolatio*, and was common to the Greeks as well as Romans, with this difference, that the *mola* of the Romans was of wheat. The Greeks called it *μαλα* or *μαλαχία*.

MOLARES, or **DENTES MOLARES**, in anatomy, the large teeth, called in English the *grinders*. See *ANATOMY*, N° 27.

MOLASSES, or **MOLOSSES**. See **MOLOSSES**.

MOLDAVIA, a province of Turkey in Europe, bounded on the north-east by the river Niester, which divides it from Poland; on the east, by Bessarabia; on the south by the Danube, which parts it from Bulgaria; and on the west, by Walachia and Transylvania; it being 240 miles in length and 150 in breadth. It lies in a good air and fruitful soil, producing corn, wine, rich pastures, a good breed of horses, oxen, sheep, plenty of game, fish, fowl, honey, wax, and all European fruits. Its principal rivers are the Danube, Niester, Pruth, Bardalach, and Ceret. The inhabitants are Christians of the Greek church, and Jassy is the principal town. It has been tributary to the Turks ever since the year 1574; who appoint a prince who is a native of the country, but have no regard to his being of the principal families. They pay a large yearly tribute; besides which, they are obliged to raise a great body of horse at their own expence.

C c

MOLE,

Mola
||
Moldavia

Mole

MOLE, a river in Surry, which has taken its name from running under ground. It first disappears at Box-hill, near Darking, in the county of Surry, and emerges again near Leatherhead.

MOLE, in zoology. See **TALPA**.

Moles in the fields may be destroyed by taking a head or two of garlic, onion, or leek, and putting it into their holes; on which they will run out as if frightened, and you may kill them with a spear or dog. Or pounded hellebore, white or black, with wheat flour, the white of an egg, milk, and sweet wine, or metheglin, may be made into a paste, and pellets as big as a small nut may be put into their holes: the moles will eat this with pleasure, and will be killed by it. In places where you would not dig nor break much, the fuming their holes with brimstone, garlic, or other unsavoury things, drives them away: and if you put a dead mole into a common haunt, it will make them absolutely forsake it.

Or take a mole spear or staff, and where you see them cast, go lightly; but not on the side betwixt them and the wind, lest they perceive you; and at the first or second putting up of the earth, strike them with your mole staff downright, and mark which way the earth falls most: if she casts towards the left hand, strike somewhat on the right hand; and so on the contrary, to the casting up of the plain ground, strike down, and there let it remain; then take out the tongue in the staff, and with the spattle, or flat edge, dig round about your grain to the end thereof, to see if you have killed her; and if you have missed her, leave open the hole and step aside a little, and perhaps she will come to stop the hole again, for they love but very little air; and then strike her again; but if you miss her, pour into the hole two gallons of water, and that will make her to come out for fear of drowning: mind them going out of a morning to feed, or coming home when fed, and you may take a great many.

MOLF, in midwifery, a mass of fleshy matter, of a spherical figure, generated in the uterus, and sometimes mistaken for a child. See **MIDWIFERY**.

MOLF, or *Mark*. See **NÆVUS**.

MOLF, in architecture, a massive work formed of large stones laid in the sea by means of coffer dams, extended either in a right line or an arch of a circle, before a port, which it serves to close; to defend the vessels in it from the impetuosity of the waves, and to prevent the passage of ships without leave. Thus we say the mole of the harbour of Messina, &c.

MOLE is sometimes also used to signify the harbour itself.

MOLE, (*moles*), among the Romans, was also used for a kind of mausoleum, built in manner of a round tower on a square base, insulate, encompassed with columns, and covered with a dome.—The mole of the emperor Adrian, now the castle of St Angelo, was the greatest and most stately of all the moles. It was crowned with a brazen pine apple, wherein was a golden urn containing the ashes of the emperor.

MOLR Cricket, in zoology. See **GRYLLOTALPA**.

MOLR Hills. These little hillocks of earth are a very great prejudice to the pasture lands, not only in wasting so much of the land as they cover, but in

hindering the scythe in mowing. In the west of England they use a peculiar instrument for the breaking up of these; it is a flat board, very thick, and of about eight inches in diameter, into which there is fastened a perpendicular handle of three or four feet long. It has four broad and sharp iron teeth at the front, which readily cut through the hill, and spread the earth it consists of; and behind there is a large knob proper for breaking the clods with, if there are any. Some use a spade, or other common instrument, in the place of this, but not so well. There is, however, a much better instrument even than this, for destroying these hills, where they are in very great numbers. This is a kind of horse machine; it has a sharp iron about three feet over, and with a strong back.—It is about four or five inches broad, and has two long handles for a horse to be harnessed to, and a cross bar of iron to strengthen it at the bottom of the handles, reaching from the one handle to the other. The middle of this cross bar is furnished with one, two, or more sharp pieces of iron like small plough shares, to cut the mole hills into two, three, or more parts. The iron behind is of a semicircular figure. A single horse is harnessed to this machine, and a boy must be employed to drive it, and a man to hold and guide it; the sharp irons or shares are the first things that meet the hill, they run through it, break its texture, and cut it into several parts; and the circular iron following immediately behind them, cuts up the whole by the roots, and leaves the land level. This instrument will destroy as many mole hills in one day as a common labourer can in eight, and would be of very great advantage to the kingdom if brought into general use. It is to be observed, that this leaving a naked space in the place of every hill, it will be necessary to go over the land, and sow them with hay seed, otherwise these spots will want the produce of grass the first year. The farmers in some parts of England are not willing to destroy the mole hills, but let them stand from year to year, supposing that they get some ground by them, but the advantage by this means is so little, that it does not balance the unsightliness and damage to the mowing.

MOLESWORTH (Robert), Viscount Molesworth, an eminent statesman and polite writer, born at Dublin in 1656, where his father was a merchant. He was attainted by King James for his activity on the prince of Orange's invasion; but the latter, when he was settled on the throne, called up Mr Molesworth into the privy council, and sent him envoy extraordinary to the court of Denmark. Here he resided above three years, and then returned upon some disgust, without an audience of leave. Upon his return, he drew up his Account of Denmark, a work well known, in which he represented that government as arbitrary; and hence gave great offence to George prince of Denmark. The Danish envoy presented a memorial to King William concerning it; and then furnished materials for an answer, which was executed by Dr William King. Mr Molesworth was member of the houses of commons in both kingdoms: King George I. made him a commissioner of trade and plantations, and advanced him to the peerage of Ireland, by the title of *Baron Philipstown*, and *Viscount Molesworth of Swords*.

Mole,
Mole-
worth:



Moliere
Molinists

Swords. He died in 1725. Besides his Account of Denmark, he wrote an address to the house of commons, for the encouragement of agriculture; and translated Franco-Gallia, a Latin treatise of the civilian Hottoman, giving an account of the free state of France, and other parts of Europe, before the encroachments made on their liberties.

MOLIERE (John Baptist), a famous French comedian, whose true name was *Pocquelin*, which for some reason or other he sunk for that of Moliere. He was the son of a valet de chambre, and was born at Paris about the year 1620. He went through the study of the classics under the Jesuits in the college of Clermont, and was designed for the bar; but at his quitting the law schools, he made choice of the actor's profession. From the prodigious fondness he had for the drama, his whole study and application being directed to the stage, he continued till his death to exhibit plays, which were greatly applauded. It is said the first motive of his going upon the stage was to enjoy the company of an actress for whom he had contracted a violent fondness. His comedies are highly esteemed. And it is no wonder he so justly represented domestic feuds, and the torments of jealous husbands, or of those who have reason to be so, it being asserted that no man ever experienced all this more than Moliere, who was very unhappy in his wife. His last comedy was *La Malade imaginaire*, which was brought on the stage in 1673; and Moliere died on the fourth night of its representation; some say in acting the very part of the pretended dead man, which gave some exercise for the wits of the time; but according to others he died in his bed that night, from the bursting of a vein in his lungs by coughing. The king, as a last mark of his favour, prevailed with the archbishop of Paris to suffer him to be buried in consecrated ground; though he had irritated the clergy by his *Tartuffe*. The most esteemed editions of his works are that of Amsterdam, 5 vols 12mo, 1699; and that of Paris, 6 vols 4to, 1734.

MOLINA (Lewis), a Spanish lawyer, who was employed by Philip II. king of Spain in the councils of the Indies and of Castile. He is the author of a learned treatise concerning the entails of the ancient estates of the Spanish nobility, entitled, *De Hispanorum Primogenitorum Origine et Natura*, published in 1603, in folio. This book is likewise applicable to several provinces in France. Lewis Molina must not be confounded with John Molina, a Spanish historian, author of *Cronica antigua d' Aragon*, published in 1524, in folio; and also of *De las Casas memorables d' España*, in folio. The first work appeared at Valencia, and the second at Alcalá.

MOLINÆUS. See MOULIN.

MOLINISTS, in ecclesiastical history, a sect in the Romish church, who follow the doctrine and sentiments of the Jesuit Molina, relating to sufficient and efficacious grace. He taught that the operations of divine grace were entirely consistent with the freedom of human will; and he introduced a new kind of hypothesis to remove the difficulties attending the doctrines of predestination and liberty, and to reconcile the jarring opinions of Augustines, Thomists, Semi-Pelagians, and other contentious divines. He affirmed, that the decree of predestination to eternal glory was

founded upon a previous knowledge and consideration of the merits of the elect; that the grace, from whose operation these merits are derived, is not efficacious by its own intrinsic power only, but also by the consent of our own will, and because it is administered in those circumstances, in which the Deity, by that branch of his knowledge which is called *scientia media*, foresees that it will be efficacious. The kind of prescience, denominated in the schools *scientia media*, is that foreknowledge of future contingents that arises from an acquaintance with the nature and faculties of rational beings, of the circumstances in which they shall be placed, of the objects that shall be presented to them, and of the influence which their circumstances and objects must have on their actions.

MOLINOS (Michael), a Spanish priest, who endeavoured to spread new doctrines in Italy. He was born in the diocese of Saragossa in 1627; and entered into priest's orders, though he never held any ecclesiastical benefice. He was a man of good sense and learning, and his life was exemplary; though, instead of practising austerities, he gave himself up to contemplation and mystical devotion. He wrote a book entitled, *Il Guida Spirituale*, containing his peculiar notions, which was greedily read both in Italy and Spain. His followers are called *Quietists*; because his chief principle was, that men ought to annihilate themselves in order to be united to God, and afterwards remain in quietness of mind, without being troubled for what shall happen to the body. He was taken up in 1687; and his 68 propositions were examined by the pope and inquisitors, who decreed that his doctrine was false and pernicious, and that his books should be burned. He was forced to recant his errors publicly in the Dominicans church, and was condemned to perpetual imprisonment. He was 60 years old when he was taken, and had been spreading his doctrine 22 years before. He died in prison in 1692.

MOLINOSISTS, a sect among the Romanists, who adhere to the doctrine of Molinos. These are the same with what are otherwise called *Quietists*.

MOLLOY (Charles, Esq;), descended from a good family in the kingdom of Ireland, was born in the city of Dublin, and received part of his education at Trinity college there, of which he afterwards became a fellow. At his first coming to England he entered himself of the Middle Temple, and was supposed to have had a very considerable hand in the writing of a periodical paper called "Fog's Journal;" as also since that time to have been almost the sole author of another well known paper, entitled "Common Sense." All these papers give testimony of strong abilities, great depth of understanding, and clearness of reasoning. Dr King was a considerable writer in the latter, as were Lords Chesterfield and Lyttleton. Our author had large offers made him to write in defence of Sir Robert Walpole, but these he rejected: notwithstanding which, at the great change in the ministry in 1742, he was entirely neglected, as well as his fellow labourer Amherst, who conducted "The Craftsman." Mr Molloy, however, having married a lady of fortune, was in circumstances which enabled him to treat the ingratitude of his patriotic friends with the contempt it deserved. He lived many years after this period, dying so lately as July 16. 1767.

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Mollugo He also wrote three dramatic pieces, viz. The perplexed Couple; the Coquet; and, The Half-pay Officers; none of which met with much success.

Moloch.

MOLLUGO, AFRICAN CHICKWEED: A genus of the trigynia order, belonging to the triandria class of plants, and in the natural method ranking under the 22d order, *Caryophyllæ*. The calyx is pentaphyllous; there is no corolla; the capsule is trilocular, and trivalved. Its characters are these: The empalment of the flower is composed of five oblong small leaves, coloured on their insides, and permanent; the flower has five oval petals shorter than the empalment; and three bristly stamina, which stand near the style, terminated by single summits; it has an oval germen, having three furrows, supporting three very short styles: the germen becomes an oval capsule with three cells, filled with small kidney-shaped seeds. There are several species, few of which are admitted into gardens. Miller reckons two and Linneus five species. This plant is said to have an appetitive virtue.

MOLUSCA, in the Linnæan system, is the denomination of the second genus of vermes or worms. These are simple naked animals, not included in a shell, but furnished with limbs, and comprehend eighteen subordinate genera, and one hundred and ten species.

MOLO, a philosopher of Rhodes, called also Apollonius. Some are of opinion that Apollonius and Molo are two different persons, who were both natives of Alabanda, and disciples of Meneles of the same place. They both visited Rhodes, and there opened a school; but Molo came some time after Apollonius. Molo had Cicero and J. Cæsar among his pupils.

MOLOCH, a false god of the Ammonites, who dedicated their children to him, by making them "pass through the fire," as the Scriptures express it. There are various opinions concerning this method of consecration. Some think, the children leaped over a fire sacred to Moloch, others, that they passed between two fires; and others, that they were really burnt in the fire, by way of sacrifice to this god. There is foundation for each of these opinions. For, first, it was usual among the pagans to lustrate or purify with fire; and, in the next place, it is expressly said, that the inhabitants of Sepharvaim burnt their children in the fire to Ananias and Adramelech; much such deities as Moloch of the Ammonites.

Moses, in several places, forbids the Israelites to dedicate their children to this god as the Ammonites did, and threatens death and utter extirpation to such persons as were guilty of this abominable idolatry. And there is great probability that the Hebrews were much addicted to the worship of this deity: since Amos, and after him St Stephen, reproaches them with having carried along with them into the wilderness the tabernacle of their god Moloch.

Solomon built a temple to Moloch upon the mount of Olives; and Manasseh, a long time after, imitated his impiety, by making his son pass through the fire in honour of Moloch. It was chiefly in the valley of Tophet and Hinnom, to the east of Jerusalem, that the Israelites paid their idolatrous worship to this false god of the Ammonites.

There are various sentiments concerning the relation which Moloch had to the other pagan divinities. Some believe he was the same with Saturn, to whom it is

well known that human sacrifices were offered. Others suppose him to be Mercury; others, Mars; others, Minthras; and others, Venus. Lastly, Others take Moloch to be the sun, or the king of heaven. Moloch was likewise called *Milcom*; as appears from what is said of Solomon, that he went after Ashtarothe the abomination of the Zidonians, and Milcom the abomination of the Ammonites.

MOLOSSES, MOLASSES, or Melasses, that gross fluid matter remaining of sugar after refining, and which no boiling will bring to a consistence more solid than that of syrup; hence also called *syrup of sugar*.

Properly, molasses are only the sediment of one kind of sugar called *chypre*, or brown sugar, which is the refuse of other sugars not to be whitened or reduced into loaves.

Molasses are much used in Holland for the preparation of tobacco, and also among poor people instead of sugar. There is a kind of brandy or spirit made of molasses; but by some held exceedingly unwholesome. See below.

Artificial Molasses. There has been found a method of making molasses from apples without the addition of sugar. The apple that succeeds best in this operation is a summer sweeting of a middle size, pleasant to the taste, and so full of juice that seven bushels will yield a barrel of cyder.

The manner of making it is this: the apples are to be ground and pressed, then the juice is to be boiled in a large copper, till three quarters of it be evaporated: this will be done with a moderate fire in about six hours, with the quantity of juice above-mentioned; by this time it will be of the consistence and taste as well as of the colour of molasses.

This new molasses serves to all the purposes of the common kind, and is of great use in preserving cyder. Two quarts of it, put into a barrel of racked cyder, will preserve it, and give it an agreeable colour.

The invention of this kind of molasses was owing to Mr Chandler of Woodstock in New England, who living at a distance from the sea, and where the common molasses was very dear and scarce, provided this for the supply of his own family, and introduced the practice among people of the neighbourhood. It is to be observed, that this sort of apple, the sweeting, is of great use in making cyder; one of the very best kinds we know being made of it. The people in New England also feed their hogs with the fallings of their orchards of these apples; and the consequence of this is, that their pork is the finest in the world.

Molasses Spirit; a very clean and pure spirit, much used in England, and made from molasses or common treacle dissolved in water, and fermented in the same manner as malt or the common malt spirit. See DISTILLATION, N° 10.

Molasses spirit coming dearer than that of malt, it is frequently met with basely adulterated with a mixture of that spirit, and indeed seldom is to be bought without some dash of it. Many have a way of mixing malt in the fermenting liquor; by this the yield of the whole is greatly increased, and the maker may assure the buyer that the spirit is pure as it ran from the worm.

In most of the nice cases in our compound distillery,



lery, the molasses spirit supplies the place of a pure and clean spirit. Our cinnamon, citron, and other fine cordial waters, are made with it; for the malt spirit would impart to these a very disagreeable flavour.

Molasses spirit gives a yellow stain to the hands or other substances dipped into it; and may therefore be of use in dyeing. It is possible also that the vinegar makers may find use for it in their way; but the most advantageous of all its uses is to the distiller himself; a quantity of it added to new treacle intended for fermentation will be of great use in the process, and increase very considerably the quantity of spirit; but the proportion in regard to the new matter must not be too great.

MOLOSSI, a people of Epirus, who inhabited that part of the country which was called *Molossia*, or *Molossus*, from King Molossus, a son of Pyrrhus and Andromache. This country had the bay of Ambracia on the south, and the country of the Perrhæbeans on the east. The dogs of the place were famous, and received the name of *Molossi* among the Romans. Dodona was the capital of the country, according to some writers. Others, however, reckon it as the chief city of Thesprotia.

MOLOSSUS, in the Greek and Latin poetry, a foot consisting of three long syllables. *As audiri, cantant, virtutem.*

It takes its name either from a dance in use among the people called *Molossi* or *Epiryæ*; or from the temple of Jupiter Molossus, where odes were sung, in which this foot had a great share; or else because the march of the Molossi, when they went to the combat, was composed of these feet, or had the cadence thereof. The same foot was also called among the ancients, *Vertumnus, extensipes, biippius, et canus.*

MOLSA (Francis Maria), an eminent poet of the 16th century, was born at Modena. He gained so prodigious a reputation by his Latin and Italian poetry, that, as Paul Jovius tells us, "for 30 years together the patrons of wit at Rome strove to promote him." If he had behaved with the least prudence, he might easily have raised himself to considerable preferments and fortunes in the world; but he managed so ill that it was not possible to serve him.—He was entirely debauched, and at the same time devoid of all prudence and decency in the management of his pleasures. Hence he destroyed his reputation, and put an absolute stop to the progress of his fortunes. He died, in 1544, of the French disease. Molsa was a great orator as well as a great poet. He met once with a favourable opportunity of displaying his talent this way; for having seen the people of Rome highly incensed against Lorenzo de Medicis, who had struck off the heads of a great number of ancient statues, he accused him of that action, and (according to Paul Jovius) made so lively an oration upon it, that he perfectly overwhelmed him with confusion and despair: and it was generally believed, that Lorenzo de Medicis was so confounded at the infamy with which he was branded in that oration, that, in order to efface it, he resolved to restore the city of Florence to its liberty, by assassinating Alexander de Medicis his near relation, which he did in 1537.

MOLSA (Tarquinia), daughter of Camillo Molsa,

knight of the order of St James of Spain, and granddaughter of Francis Maria Molsa, was one of the most accomplished ladies that ever appeared in the world; wit, learning, beauty, and virtue, all uniting in her in a most extraordinary degree. Her father observing, while she was yet very young, the goodness and excellence of her genius, procured her the best masters in every branch of literature and science. Lazaro Labadini, a celebrated grammarian of those times, taught her polite literature; and her Latin compositions in prose and verse show that she attained the art of writing well, and composing correctly. She became learned in Aristotle under Camillo Coreapani; Anthony Guarini the mathematician taught her the doctrine of the sphere; she learned poetry under Francis Patricius the famous philosopher; and logic and philosophy under P. Latoni, who also instructed her thoroughly in the Greek tongue. The rabbi Abraham taught her the principles of the Hebrew language; and John Marier Barbier formed her in the politeness of the Tuscan tongue; in which she has not only written a great number of easy and elegant verses, but likewise several letters and other pieces which are in high esteem with the polite and learned in Italy. Besides her original works, she has translated several things from Greek and Latin in a manner which shows her to have understood those languages as well as her own. Afterwards she learned music, as a relaxation and diversion from her more serious studies; and in this art she attained the highest degree of perfection. She used to play upon the violin as well as upon the lute, and sing to it at the same time in so exquisite a taste as charmed every hearer; and she instituted at length a choir of ladies, over which she herself used to preside. This lady was in high reputation at the court of Alphonfus II. duke of Ferrara, a prince of great judgment, and a passionate lover of every thing that was elegant; and we are told, that he stood ravished with admiration upon finding so many more accomplishments than he had been taught to expect in her. But the most authentic testimony and declaration of her high merit and character, was that which she received from the city of Rome; which, by a decree of the senate, in which all her excellencies and qualifications are set forth, honoured her with the title of *Singular*, and bestowed the rights of a Roman citizen upon her and the whole family of Molsa. Molsa was married; but losing her husband without having any children, would never consent to be married again, although she was very young. She gave such lively tokens of her grief, that Patricius compares her to another Artemisia.

MOLUCILLA, in botany: A genus of the gymnosperma order, belonging to the didynamia class of plants; and in the natural method ranking under the 42d order, *Vertuillate*. The calyx is campanulated, gradually widening larger than the corolla, and spinous.

MOLTEN-GREASE, in farrery. See there § xxi.

MOLUCCA ISLANDS, lie in the East Indian sea under the line; of which there are five principal, namely, Ternate, Tydor, Machian, Motyr, and Bachian. The largest of them is hardly 30 miles in circumference. They produce neither corn, rice, nor cattle, except

Molucilla
||
Molucca

Molwitz except goats: but they have oranges, lemons, and other fruits; and are most remarkable for spices, especially cloves. They have large snakes, which are not venomous, and very dangerous land crocodiles. At present they have three kings; and the Dutch, who are very strong there, keep out all other European nations, being jealous of their spice trade. The religion is idolatry, but there are many Mahometans. They were discovered by the Portuguese in 1511, who settled upon the coast; but the Dutch drove them away, and are now masters of all these islands.

MOLWITZ, a town of Silesia, in the province of Grotka, remarkable for a battle gained by the Prussians over the Austrians in 1741. E. Long. 16. 45. N. Lat. 50. 26.

MOLY. The name of this plant is rendered famous by Homer: and hence has been much inquired into, as to its true sense, by the botanists of almost all times. The old interpreters of Homer explain this word by the "wild rue;" and the only reason for this is, that at some time, probably long after the days of Homer, the people of Cappadocia called the wild rue *moly*. But this plant is wholly different from the moly of Homer, which Theophrastus affirms grew in his time in Arcadia in great plenty, and had a round bulbous root like an onion, and long and grassy leaves like the squill. On the whole, the moly of Homer seems to have been a species of alium or garlic.

MOLYBDENA, in chemistry, a mineral often confounded with plumbago or black lead, but possessed of different properties. It is composed of scaly laminae of various magnitudes, scarcely adhering to each other; somewhat greasy to the touch, soiling the fingers and leaving traces on paper of a blackish gray colour. In powder it is of a bluish colour.

"Perfect molybdena (says M. Fourcroy) slightly detonates with nitre; the residue contains molybdena, tartar, and calx of iron. From the experiments of Mr Schaele, molybdena appears to consist of a peculiar combustible matter and iron. The nature of the combustible matter is not yet perfectly known. Mr Hilm, a disciple of the celebrated Bergman, appears to have succeeded in converting it into a regulus. Mr Pelletier affirms, that he has had the same success; but the properties of this new metal have not yet been examined. The molybdenic acid appears to be a metallic one. Its weight, its styptic and austere taste, its dry and pulverulent form, its fusibility, insolubility, the colour it assumes by action of flame and combustible matters, its precipitation by nut galls and the acid of Prussian blue, show that it is somewhat similar to the arsenical acid. This substance is so rare in France, that no chemist except M. Pelletier has had an opportunity of making a regular series of experiments upon it. It is greatly to be wished that they should be continued, especially with a view of deciding whether the molybdenic acid to be truly different from all others; for I cannot avoid thinking, notwithstanding its peculiar characters, that a substance which does not become acid but by the assistance of 30 parts of weak nitrous acid, and is with so much difficulty brought to assume the saline state, ought not to be considered as an acid truly peculiar." See **CHEMISTRY Index**; and **MINERALOGY**, p. 134.

Molybdena is found sometimes amongst with tin ores and iron ores, that are attracted by the magnet, among copperish pyrites; and also with wolfram, in Saxony, Iceland, Sweden, France, Spain, &c.

MOLYBDIA, in natural history, the name of a genus of crystals of a cubic form, or composed of six sides, at right angles, like a die.

MOLYN, (Peter) called *Tempesta* and *Pietro Mulier*, an eminent painter, was born at Harlem in 1637. According to some authors, he was the disciple of Snyder, whose manner of painting he at first imitated. But his genius led him to the study of dismal subjects; and he so far excelled in painting tempests, storms at sea, and shipwrecks, that he was called by way of distinction *Tempesta*. His pictures are very rare, and held in the greatest estimation. The name of *Pietro Mulier* or *de Mulieribus*, was given him on account of having caused his wife to be assassinated, in order to marry a young lady of Genoa with whom he was in love. But this villainous transaction being discovered, he was seized, imprisoned, and capitally condemned. However, the greatness of his merit as an artist occasioned a mitigation of the sentence; but he was still detained in prison where he diligently followed his profession, and would have continued there in all probability for life, had he not met with an opportunity of escaping to Placentia, at the time Louis XIV. bombarded the city of Genoa, after he had been in confinement 16 years. To this artist are attributed several very neat prints, executed with the graver only, in a style greatly resembling that of John Vander Velde. They consist chiefly of candle-light pieces and dark subjects. M. Heinekin mentions *Peter Molyn*, the elder, who was a native of Holland, and a painter; but not so eminent as *Tempesta*. Some suppose the prints above mentioned ought to be ascribed to the latter; as, though very neatly executed, they are laboured heavy performances, and not equal in any degree to what one might expect from the hand of an artist of so much repute as *Tempesta*.

MOLYNEUX (William), an excellent mathematician and astronomer, was born at Dublin in 1656, and admitted into the university of that city; which when he left, he carried with him a testimonial drawn up in an uncommon form, and in the strongest terms, signifying the high opinion conceived of his genius, the probity of his manners, and the remarkable progress he had made in letters. In 1675, he entered in the Middle Temple, where he spent three years in the study of the laws of his country; but the bent of his genius lay strongly towards mathematics and philosophical studies; and even at the university he conceived a dislike to scholastic learning, and fell into the methods of Lord Bacon. Returning to Ireland in June 1678, he shortly after married Lucy the daughter of Sir William Domville the king's attorney general. Being master of an easy fortune, he continued to indulge himself in prosecuting such branches of natural and experimental philosophy as were most agreeable to his fancy; wherein astronomy having the greatest share, he began, about 1681 a literary correspondence with Flamsteed the king's astronomer, which he kept up for several years. In 1683 he formed a design of erecting a philosophical society at Dublin, in imita-

Molybda

Molyneux

Molyneux tion of the Royal Society at London; and, by the countenance and encouragement of Sir William Petty, who accepted the office of president, they began a weekly meeting that year, when our author was appointed their first secretary.

Mr Molyneux's reputation for learning recommended him, in 1684, to the notice and favour of the first and great duke of Ormond, then lord lieutenant of Ireland; and chiefly by his grace's influence he was appointed that year, with Sir William Robinson, surveyor general of his majesty's buildings and works, and chief engineer. In 1686, he was sent abroad by the government to view the most considerable fortresses in Flanders. He travelled, in company with Lord Mountjoy, through that country, Holland, part of Germany, and France. Upon his return from Paris to London, in April 1680, he published his *Sciobericum Telescopium*, containing a description of the structure and use of a telescopic dial invented by him. The severities of Tyrconnel's government forced him, with many others, into England, where he spent two years with his family, his place of residence being at Chester. In this retirement he wrote his *Dioptrics*, dedicated to the Royal Society. Here he lost his lady, who died soon after she had brought him a son. Illness had deprived her of her eyesight 12 years before, that is, soon after she was married; from which time she had been very sickly, and afflicted with extreme pains of the head. As soon as the public tranquillity was settled in his native country, he returned home; and, upon the convening of a new parliament in 1692, was chosen one of the representatives for the city of Dublin. In the next parliament, in 1695, he was chosen to represent the university there, and continued to do so to the end of his life; that learned body having, before the end of the first session of the former, conferred on him the degree of doctor of laws. He was likewise nominated by the lord lieutenant one of the commissioners for the forfeited estates, to which employment was annexed a salary of 500l. a-year; but looking upon it as an invidious office, he declined it. In 1698, he published "The Case of Ireland stated, in relation to its being bound by Acts of Parliament made in England:" in which he is supposed to have delivered all, or most, that can be said upon this subject, with great clearness and strength of reasoning. Among many persons with whom he maintained correspondence and friendship, Mr Locke was in a particular manner dear to him, as appears from their letters. In the above year, which was the last of his life, he made a journey to England, on purpose to pay a visit to that great man; and not long after his return to Ireland was seized with a fit of the stone, of which died. Besides the works already mentioned, he published several pieces in the *Philosophical Transactions*.

MOLYNEUX (Samuel), son of the former, was born at Chester in July 1689; and educated with great care by his father, according to the plan laid down by Locke upon that subject. When his father died, he fell under the management of his uncle, Dr Thomas Molyneux, an excellent scholar and physician at Dublin, and also an intimate friend of Mr Locke; who executed his trust so well, that Mr Molyneux became afterwards a most polite and accomplished

gentleman, and was made secretary to his late majesty when he was prince of Wales. Astronomy being his favourite study, as it had been his father's, he projected many schemes for the advancement of it, and was particularly employed in the years 1723, 1724, and 1725, in perfecting the method of making telescopes; one of which, of his own making, he had presented to John V. king of Portugal. In the midst of these thoughts, being appointed a commissioner of the admiralty, he became so engaged in public affairs, that he had not leisure to pursue these inquiries any farther, and gave his papers to Dr Robert Smith, professor of astronomy at Cambridge, whom he invited to make use of his house and apparatus of instruments, in order to finish what he had left imperfect. Mr Molyneux dying soon after, Dr Smith lost the opportunity; yet, supplying what was wanting from Mr Huygens and others, he published the whole in his "Complete Treatise of Optics."

MOMBAZA, or **MONBAZA**, a town of Africa, in an island of the same name, with a castle and a fort; seated on the eastern coast, opposite to the country of Mombaza in Zanguebar, 70 miles south of Melinda, and subject to Portugal. E. Long. 48. 0. N. Lat. 44. 0.

MOMBAZA, a country of Africa in Zanguebar, subject to the Portuguese, from whence they export slaves, gold, ivory, rice, flesh, and other provisions, with which they supply the settlements in Brasil. The king of this country being a Christian, had a quarrel with the Portuguese governor, took the castle by assault, turned Mahometan, and murdered all the Christians, in 1631; but in 1729 they became masters of the territory again.

MOMENT, in the doctrine of time, an instant, or the most minute and indivisible part of duration.

MOMENTUM, in mechanics, signifies the same with impetus, or the quantity of motion in a moving body; which is always equal to the quantity of matter multiplied into the velocity; or, which is the same thing, it may be considered as a rectangle under the quantity of matter and velocity. See **MECHANICS**.

MOMORDICA, **MALE BALSAM APPLE**: A genus of the syngenesia order, belonging to the monœcia class of plants; and in the natural method ranking under the 34th order, *Cucurbitacea*. The male calyx is quinquefid, the corolla sexpartite; the filaments are three in number. The female calyx is trifid; the corolla quinquepartite; the style trifid; the fruit is an apple parting asunder with a spring. The most remarkable species are, 1. The balsamina, or male balsam apple. This is a native of Asia; and has a trailing stalk like those of the cucumber or melon, with smooth leaves, cut into several segments, and spread open like a hand. The fruit is oval, ending in acute points, having several deep angles, with sharp tubercles placed on their edges. It changes to a red or purplish colour when ripe, opening with an elasticity, and throwing out its seeds. 2. The claterium, wild or spurting cucumber, has a large fleshy root, somewhat like briony, from whence come forth every spring several thick, rough, trailing stalks, dividing into many branches, and extending every way two or three feet; these are garnished with thick, rough, almost heart shaped leaves, of a gray colour.

Mombaza
|
Momor-
dica.

Momus,
Mona.

colour, standing upon long foot stalks. The flowers come out from the wings of the stalks: these are male and female, growing at different places on the same plant like those of the common cucumber: but they are much leis, of a pale yellow colour, with a greenish bottom: the male flowers stand upon thick, short footstalks, but the female flowers sit upon the young fruit; which, after the flower is faded, grows of an oval form, an inch and a half long, swelling like a cucumber, of a gray colour like the leaves, and covered over with short prickles. This species has one of its names from the property of casting out its seeds, together with the viscid juice in which the seeds are lodged, with a violent force, if touched while ripe.

Uses. The first species is famous in Syria for curing wounds. The natives cut open the unripe fruit, and infuse it in sweet oil, which they expose to the sun for some days, until it becomes red, and then present it for use. Dropped on cotton, and applied to a fresh wound, the Syrians reckon this oil the best vulnerary next to balsam of Mecca, having found by experience that it often cures large wounds in three days. The leaves and stems of this plant are used for arbores or bowers. The eluterium of the shops is the fruit, or rather the inspissated saccula, or the juice of the unripe fruit of the wild cucumber. It is usually sent us from Spain and the southern parts of France, where the plant is common. We receive it in small, flat, whitish lumps, or cakes, that are dry, and break easily between the fingers. It is of an acrid, nauseous, bitter taste, and has a strong offensive smell when newly made; but these, as well as its other properties it loses after being kept for some time. It is a very violent purge and vomit, and is now but seldom used. From the property which the plant has of throwing out its seeds, it has sometimes been called *Noli me tangere*.

MOMUS, in fabulous history, the god of railery, or the jeller of the celestial assembly, and who ridiculed both gods and men. Being chosen by Vulcan, Neptune, and Minerva, to give his judgment concerning their works, he blamed them all: Neptune for not making his bull with horns before his eyes, in order that he might give a surer blow; Minerva for building a house that could not be removed in case of bad neighbours; and Vulcan, for making a man without a window in his breast, that his treacheries might be seen. For his free reflections upon the gods, Momus was driven from heaven. He is generally represented raising a mask from his face, and holding a small figure in his hand.

MONA, two islands of this name in the sea lying between Britain and Ireland. The one described by Cæsar, as situated in the mid passage between both islands, and stretching out in length from south to north. Called *Monæda* (Ptolemy); *Monapia*, or *Monabia* (Pliny). Supposed to be the Isle of Man.—Another Mona, (Tacitus); an island more to the south, and of greater breadth; situated on the coast of the Ordovices, from which it is separated by a narrow strait. The ancient seat of the Druids. Now called *Anglesey*, the island of the Angles or English.

MONA, an island of the Baltic Sea, south-west of the island of Zealand, subject to Denmark. E. Long. 12. 30. N. Lat. 55. 20.

MONA. See **INCHCOLM**.

MONACO, a small but handsome and strong town of Italy, in the territory of Genoa, with a castle, citadel, and a good harbour. It is seated on a craggy rock, and has its own prince, under the protection of France. E. Long. 7. 33. N. Lat. 43. 48.

MONAD. See *LEIBNITZIAN Philosophy*.

MONADELPHIA, (from *monos* alone, and *adelphos* a brotherhood;) a "single brotherhood:" The name of the 16th class in Linnæus's sexual system, consisting of plants with hermaphrodite flowers; in which all the stamina, or male organs of generation, are united below into one body or cylinder, through which passes the pistil or female organ. See **BOTANY**, p. 437.

MONAGHAN, a county of Ireland, situated in the province of Ulster, is bounded by Tyrone on the north, Armagh on the east, Cavan and Louth on the south, and Fermanagh on the west. It is a boggy and mountainous tract, but in some places is well improved. It contains 170,090 Irish plantation acres, 24 parishes, five baronies, and one borough, and sends four members to parliament. It is about 30 miles long and 22 broad. The linen trade of this county is averaged at 104,000l. yearly.

MONAGHAN, a post, fair, and market town, and chief of the county of that name, is distant 62 miles from Dublin; it is a borough, and returns two members to parliament; patron Lord Clermont. It gives title of baron to the family of Blayney, and has six fairs. It was anciently called *Munecchan*. An abbey was founded here in a very early age, of which Moelodius the son of Aodh was abbot. In 1462, a monastery for conventual Franciscans was erected on the site of this abbey, which was granted on the general suppression of monasteries to Edward Withe, and a castle has been since erected on the site by Edward Lord Blayney.

MONAMY (P.), a good painter of sea-pieces, was born in Jersey; and certainly (says Mr Walpole), from his circumstances or the views of his family he had little reason to expect the same he afterwards acquired, having received his first rudiments of drawing from a sign and house painter on London bridge. But when nature gives real talents they break forth in the homeliest school. The shallow waves that rolled under his window taught young Monamy what his master could not teach him, and fitted him to imitate the turbulence of the ocean. In painter's hall is a large piece by him, painted in 1726. He died at his house at Westminster the beginning of 1749.

MONANDRIA, (from *monos* alone, and *andros* a man or husband;) The name of the first class in Linnæus's sexual system; consisting of plants with hermaphrodite flowers, which have only one stamen or male organ.

MONARCHY, a large state governed by one; or a state where the supreme power is lodged in the hands of a single person. The word comes from the Greek *monarchos*, "one who governs alone;" formed of *monos*, *solus*, and *archa imperium*, "government." Of the three forms of government, viz. democracy, aristocracy, and monarchy, the last is the most powerful, all the sinews of government being knit together, and united in the hand of the prince; but then there is
immuent

Monach

Monarchy,

Monarchy imminent danger of his employing that strength to improvident or oppressive purposes. As a democracy is the best calculated to direct the end of a law, and an aristocracy to invent the means by which that end shall be obtained, a monarchy is most fit for carrying those means into execution.

The most ancient monarchy was that of the Assyrians, which was founded soon after the deluge. We usually reckon four grand or universal monarchies; the Assyrian, Persian, Grecian, and Roman; though St Augustine makes them but two, viz. those of Babylon and Rome. Belus is placed at the head of the series of Assyrian kings who reigned at Babylon, and is by profane authors esteemed the founder of it, and by some the same whom the Scriptures call Nimrod. The principal Assyrian kings after Belus were Ninus, who built Nineveh, and removed the seat of empire to it; Semiramis, who, disguising her sex, took possession of the kingdom instead of her son, and was killed and succeeded by her son Ninyas; and Sardanapalus, the last of the Assyrian monarchs, and more effeminate than a woman. After his death the Assyrian empire was split into three separate kingdoms, viz. the Median, Assyrian, and Babylonian. The first king of the Median kingdom was Arbaces; and this kingdom lasted till the time of Astyages, who was subdued and divested of his kingdom by Cyrus.

In the time of Cyrus there arose a new and second monarchy called the Persian, which stood upwards of 200 years from Cyrus, whose reign began A. M. 3468, to Darius Codomannus, who was conquered by Alexander, and the empire translated to the Greeks A. M. 3674.—The first monarch was Cyrus, founder of the empire. 2. Cambyzes, the son of Cyrus. 3. Smerdis. 4. Darius, the son of Hystaspis, who reigned 521 years before Christ. 5. Xerxes, who reigned 485 years before Christ. 6. Artaxerxes Longimanus, who reigned 464 years before Christ. 7. Xerxes the second. 8. Ochus, or Darius, called Nothus, 424 years before Christ. 9. Artaxerxes Mnemon, 405 years before Christ. 10. Artaxerxes Ochus, 359 years before Christ. 11. Arses, 338 years before Christ. 12. Darius Codomannus, 336 years before Christ, who was defeated by Alexander the Great, and deprived of his kingdom and life about 331 years before Christ: the dominion of Persia after his death was translated to the Greeks.

The third monarchy was the Grecian. As Alexander, when he died, did not declare who should succeed him, there started up as many kings as there were commanders. At first they governed the provinces that were divided among them under the title of viceroys; but when the family of Alexander the Great was extinct, they took upon them the name of kings. Hence, in process of time, the whole empire of Alexander produced four distinct kingdoms, viz. 1. The Macedonian; the kings of which, after Alexander, were Antipater, Cassander, Demetrius Poliorcetes, Seleucus Nicanor, Meleager, Antigonus Doson, Philip, and Perseus, under whom the Macedonian kingdom was reduced to the form of a Roman province. 2. The Asiatic kingdom, which upon the death of Alexander fell to Antigonus, comprehending that country now called Natolia, together with some other regions beyond Mount Taurus. From

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this kingdom proceeded two lesser ones, viz. that of Pergamus, whose last king, Attalus, appointed the Roman people to be his heir; and Pontus, reduced by the Romans into the form of a province, when they had subdued the last king, Mithridates. 3. The Syrian, of whose twenty-two kings the most celebrated were, Seleucus Nicanor, founder of the kingdom; Antiochus Deus; Antiochus the Great; Antiochus Epiphanes; and Tigranes, who was conquered by the Romans under Pompey; and Syria reduced into the form of a Roman province. 4. The Egyptian, which was formed by the Greeks in Egypt, and flourished near 240 years under 12 kings, the principal of whom were, Ptolemy Lagus, its founder; Ptolemy Philadelphus, founder of the Alexandrian library; and Queen Cleopatra, who was overcome by Augustus, in consequence of which Egypt was added to the dominion of the Romans.

The fourth monarchy was the Roman, which lasted 244 years, from the building of the city until the time when the royal power was abrogated. The kings of Rome were Romulus, its founder; Numa Pompilius; Tullus Hostilius; Ancus Martius; Tarquinius Priscus; Servius Tullius; and Tarquin the Proud, who was banished, and with whom terminated the regal power.

There seems in reality no necessity to make the Medes, Persians, and Greeks, succeed to the whole power of the Assyrians, to multiply the number of the monarchies. It was the same empire still, and the several changes that happened in it did not constitute different monarchies. Thus the Roman empire was successively governed by princes of different nations, yet without any new monarchy being formed thereby. Rome, therefore, may be said to have immediately succeeded Babylon in the empire of the world. See EMPIRE.

Of monarchies some are absolute and despotic, where the will of the monarch is uncontrollable; others are limited, where the prince's authority is restrained by laws, and part of the supreme power lodged in other hands, as in Britain. See GOVERNMENT.

Some monarchies again are hereditary, where the succession devolves immediately from father to son; and others are elective, where, on the death of the monarch, his successor is appointed by election, as in Poland.

Fifth-Monarchy Men, in the ecclesiastical history of England, were a set of wrong-headed and turbulent enthusiasts who arose in the time of Cromwell, and who expected Christ's sudden appearance upon earth to establish a new kingdom; and, acting in consequence of this illusion, aimed at the subversion of all human government.

MONARDA, INDIAN HORSEHOOD, in botany: A genus of the monogynia order, belonging to the dianthia class of plants; and in the natural method ranking under the 42d order, *Verticillate*. The corolla is unequal, with the upper lip linear, involving the filaments; there are four seeds. The most remarkable species is the *zeylanica*, a native of the East Indies.—It rises with an herbaceous, four-cornered, hoary stalk, and bears leaves that are entire, nearly heart-shaped, woolly, deep notched on the edges, and having foot-stalks. The flowers, which are purplish and fragrant,

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surround

Monarda surround the stalk in whorls, each whorl containing about 14 flowers; and are succeeded by four small kidney shaped shining seeds, lodged in the bottom of the permanent flower cup. The Indians superstitiously believe that a fumigation of this plant is effectual for driving away the devil; and from this imaginary property its name in the Ceylonese language is derived. Grinnius relates, in his *Laboratorum Ceylonicum*, that for taste and smell this species of horehound stands remarkably distinguished. A water and subtle oil are obtained from it, both of which are greatly commended in obstructions of the matrix. A syrup is likewise prepared from this plant, which is useful in the above-mentioned disorders as well as in diseases of the stomach.

MONARDES (Nicholas), an excellent Spanish physician of Seville, who lived in the 16th century; and deservedly acquired great reputation by his practical skill and the books which he wrote. His Spanish works have been translated into Latin by Clusius, into Italian by Annibal Brigantus, and those upon American drugs have appeared in English. He died about the year 1578.

MONASTEREVAN, a post town of Ireland, in the county of Kildare and province of Leinster, 36 miles from Dublin. This town takes its name from a magnificent abbey which was founded here, in which St Ewan in the beginning of the 7th century placed a number of monks from South Munster, and which had the privilege of being a sanctuary. St Ewan's festival is held on the 22d of December. The consecrated bell, which belonged to this saint, was on solemn trials sworn upon by the whole tribe of the Eoganachts, and was always committed to the care of the Mac Evans, hereditary chief justices of Munster; the abbot of this house sat as a baron in parliament.—At the general suppression of monasteries, this abbey was granted to George Lord Audley, who assigned it to Adam Loftus, Viscount Ely. It afterwards came into the family of Moor, earls of Drogheda, and has been beautifully repaired by the present Lord Drogheda, still wearing the venerable appearance of an abbey. There is a nursery at Monasterevan for the charter schools of the province of Leinster; and the grand canal has been carried up to this town from Dublin, since which it has been much improved and enlarged with several new buildings. It is a market town, and also holds four fairs in the year.

MONASTERY, a convent or house built for the reception of religious; whether it be abbey, priory, nunnery, or the like.

MONASTERY is only properly applied to the houses of monks, mendicant friars, and nuns. The rest are more properly called *religious houses*. For the origin of monasteries, see **MONASTIC** and **MONK**.

The houses belonging to the several religious orders which obtained in England and Wales were, cathedrals, colleges, abbeys, priories, preceptories, commanderies, hospitals, friaries, hermitages, chantries, and free chapels. These were under the direction and management of various officers. The dissolution of houses of this kind began so early as the 1312, when the Templars were suppressed; and in 1323 their lands, churches, advowsons, and liberties, here in England, were given by 17 Ed. II. st. 3. to the prior and brethren

of the hospital of St John at Jerusalem. In the years **Monastery.** 1390, 1437, 1441, 1459, 1497, 1505, 1508, and 1515, several other houses were dissolved, and their revenues settled on different colleges in Oxford and Cambridge. Soon after the last period, Cardinal Wolsey, by license of the king and pope, obtained a dissolution of above 30 religious houses for the founding and endowing his colleges at Oxford and Ipswich. About the same time a bull was granted by the same pope to Cardinal Wolsey to suppress monasteries, where there were not above six monks, to the value of 8000 ducats a-year, for endowing Windsor and King's College in Cambridge; and two other bulls were granted to Cardinals Wolsey and Campeius, where there were less than twelve monks, and to annex them to the greater monasteries; and another bull to the same cardinals to inquire about abbeys to be suppressed in order to be made cathedrals. Although nothing appears to have been done in consequence of these bulls, the motive which induced Wolsey and many others to suppress these houses was the desire of promoting learning; and Archbishop Cranmer engaged in it with a view of carrying on the Reformation. There were other causes that concurred to bring on their ruin: many of the religious were loose and vicious; the monks were generally thought to be in their hearts attached to the pope's supremacy; their revenues were not employed according to the intent of the donors; many cheats in images, feigned miracles, and counterfeit relics had been discovered, which brought the monks into disgrace; the Observant friars had opposed the king's divorce from Queen Catherine; and these circumstances operated, in concurrence with the king's want of a supply and the people's desire to save their money, to forward a motion in parliament, that in order to support the king's state and supply his wants, all the religious houses might be conferred upon the crown which were not able to spend above 200l. a-year; and an act was passed for that purpose 27 Hen. VIII. c. 28. By this act about 380 houses were dissolved, and a revenue of 30,000l. or 32,000l. a-year came to the crown; besides about 100,000l. in plate and jewels. The suppression of these houses occasioned discontent, and at length an open rebellion: when this was appeased, the king resolved to suppress the rest of the monasteries, and appointed a new visitation: which caused the greater abbeys to be surrendered apace; and it was enacted by 31 Hen. VIII. c. 13. that all monasteries, &c. which have been surrendered since the 4th of February, in the 27th year of his majesty's reign, and which hereafter shall be surrendered, shall be vested in the king. The knights of St John of Jerusalem were also suppressed by the 32 Hen. VIII. c. 24. The suppression of these greater houses by these two acts produced a revenue to the king of above 100,000l. a-year, besides a large sum in plate and jewels. The last act of dissolution in this king's reign was the act of 37 Hen. VIII. c. 4. for dissolving colleges, free chapels, chantries, &c. which act was farther enforced by 1 Edw. VI. c. 14. By this act were suppressed 90 colleges, 110 hospitals, and 2374 chantries and free chapels. The number of houses and places suppressed from first to last, so far as any calculations appear to have been made, seems to be as follow:

Monastery. Of lesser monasteries, of which we have the valuation,	-	-	374
Of greater monasteries,	-	-	186
Belonging to the hospitallers,	-	-	48
Colleges,	-	-	90
Hospitals,	-	-	110
Chuntries and free chapels,	-	-	2374

Total 3182

Besides the friars houses and those suppressed by Wolsey, and many small houses of which we have no particular account.

The sum total of the clear yearly revenue of the several houses at the time of their dissolution, of which we have any account, seems to be as follow :

Of the greater monasteries,	L. 104,919	13	3½
Of all those of the lesser monasteries of which we have the valuation,	29,702	1	10½
Knights hospitallers head house in London.	2385	12	8
We have the valuation of only 28 of their houses in the country,	3026	9	5
Friars houses of which we have the valuation,	751	2	0½

Total L. 140,784 19 3½

If proper allowances are made for the lesser monasteries and houses not included in this estimate, and for the plate, &c. which came into the hands of the king by the dissolution, and for the value of money at that time, which was at least six times as much as at present, and also consider that the estimate of the lands was generally supposed to be much under the real worth, we must conclude their whole revenues to have been immense.

It does not appear that any computation hath been made of the number of persons contained in the religious houses.

Those of the lesser monasteries dissolved by 27 Hen. VIII. were reckoned at about 10,000

If we suppose the colleges and hospitals to have contained a proportionable number, these will make about 5347

If we reckon the number in the greater monasteries, according to the proportion of their revenues, they will be about 35,000; but as probably they had larger allowances in proportion to their number than those of the lesser monasteries, if we abate upon that account 5000, they will then be 30,000

One for each chantry and free chapel, 2374

Total 47,721

But as there were probably more than one person to officiate in several of the free chapels, and there were other houses which are not included within this calculation, perhaps they may be computed in one general estimate at about 50,000. As there were pensions paid to almost all those of the greater monasteries, the king did not immediately come into the full enjoyment of their whole revenues: however, by means of what he did receive, he founded six new bishoprics, viz. those of Westminster (which was changed by Queen Elizabeth into a deanery, with twelve prebends

and a school), Peterborough, Chester, Gloucester, Bristol, and Oxford. And in eight other sees he founded deaneries and chapters, by converting the priors and monks into deans and prebendaries, viz. Canterbury, Winchester, Durham, Worcester, Rochester, Norwich, Ely, and Carlisle. He founded also the colleges of Christ church in Oxford and Trinity in Cambridge, and finished King's college there. He likewise founded professorships of divinity, law, physic, and of the Hebrew and Greek tongues, in both the said universities. He gave the house of Greyfriars and St Bartholemew's hospital to the city of London, and a perpetual pension to the poor knights of Windsor, and laid out great sums in building and fortifying many ports in the channel. It is observable, upon the whole, that the dissolution of these houses was an act, not of the church, but of the state; in the period preceding the Reformation, by a king and parliament of the Roman catholic communion in all points except the king's supremacy; to which the pope himself, by his bulls and licences, had led the way.

MONASTIC, something belonging to monks, or the monkish life. The monastic profession is a kind of civil death, which in all worldly matters has the same effect with the natural death. The council of Trent, &c. fix sixteen years for the age at which a person may be admitted into the monastical state.

St Anthony is the person who, in the fourth century, first instituted the monastic life; as St Pachomius, in the same century, is said to have first set on foot the cenobitic life, i. e. regular communities of religious. In a short time the deserts of Egypt became inhabited with a set of solitaires, who took upon them the monastic profession. St Basil carried the monkish humour into the east, where he composed a rule which afterwards obtained through a great part of the west.

In the 11th century the monastic discipline was grown very remiss. St Odo first began to retrieve it in the monastery of Cluny: that monastery, by the conditions of its erection, was put under the immediate protection of the holy see, with a prohibition to all powers, both secular and ecclesiastical, to disturb the monks in the possession of their effects or the election of their abbot. In virtue hereof they pleaded an exemption from the jurisdiction of the bishop, and extended this privilege to all the houses dependent on Cluny. This made the first congregation of several houses under one chief immediately subject to the pope, so as to constitute one body, or, as they now call it, one *religious order*. Till then, each monastery was independent and subject to the bishop. See MONK.

MONCAON, or Monzon, a town of Portugal, in the province of Entre-Douro-de-Minho, with a strong castle. The Spaniards have several times attempted to take it, but in vain. W. Long. 8. 2. N. Lat. 41. 52.

MONCON, or Monzon, a strong town of Spain, in the kingdom of Arragon. It was taken by the French in 1642, but the Spaniards retook it the following year. It is seated at the confluence of the rivers Sosa and Cinca. E. Long. 0. 19. N. Lat. 41. 43.

MONCRIF (François Augustin Paradis de), secretary

Moncrif, cietary to M. le Comte de Clermont, reader to the queen, one of the 40 of the French Academy, and a member of the academies of Nanci and Berlin, was born at Paris of respectable parents, A. D. 1687, and died there Nov. 12. 1770, aged 83,

*Avec des mœurs dignes de l'âge d'or,
Il fut un ami sur, un auteur agréable;
Il mourut vieux comme Nestor,
Mais il fut moins bavard et beaucoup plus aimable.*

Such was Moncrif. He possessed an elegant mind, an engaging person, an unceasing desire to please, and a gentle, equitable, and obliging temper. The advantage of reading in a very superior and interesting manner, of singing tender airs, and of composing agreeable couplets, soon procured him a great number of friends, and many of these of the first rank. He asked permission to accompany a celebrated minister who was banished in 1757, but though such disinterested attachment was highly admired, he was only allowed to go every year to express his gratitude to him in his retreat. He was never ashamed of the poverty of his relations, but assisted them and brought them forward by his influence at court. He had been at first a fencing master; and it is said that he foresaw he would be obliged to employ his sword in defence of his works. Most of them needed not this precaution. The principal are, 1. *Essai sur la nécessité et sur les moyens de plaire*, in 12mo. This production is written in a lively ingenious manner, is full of excellent maxims, and has gone through many editions. In the present age, a greater share of argument would be expected; but the chief merit of the work is, that, unlike the productions of many moralists, it contains nothing which the author himself did not reduce to practice. He had made it his study to contribute to the delight and amusement of those respectable societies into which he was admitted. 2. *Les Ames rivales*, an agreeable little romance, in which there occur several ingenious observations on French manners; the *Abdelides*, a comedy of but ordinary merit; *Poësies diverses*, full of delicacy (his *Romances* and his *Rayonnement mutuel* are particularly distinguished for smooth versification, elegant reflections, and pleasing narration), and some dissertations which display considerable wit and information. These pieces are to be found in the miscellaneous works of the author, published at Paris 1743, in 12mo. 3. Some little pieces of one act, which make part of different operas, called the *Fragments Zelindos*, *Ismene Almasis*, the *Genies tutélaires*, and the *Sibylle*. He was devoted to lyric poetry, and cultivated it with success. In this species of writing we have from his pen the *Empire de l'Amour*, a ballet; the *Trophée*; the *Ames reunies*, a ballet which was never acted; and *Erosine*, a heroic pastoral. 4. *L'Histoire des Chats*, a trifling performance, too severely censured at the time, and now almost wholly fallen into oblivion. This work gave the Comte d'Argenson an opportunity of being witty at the author's expence. When Voltaire retired into Prussia, Moncrif applied to the minister for the vacant place of historiographer: "*Historiographe*" (said the Comte d'Argenson), "*vous voulez sans doute dire historiographe.*" His works were collected, in 1761, into 4 vols. 12mo.

MONDA, or MUNDA (anc. geog.), a river of Lusitania, running mid-way from east to west into the Atlantic, between the Durus and Tagus, and washing Conimbrica. Now the *Mondego*, a river of Portugal, which running by Coimbra, falls into the Atlantic, 30 miles below it.

MONDAY, the second day of the week, so called as being anciently sacred to the moon; *q. d.* moon-day.

MONDOVI, a considerable town of Italy, in Piedmont; with a citadel, university, and bishop's see. It is the largest and most populous town of Piedmont, and is seated in E. Long. 8. 15. N. Lat. 44. 23.

MONEMUGI, an empire in the south of Africa, has Zanguebar on the east, Monomotapa on the south, Motamba and Makoko on the west, and Abyssinia on the north and partly to the east, though its boundaries that way cannot be ascertained. It is divided into the kingdoms of Mujaco, Makoko or Ansiko, Gingiro, Cambate, Alaba, and Monemugi Proper. This last lies in the middle of the torrid zone, and about the equinoctial line south of Makoko, west of Zanguebar, north of Monomotapa, and east of Congo and of the northern parts of Monomotapa. To ascertain its extent, is too difficult a task, being a country so little frequented. The country known, abounds with gold, silver, copper mines, and elephants. The natives clothe themselves in silks and cottons, which they buy of strangers, and wear collars of transparent amber beads, brought them from Cambaya; which beads serve also instead of money; gold and silver being too common, and of little value among them.

Their monarch always endeavours to be at peace with the princes round about him, and to keep an open trade with Quito, Melinda, and Mombaza, on the east, and with Congo on the west; from all which places the black merchants resort thither for gold. The Portuguese merchants report, that on the east side of Monemugi there is a great lake full of small islands, abounding with all sorts of fowl and cattle, and inhabited by negroes. They relate also, that on the main land eastward they heard sometimes the ringing of bells, and that one could observe buildings very much like churches; and that from these parts came men of a brown and tawny complexion, who traded with those islands, and with the people of Monemugi.

This country of Monemugi affords also abundance of palm wine and oil, and such great plenty of honey, that above half of it is lost, the blacks not being able to consume it. The air is generally very unwholesome, and excessively hot, which is the reason why no Christians undertake to travel in this empire. De l'Isle gives the division of this country as follows: The Maracates, the Messenguaries, the kingdom of the Buenagas, the kingdom of Basti, and that of Maravi. But we are not acquainted with any particulars relating to these nations or kingdoms.

MONETARIUS, or MONEYER, a name which antiquaries and medalists give to those who struck the ancient coins or monies.

Many of the old Roman, &c. coins have the name of the *monetarius*, either written at length or at least the initial letters of it. See MEDAL.

MONEY,

Monda
||
Moneta-
rius

Money. MONEY, a piece of matter, commonly metal, to which public authority has affixed a certain value and weight to serve as a medium in commerce. See COIN, COMMERCE, and MINALS; also the article BANK.

Money is usually divided into *real* or *effective*, and *imaginary* or *money of account*.

I. *Real Money.*

1. *History of real Money.* Real money includes all coins, or species of gold, silver, copper, and the like; which have course in common, and do really exist. Such are guineas, pistoles, pieces of eight, ducats, &c.

Real money, civilians observe, has three essential qualities, viz. matter, form, and weight or value.

For the matter, copper is that thought to have been first coined; afterwards silver; and lastly gold, as being the most beautiful, scarce, cleanly, divisible, and pure of all metals.

The degrees of goodness are expressed in gold by carats; and in silver by pennyweights, &c. For there are several reasons for not coining them pure and without alloy, viz. the great loss and expence in refining them, the necessity of hardening them to make them more durable, and the scarcity of gold and silver in most countries. See ALLOY.

Among the ancient Britons, iron rings, or, as some say, iron plates, were used for money; among the Lacedemonians, iron bars quenched with vinegar, that they might not serve for any other use. Seneca observes, that there was anciently stamped money of leather, *corium forma publica impressum*. And the same thing was put in practice by Frederic II. at the siege of Milan; to say nothing of an old tradition among ourselves, that in the confused times of the barons wars the like was done in England: but the Hollanders, we know, coined great quantities of pasteboard in the year 1574.

As to the form of money, it has been more various than the matter. Under this are comprehended the weight, figure, impression, and value.

For the impression, the Jews, though they detested images, yet stamped on the one side of their shekel the golden pot which held the manna, and on the other Aaron's rod. The Dardans stamped two cocks fighting. The Athenians stamped their coins with an owl, or an ox; whence the proverb on bribed lawyers, *Bas in lingua*. They of Ægina, with a tortoise; whence that other saying, *Virtutem et sapientiam vincunt testudines*. Among the Romans, the monetarii sometimes impressed the images of men that had been eminent in their families on the coins: but no living man's head was ever stamped on a Roman coin till after the fall of the commonwealth. From that time they bore the emperor's head on one side. From this time the practice of stamping the prince's image on coins has obtained among all civilized nations; the Turks and other Mahometans alone excepted, who, in detestation of images, inscribe only the prince's name, with the year of the transmigration of their prophet.

As to the figure, it is either round, as in Britain; multangular or irregular, as in Spain, square, as in some parts of the Indies; or nearly globular, as in most of the rest.

After the arrival of the Romans in this island, the

Britons imitated them, coining both gold and silver with the images of their kings stamped on them. When the Romans had subdued the kings of the Britons, they also suppressed their coins, and brought in their own; which were current here from the time of Claudius to that of Valentinian the younger, about the space of 500 years.

Mr Camden observes, that the most ancient English coin he had known was that of Ethelbert king of Kent, the first Christian king in the island; in whose time all money accounts begin to pass by the names of *pounds*, *shillings*, *pence*, and *manuses*. Pence seems borrowed from the Latin *pecunia*, or rather from *pendo*, on account of its just weight, which was about threepence of our money. These were coarsely stamped with the king's image on the one side, and either the mint-master's, or the city's where it was coined, on the other. Five of these pence made their schilling, probably so called from *seilingus*, which the Romans used for the fourth part of an ounce. Forty of these schillings made their pound; and 400 of these pounds were a legacy, or a portion for a king's daughter, as appears by the last will of King Alfred. By these names they translated all sums of money in their old English testament; talents by *punders*; Judas's thirty pieces of silver by *thirtig seillings*; tribute money, by *pennuing*; the mite by *seorthling*.

But it must be observed, they had no other real money, but pence only; the rest being imaginary moneys, i. e. names of numbers or weights. Thirty of these pence made a mancus, which some take to be the same with a mark; mancus, as appears by an old MS. was *quinta pars marce*. These mancas or mancuses were reckoned both in gold and silver. For in the year 680 we read that Ina king of the West Saxons obliged the Kentishmen to buy their peace at the price of 30,000 mancas of gold. In the notes on King Canute's laws, we find this distinction, that *manusa* was as much as a mark of silver; and *manca*, a square piece of gold, valued at 30 pence.

The Danes introduced a way of reckoning money by ores, *per oras*, mentioned in Doomsday book, but whether they were a several coin, or a certain sum, does not plainly appear. This, however, may be gathered from the Abbey book of Burton, that 20 ores were equivalent to two marks. They had also a gold coin called *byzantine*, or *bezant*, as being coined at Constantinople, then called *Byzantium*. The value of which coin is not only now lost, but was so entirely forgot even in the time of King Edward III. that whereas the bishop of Norwich was fined a byzantine of gold to be paid the abbot of St Edmund's Bury for infringing his liberties (as it had been enacted by parliament in the time of the Conqueror), no man then living could tell how much it was: so it was referred to the king to rate how much he should pay. Which is the more unaccountable, because but 100 years before, 200,000 bezants were exacted by the soldan for the ransom of St Louis of France; which were then valued at 100,000 livres.

Though the coining of money be a special prerogative of the king, yet the ancient Saxon princes communicated it to their subjects; insomuch that in every good town there was at least one mint; but at London

Money. masses, or bulks, are exactly in proportion to their weights: no physical difference can be found between two pounds of gold, or silver, let them be the production of the mines of Europe, Asia, Africa, or America: they are perfectly malleable, fusible, and suffer the most exact division which human art is capable to give them: they are capable of being mixed with one another, as well as with metals of a baser, that is, of a less homogeneous nature, such as copper. by this mixture they spread themselves uniformly through the whole mass of the composed lump, so that every atom of it becomes proportionally possessed of a share of this noble mixture; by which means the subdivision of the precious metals is rendered very extensive.

Their physical qualities are invariable: they lose nothing by keeping; they are solid and durable; and though their parts are separated by friction, like every other thing, yet still they are of the number of those which suffer least by it.

If money, therefore, can be made of any thing, that is, if the proportional value of things vendible can be measured by any thing material, it may be measured by the metals.

II. The two metals being pitched upon as the most proper substances for realizing the ideal scale of money, those who undertake the operation of adjusting a standard, must constantly keep in their eye the nature and qualities of a scale, as well as the principles upon which it is formed.

The unit of the scale must constantly be the same, although realized in the metals, or the whole operation fails in the most essential part. This realizing the unit is like adjusting a pair of compasses to a geometrical scale, where the smallest deviation from the exact opening once given must occasion an incorrect measure. The metals, therefore, are to money what a pair of compasses is to a geometrical scale.

This operation of adjusting the metals to the money of account implies an exact and determinate proportion of both metals to the money unit, realized in all the species and denominations of coin, adjusted to that standard.

The smallest particle of either metal added to, or taken away from, any coins, which represent certain determinate parts of the scale, overturns the whole system of material money. And if, notwithstanding such variation, these coins continue to bear the same denominations as before, this will as effectually destroy their usefulness in measuring the value of things, as it would overturn the usefulness of a pair of compasses, to suffer the opening to vary, after it is adjusted to the scale representing feet, toises, miles, or leagues, by which the distances upon the plan are to be measured.

III. Debasing the standard is a good term: because it conveys a clear and distinct idea. It is diminishing the weight of the pure metal contained in that denomination by which a nation reckons, and which we have called the *money unit*. Raising the standard requires no farther definition, being the direct contrary.

IV. Altering the standard (that is, raising or debasing the value of the money unit) is like altering the national measures or weights. This is best discovered

by comparing the thing altered with things of the same nature which have suffered no alteration. Thus, if the foot of measure was altered at once over all England, by adding to it, or taking from it, any proportional part of its standard length, the alteration would be best discovered by comparing the new foot with that of Paris, or of any other country, which had suffered no alteration. Just so, if the pound sterling, which is the English unit, shall be found anyhow changed, and if the variation it has met with be difficult to ascertain because of a complication of circumstances, the best way to discover it, will be to compare the former and the present value of it with the money of other nations which has suffered no variation. This the course of exchange will perform with the greatest exactness.

V. Artists pretend, that the precious metals, when absolutely pure from any mixture, are not of sufficient hardness to constitute a solid and lasting coin. They are found also in the mines mixed with other metals of a baser nature; and the bringing them to a state of perfect purity occasions an unnecessary expence. To avoid, therefore, the inconvenience of employing them in all their purity, people have adopted the expedient of mixing them with a determinate proportion of other metals, which hurts neither their fusibility, malleability, beauty, or lustre. This metal is called *alloy*: and, being considered only as a support to the principal metal, is accounted of no value in itself. So that eleven ounces of gold, when mixed with one ounce of silver, acquires by that addition no augmentation of value whatever.

This being the case, we shall, as much as possible, overlook the existence of alloy, in speaking of money, in order to render language less subject to ambiguity.

2. Incapacities of the Metals to perform the Office of an invariable Measure of Value.

I. Were there but one species of such a substance as we have represented gold and silver to be; were there but one metal possessing the qualities of purity, divisibility, and durability; the inconveniences in the use of it for money would be fewer by far than they are found to be as matters stand.

Such a metal might then, by an unlimited division into parts exactly equal, be made to serve as a tolerably steady and universal measure. But the rivalry between the metals, and the perfect equality which is found between all their physical qualities, so far as regards purity and divisibility, render them so equally well adapted to serve as the common measure of value, that they are universally admitted to pass current as money.

What is the consequence of this? that the one measures the value of the other, as well as that of every other thing. Now the moment any measure begins to be measured by another, whose proportion to it is not physically, perpetually, and invariably the same, all the usefulness of such a measure is lost. An example will make this plain.

A foot of measure is a determinate length. An English foot may be compared with the Paris foot, or with that of the Rhine; that is to say, it may be measured by them. and the proportion between their lengths

Money. lengths may be expressed in numbers; which proportion will be the same perpetually. The measuring the one by the other will occasion no uncertainty; and we may speak of length by Paris feet, and be perfectly well understood by others who are used to measure by the English foot, or by the foot of the Rhine.

But suppose that a youth of 12 years old takes it into his head to measure from time to time, as he advances in age, by the length of his own foot, and that he divides this growing foot into inches and decimals: what can be learned from his account of measures? As he increases in years, his foot, inches, and subdivisions, will be gradually lengthening; and were every man to follow his example, and measure by his own foot, then the foot of a measure now established would totally cease to be of any utility.

This is just the case with the two metals. There is no determinate invariable proportion between their value; and the consequence of this is, that when they are both taken for measuring the value of other things, the things to be measured, like lengths to be measured by the young man's foot, without changing their relative proportion between themselves, change, however, with respect to the denominations of both their measures. An example will make this plain.

Let us suppose an ox to be worth 3000 pounds weight of wheat, and the one and the other to be worth an ounce of gold, and an ounce of gold to be worth exactly 15 ounces of silver: if the case should happen, that the proportional value between gold and silver should come to be as 14 is to 1, would not the ox, and consequently the wheat, be estimated at less in silver, and more in gold, than formerly? Farther, Would it be in the power of any state to prevent this variation in the measure of the value of oxen and wheat, without putting into the unit of their money less silver and more gold than formerly?

If therefore any particular state should fix the standard of the unit of their money to one species of the metals, while in fact both the one and the other are actually employed in measuring value; does not such a state resemble the young man who measures all by his growing foot? For if silver, for example, be retained as the standard, while it is gaining upon gold one fifteenth additional value, and if gold continue all the while to determine the value of things as well as silver; it is plain, that, to all intents and purposes, this silver measure is lengthening daily like the young man's foot, since the same weight of it must become every day equivalent to more and more of the same commodity; notwithstanding that we suppose the same proportion to subsist, without the least variation, between that commodity and every other species of things alienable.

Buying and selling are purely conventional, and no man is obliged to give his merchandise at what may be supposed to be the proportion of its worth. The use, therefore, of an universal measure, is to mark, not only the relative value of the things to which it is applied as a measure, but to discover in an instant the proportion between the value of those, and of every other commodity valued by a determinate measure in all the countries of the world.

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Were pounds sterling, livres, florins, piastres, &c. Money which are all money of account, invariable in their values, what a facility would it produce in all conversions! what an assistance to trade! But as they are all limited or fixed to coins and consequently vary from time to time, this example shows the utility of the invariable measure which we have described.

There is another circumstance which incapacitates the metals from performing the office of money; the substance of which the coin is made, is a commodity which rises and sinks in its value with respect to other commodities, according to the wants, competition, and caprices of mankind. The advantage, therefore, found in putting an intrinsic value into that substance which performs the function of money of account, is compensated by the instability of that intrinsic value; and the advantage obtained by the stability of paper, or symbolical money, is compensated by the defect it commonly has of not being at all times susceptible of realization into solid property or intrinsic value.

In order, therefore, to render material money more perfect, this quality of metal, that is, of a commodity, should be taken from it; and in order to render paper money more perfect, it ought to be made to circulate upon metallic or land security.

II. There are several smaller inconveniences accompanying the use of the metals, which we shall here shortly enumerate.

1^{mo}, No money made of gold or silver can circulate long, without losing its weight, although it all along preserves the same denomination. This represents the contracting a pair of compasses which had been rightly adjusted to the scale.

2^{do}, Another inconvenience proceeds from the fabrication of money. Supposing the faith of princes who coin money to be inviolable, and the probity as well as capacity of those to whom they commit the inspection of the business of the metals to be sufficient, it is hardly possible for workmen to render every piece exactly of a proper weight, or to preserve the due proportion between pieces of different denominations; that is to say, to make every ten pence exactly of the same weight with every crown piece and every five shillings struck in a coinage. In proportion to such inaccuracies, the parts of the scale become unequal.

3^{to}, Another inconvenience, and far from being inconsiderable, flows from the expence requisite for the coining of money. This expence adds to its value as a manufacture, without adding any thing to its weight.

4^{to}, The last inconvenience is, that by fixing the money of account entirely to the coin, without having any independent common measure, (to mark and controul these deviations from mathematical exactness, which are either inseparable from the metals themselves, or from the fabrication of them), the whole measure of value, and all the relative interests of debtors and creditors, become at the disposal not only of workmen in the mint, of Jews who deal in money, of clippers and washers in coin; but they are also entirely at the mercy of princes who have the right of coinage, and who have frequently also the right of raising

the

raising

Money. raising or debasing the standard of the coin, according as they find it most for their present and temporary interest.

3. *Methods which may be proposed for lessening the several Inconveniences to which Material Money is liable.*

The inconveniences from the variation in the relative value of the metals to one another, may in some measure be obviated by the following expedients.

1^{mo}, By considering one only as the standard, and leaving the other to seek its own value like any other commodity.

2^{do}, By considering one only as the standard, and fixing the value of the other from time to time by authority, according as the market price of the metals shall vary.

3^{to}, By fixing the standard of the unit according to the mean proportion of the metals, attaching it to neither; regulating the coin accordingly; and upon every considerable variation in the proportion between them, either to make a new coinage, or to raise the denomination of one of the species, and lower it in the other, in order to preserve the unit exactly in the mean proportion between the gold and silver.

4^{to}, To have two units and two standards, one of gold and one of silver, and to allow every body to stipulate in either.

5^{to}, Or last of all, To oblige all debtors to pay one half in gold, and one half in the silver standard.

4. *Variations to which the Value of the Money unit is exposed from every Disorder in the Coin.*

Let us suppose, at present, the only disorder to consist in a want of the due proportion between the gold and silver in the coin.

This proportion can only be established by the market price of the metals; because an augmentation and rise in the demand for gold or silver has the effect of augmenting the value of the metal demanded. Let us suppose, that to-day one pound of gold may buy fifteen pounds of silver: If to-morrow there be a high demand for silver, a competition among merchants to have silver for gold will ensue: they will contend who shall get the silver at the rate of 15 pounds for one of gold: this will raise the price of it; and in proportion to their views of profit, some will accept of less than the 15 pounds. This is plainly a rise in the silver, more properly than a fall in the gold; because it is the competition for the silver which has occasioned the variation in the former proportion between the metals.

Let us now suppose, that a state, having with great exactness examined the proportion of the metals in the market, and having determined the precise quantity of each for realizing or representing the money unit, shall execute a most exact coinage of gold and silver coin. As long as that proportion continues unvaried in the market, no inconvenience can result from that quarter in making use of metals for money of account.

But let us suppose the proportion to change: that the silver, for example, shall rise in its value with regard to gold: will it not follow, from that moment,

that the unit realized in the silver, will become of more value than the unit realized in the gold coin? *Money.*

But as the law has ordered them to pass as equivalents for one another, and as debtors have always the option of paying in what legal coin they think fit, will they not all choose to pay in gold; and will not then the silver coin be melted down or exported, in order to be sold as bullion, above the value it bears when it circulates in coin? Will not this paying in gold also really diminish the value of the money unit, since upon this variation every thing must sell for more gold than before, as we have already observed.

Consequently, merchandises, which have not varied in their relative value to any other thing but to gold and silver, must be measured by the mean proportion of the metals: and the application of any other measure to them is altering the standard. If they are measured by the gold, the standard is debased; if by silver, it is raised.

If, to prevent the inconvenience of melting down the silver, the state shall give up affixing the value of their unit to both species at once, and shall fix it to one, leaving the other to seek its price as any other commodity; in that case, no doubt, the melting down of the coin will be prevented; but will this ever restore the value of the money unit to its former standard? Would it, for example, in the foregoing supposition, raise the debased value of the money unit in the gold coin, if that species were declared to be the standard? It would indeed render silver coin purely a merchandise, and, by allowing it to seek its value, would certainly prevent it from being melted down as before; because the pieces would rise conventionally in their denomination; or an *agio*, as it is called, would be taken in payments made in silver; but the gold would not, on that account, rise in its value, or begin to purchase any more merchandise than before. Were therefore the standard fixed to the gold, would not this be an arbitrary and a violent revolution in the value of the money unit, and a debasement of the standard?

If, on the other hand, the state should fix the standard to the silver, which we suppose to have risen in its value, would that ever sink the advanced value which the silver coin had gained above the worth of the former standard unit? and would not this be a violent and an arbitrary revolution in the value of the money unit, and a raising of the standard?

The only expedient, therefore, is, in such a case, to fix the numerary unit to neither of the metals, but to contrive a way to make it fluctuate in a mean proportion between them; which is in effect the introduction of a pure ideal money of account.

The regulation of fixing the unit by the mean proportion, ought to take place at the instant the standard unit is fixed with exactness both to the gold and silver. If it be introduced long after the market proportion between the metal has deviated from the proportion established in the coin; and if the new regulation is made to have a retrospect, with regard to the acquitting of permanent contracts entered into while the value of the money unit had attached itself to the lowest currency in consequence of the principle above laid

Money. laid down; then the restoring the money unit to that standard where it ought to have remained (to wit, to the mean proportion) is an injury to all debtors who have contracted since the time that the proportion of the metals began to vary.

This is clear from the former reasoning. The moment the market price of the metals differs from that in the coin, every one who has payments to make, pays in that species which is the highest rated in the coin; consequently, he who lends, lends in that species. If after the contract, therefore, the unit is carried up to the mean proportion, this must be a loss to him who had borrowed.

From this we may perceive, why there is less inconvenience from the varying of the proportion of the metals, where the standard is fixed to one of them, than when it is fixed to both. In the first case, it is at least uncertain whether the standard or the merchandise species is to rise; consequently it is uncertain whether the debtors or the creditors are to gain by a variation. If the standard species should rise, the creditors will gain; if the merchandise species rises, the debtors will gain; but when the unit is attached to both species, then the creditors never can gain, let the metals vary as they will; if silver rises, then debtors will pay in gold; if gold rises, the debtors will pay in silver. But whether the unit be attached to one or to both species, the infallible consequence of a variation is, that one half of the difference is either gained or lost by debtors and creditors. The invariable unit is constantly the mean proportional between the two measures.

5. How the Variations of the intrinsic value of the Unit of Money must affect all the domestic Interests of a Nation.

If the changing the content of the bushel by which grain is measured, would affect the interest of those who are obliged to pay, or who are entitled to receive, a certain number of bushels of grain for the rent of lands; in the same manner must every variation in the value of the unit of account affect all persons who, in permanent contracts, are obliged to make payments, or who are obliged to receive sums of money stipulated in multiples or in fractions of that money unit.

Every variation, therefore, upon the intrinsic value of the money unit, has the effect of benefiting the class of creditors at the expence of debtors, or *vice versa*.

This consequence is deduced from an obvious principle. Money is more or less valuable in proportion as it can purchase more or less of every kind of merchandise. Now, without entering anew into the causes of the rise and fall of prices, it is agreed upon all hands, that whether an augmentation of the general mass of money in circulation has the effect of raising prices in general or not, any augmentation of the quantity of the metals appointed to be put into the money unit, must at least affect the value of that money unit, and make it purchase more of any commodity than before: that is to say, 113 grains of fine gold, the present weight of a pound sterling in gold, can buy 113 pounds of flour; were

the pound sterling raised to 114 grains of the same metal, it would buy 114 pounds of flour; consequently, were the pound sterling augmented by one grain of gold, every miller who paid a rent of ten pounds a-year, would be obliged to sell 1140 pounds of his flour, in order to procure ten pounds to pay his rent, in place of 1130 pounds of flour, which he sold formerly to procure the same sum; consequently, by this innovation, the miller must lose yearly ten pounds of flour, which his master consequently must gain. From this example, it is plain, that every augmentation of metals put into the pound sterling, either of silver or gold, must imply an advantage to the whole class of creditors who are paid in pounds sterling, and consequently must be a proportional loss to all debtors who must pay by the same denomination.

6. Of the Disorder in the British Coin, so far as it occasions the melting down or the exporting of the Specie.

The defects in the British coin are three.

1^{mo}, The proportion between the gold and silver in it is found to be as 1 to 15 $\frac{1}{2}$, whereas the market price may be supposed to be nearly as 1 to 14 $\frac{1}{2}$.

2^{do}, Great part of the current money is worn and light.

3th, From the second defect proceeds the third, to wit, that there are several currencies in circulation which pass for the same value, without being of the same weight.

4th, From all these defects results the last and greatest inconvenience, to wit, that some innovation must be made, in order to set matters on a right foot-

The English, besides the unit of their money which they call the pound sterling, have also the unit of their weight for weighing the precious metals.

This is called the *pound troy*, and consists of 12 ounces, every ounce of 20 pennyweights, and every pennyweight of 24 grains. The pound troy, therefore, consists of 240 pennyweights and 5760 grains.

The fineness of the silver is reckoned by the number of ounces and pennyweights of the pure metal in the pound troy of the composed mass, or, in other words, the pound troy, which contains 5760 grains of standard silver, contains 5328 grains of fine silver, and 432 grains of copper, called *alloy*.

Thus standard silver is 11 ounces 2 pennyweights of fine silver in the pound troy to 18 pennyweights copper, or 111 parts fine silver to nine parts alloy.

Standard gold is 11 ounces fine to 1 ounce silver or copper employed for alloy, which together make the pound troy; consequently, the pound troy of standard gold contains 5280 grains fine, and 480 grains alloy, which alloy is reckoned of no value.

This pound of standard silver is ordered, by statute of the 43d of Elizabeth, to be coined into 62 shillings, 20 of which make the pound sterling; consequently the 20 shillings contain 1718.7 grains of fine silver, and 1858.06 standard silver.

The pound troy of standard gold, $\frac{1}{11}$ fine, is ordered, by an act of King Charles II. to be cut into 44 $\frac{1}{2}$ guineas: that is to say, every guinea contains 129.43 grains of standard gold, and 118.644 of fine gold;

Money and the pound sterling, which is $\frac{1}{20}$ of the guinea, contains 112.994, which we may state at 113 grains of fine gold.

The coinage in England is entirely defrayed at the expence of the state. The mint price for the metals is the very same with the price of the coin. Whoever carries to the mint an ounce of standard silver, receives for it in silver coin 5s. 2d. or 62d. : whoever carries an ounce of standard gold receives in gold coin 3l. 17s. 10½d. the one and the other making exactly an ounce of the same fineness with the bullion. Coin, therefore, can have no value in the market above bullion ; consequently, no loss can be incurred by those who melt it down.

When the guinea was first struck, the government (not inclining to fix the pound sterling to the gold coin of the nation) fixed the guinea at 20 shillings, (which was then below its proportion to the silver), leaving it to seek its own price above that value, according to the course of the market.

By this regulation no harm was done to the English silver standard, because the guinea, or 118.644 grains fine gold being worth more, at that time, than 20 shillings, or 1718.7 grains fine silver, no debtor would pay with gold at its standard value ; and whatever it was received for above that price was purely conventional.

Accordingly guineas sought their own price until the year 1728, that they were fixed a-new, not below their value as at first, but at what was then reckoned their exact value, according to the proportion of the metals, viz. at 21 shillings ; and at this they were ordered to pass current in all payments.

This operation had the effect of making the gold a standard as well as the silver. Debtors then paid indifferently in gold as well as in silver, because both were supposed to be of the same intrinsic as well as current value ; in which case no inconvenience could follow upon this regulation. But in time silver came to be more demanded ; the making of plate began to prevail more than formerly, and the exportation of silver to the East Indies increasing yearly, made the demand for it greater, or perhaps brought its quantity to be proportionally less than before. This changed the proportion of the metals ; and by slow degrees they have come from that of 1 to 15.2 (the proportion they were supposed to have when the guineas were fixed and made a lawful money at 21 shillings) to that of 14.5, the present *supposed* proportion.

The consequence of this has been, that the same guinea which was worth 1804.6 grains fine silver, at the time it was fixed at 21s. is now worth no more than 1719.9 grains of fine silver according to the proportion of 14½ to 1.

Consequently debtors, who have always the option of the legal species in paying their debts, will pay pounds sterling no more in silver but in gold ; and as the gold pounds they pay in are not intrinsically worth the silver pounds they paid in formerly according to the statute of Elizabeth, it follows that the pound sterling in silver is really no more the standard, since nobody will pay at that rate, and since nobody can be compelled to do it.

Besides this want of proportion between the metals, the silver coined before the reign of George I. is now

become light by circulation ; and the guineas coined by all the princes since Charles II. pass by tale, though many of them are considerably diminished in their weight.

Let us now examine what profit the want of proportion and the want of weight in the coin can afford to the money-jobbers in melting it down or exporting it.

Did every body consider coin only as the measure for reckoning value, without attending to its value as a metal, the deviations of gold and silver coin from perfect exactness, either as to proportion or weight, would occasion little inconvenience.

Great numbers, indeed, in every modern society, consider coin in no other light than that of money of account ; and have great difficulty to comprehend what difference any one can find between a light shilling and a heavy one, or what inconvenience there can possibly result from a guinea's being some grains of fine gold too light to be worth 21 shillings standard weight. And did every one think in the same way, there would be no occasion for coin of the precious metals at all ; leather, copper, iron, or paper, would keep the reckoning as well as gold and silver.

But although there be many who look no farther than at the stamp on the coin, there are others whose sole business it is to examine its intrinsic worth as a commodity, and to profit of every irregularity in the weight and proportion of metals.

By the very institution of coinage, it is implied, that every piece of the same metal, and same denomination with regard to the money-unit, shall pass current for the same value.

It is, therefore, the employent of money-jobbers, to examine, with a scrupulous exactness, the precise weight of every piece of coin which comes into their hands.

The first object of their attention is, the price of the metals in the market : a jobber finds, at present, that with 14.5 pounds of fine silver bullion, he can buy one pound of fine gold bullion.

He therefore buys up with gold coin all the new silver as fast as it is coined, of which he can get at the rate of 15.2 pounds for one in gold ; these 15.2 pounds silver coin he melts down into bullion, and converts that back into gold bullion, giving at the rate of only 14.5 pounds for one.

By this operation he remains with the value of $\frac{7}{8}$ of one pound weight of silver bullion clear profit upon the 15½ pounds he bought ; which $\frac{7}{8}$ is really lost by the man who inadvertently coined silver at the mint, and gave it to the money-jobber for his gold. Thus the state loses the expence of the coinage, and the public the convenience of change for their guineas.

But here it may be asked, Why should the money-jobber melt down the silver coin ? can he not buy gold with it as well without melting it down ? He cannot ; because when it is in coin he cannot avail himself of its being new and weighty. Coin goes by tale, not by weight ; therefore, were he to come to market with his new silver coin, gold bullion being sold at the mint price, we shall suppose, viz. at 3l. 17s. 10½d. sterling money *per* ounce, he would be obliged to pay the price of what he bought with heavy money, which he can equally do with light.

He therefore melts down the new silver coin, and sells

Money.

Money. sells it for bullion, at so many pence an ounce; the price of which bullion is, in the English market, always above the price of silver at the mint, for the reasons now to be given.

When you sell standard silver bullion at the mint, you are to be paid in weighty money; that is, you receive for your bullion the very same weight in standard coin; the coinage costs nothing: but when you sell bullion in the market, you are paid in worn-out silver, in gold, in bank notes, in short, in every species of lawful current money. Now all these payments have some defect: the silver you are paid with is worn and light; the gold you are paid with is over-rated, and perhaps also light; and the bank notes must have the same value with the specie with which the bank pays them; that is, with light silver or over-rated gold.

It is for these reasons, that silver bullion, which is bought by the mint at 5s. 2d. *per* ounce of heavy silver money, may be bought at market at 65 pence the ounce in light silver, over-rated gold, or bank notes, which is the same thing.

Further, We have seen how the imposition of coinage has the effect of raising coin above the value of bullion, by adding a value to it which it had not as a metal.

Just so, when the unit is once affixed to certain determined quantities of both metals, if one of the metals should afterwards rise in value in the market, the coin made of that metal must lose a part of its value as coin, although it retains it as a metal. Consequently, as in the first case it acquired an additional value by being coined, it must now acquire an additional value by being melted down. From this we may conclude, that when the standard is affixed to both the metals in the coin, and when the proportion of that value is not made to follow the price of the market, that species which rises in the market is melted down, and the bullion is sold for a price as much exceeding the mint price as the metal has risen in its value.

If, therefore, in England, the price of silver bullion is found to be at 65 pence the ounce, while at the mint it is rated at 62; this proves that silver has risen $\frac{3}{4}$ above the proportion observed in the coin, and that all coin of standard weight may consequently be melted down with a profit of $\frac{3}{4}$. But as there are several other circumstances to be attended to which regulate and influence the price of bullion, we shall here pass them in review, the better to discover the nature of this disorder in the English coin, and the advantages which money-jobbers may draw from it.

The price of bullion, like that of every other merchandise, is regulated by the value of the money it is paid with.

If bullion, therefore, sells in England for 65 pence an ounce, paid in silver coin, it must sell for 65 shillings the pound troy; that is to say, the shillings it is commonly paid with do not exceed the weight of $\frac{1}{8}$ of a pound troy: for if the 65 shillings with which the pound of bullion is paid weighed more than a pound troy, it would be a shorter and better way for him who wants bullion to melt down the shillings and make use of the metal, than to go to market with them in order to get less.

We may, therefore, be very certain, that no man

will buy silver bullion at 65 pence an ounce, with any shilling which weighs above $\frac{1}{8}$ of a pound troy. **Money.**

We have gone upon the supposition that the ordinary price of bullion in the English market is 65 pence *per* ounce. This has been done upon the authority of some late writers on this subject: it is now proper to point out the causes which may make it deviate from that value.

I. It may vary, and certainly will vary, in the price, according as the currency is better or worse. When the expences of a war, or a wrong balance of trade, have carried off a great many heavy guineas, it is natural that bullion should rise; because then it will be paid for more commonly in light gold and silver; that is to say, with pounds sterling, below the value of 113 grains fine gold, the worth of the pound sterling in new guineas.

II. This wrong balance of trade, or a demand for bullion abroad, becoming very great, may occasion a scarcity of the metals in the market, as well as a scarcity of the coin; consequently, an advanced price must be given for it in proportion to the greatness and height of the demand. In this case, both the specie and the bullion must be bought with paper. But the rise in the price of bullion proceeds from the demand for the metals and the competition between merchants to procure them, and not because the paper given as the price is at all of inferior value to the specie. The least discredit of this kind would not tend to diminish the value of the paper; it would annihilate it at once. Therefore, since the metals must be had, and that the paper cannot supply the want of them when they are to be exported, the price rises in proportion to the difficulties in finding metals elsewhere than in the English market.

III. A sudden call for bullion, for the making of plate. A goldsmith can well afford to give 67 pence for an ounce of silver, that is to say, he can afford to give one pound of gold for 14 pounds of silver, and perhaps for less, notwithstanding that what he gives be more than the ordinary proportion between the metals, because he indemnifies himself amply by the price of his workmanship; just as a tavern keeper will pay any price for a fine fish, because, like the goldsmith, he buys for other people.

IV. The mint price has as great an effect in bringing down the price of bullion, as exchange has in raising it. In countries where the metals in the coin are justly proportioned, where all the currencies are of legal weight, and where coinage is imposed, the operations of trade make the price of bullion constantly to fluctuate between the value of the coin and the mint price of the metals.

Now let us suppose that the current price of silver bullion in the market is 65 pence the ounce, paid in lawful money, no matter of what weight or of what metal. Upon this the money-jobber falls to work. All shillings which are above $\frac{1}{8}$ of a pound troy, he throws into his melting pot, and sells them as bullion for 65d. *per* ounce; all those which are below that weight he carries to market, and buys bullion with them at 65d. *per* ounce.

What is the consequence of this?

That those who sell the bullion, finding the shillings which the money-jobber pays with perhaps not above $\frac{1}{8}$ of

Money $\frac{1}{8}$ of a pound troy, they on their side raise the price of their bullion to 66d. the ounce.

This makes new work for the money-jobber; for he must always gain. He now weighs all shillings as they come to hand; and as formerly he threw into his melting pot those only which were worth more than $\frac{1}{8}$ of a pound troy, he now throws in all that are in value above $\frac{1}{8}$. He then sells the melted shillings at 66d. the ounce, and buys bullion with the light ones at the same price.

This is the consequence of ever permitting any species of coin to pass by the authority of the stamp, without controlling it at the same time by the weight: and this is the manner in which money-jobbers gain by the currency of light money.

It is no argument against this exposition of the matter to say, that silver bullion is seldom bought with silver coin; because the pence in new guineas are worth no more than the pence of shillings of 65 in the pound troy: that is to say, that 240 pence contained in $\frac{1}{2}$ of a new guinea, and 240 pence contained in 28 shillings of 65 to the pound troy, differ no more in the intrinsic value than 0.83 of a grain of fine silver upon the whole, which is a mere trifle.

Whenever, therefore shillings come below the weight of $\frac{1}{8}$ of a pound troy, then there is an advantage in changing them for new guineas; and when that is the case, the new guineas will be melted down, and profit will be found in selling them for bullion, upon the principles we have just been explaining.

We have already given a specimen of the domestic operations of the money-jobbers; but these are not the most prejudicial to national concerns. The jobbers may be supposed to be Englishmen; and in that case the profit they make remains at home: but whenever there is a call for bullion to pay the balance of trade, it is evident that this will be paid in silver coin; never in gold, if heavy silver can be got; and this again carries away the silver coin, and renders it at home so rare, that great inconveniencies are found for want of the lesser denominations of it. The loss, however, here is confined to an inconvenience; because the balance of trade being a debt which must be paid, we do not consider the exportation of the silver for that purpose as any consequence of the disorder of the coin. But besides this exportation which is necessary, there are others which are arbitrary, and which are made only with a view to profit of the wrong proportion.

When the money-jobbers find difficulty in carrying on the traffic we have described, in the English market because of the competition among themselves, they carry the silver coin of the country, and sell it abroad for gold, upon the same principles that the East India Company send silver to China in order to purchase gold.

It may be demanded, What hurt this trade can do to Britain, since those who export silver bring back the same value in gold? Were this trade carried on by natives, there would be no loss; because they would bring home gold for the whole intrinsic value of the silver. But if we suppose foreigners sending over gold to be coined at the English mint, and changing the gold into English silver coin, and then carrying off this coin, it is plain that they must gain the difference, as well as the money-jobbers. But

Money. it may be answered, That having given gold for silver at the rate of the mint, they have given value for what they have received. Very right; but so did Sir Hans Sloane, when he paid five guineas for an overgrown toad: he got value for his money; but it was value only to himself. Just so, whenever the English government shall be obliged to restore the proportion of the metals (as they must do), this operation will annihilate that imaginary value which they have hitherto set upon gold; which imagination is the only thing which renders the exchange of their silver against the foreign gold equal.

But it is farther objected, that foreigners cannot carry off the heavy silver; because there is none to carry off. Very true; but then they have carried off a great quantity already: or if the English Jews have been too sharp to allow such a profit to fall to strangers, (which may or may not have been the case), then this disorder is an effectual stop to any more coinage of silver for circulation.

7. *Of the Disorder in the British Coin, so far as it affects the Value of the Pound Sterling Currency.*

From what has been said, it is evident, that there must be found in England two legal pounds sterling, of different values; the one worth 113 grains of fine gold, the other worth 1718.7 grains of fine silver. We call them different: because these two portions of the precious metals are of different values all over Europe.

But besides these two different pounds sterling, which the change in the proportion of the metals has created, the other defects of the circulating coin produce similar effects. The guineas coined by all the princes since King Charles II. have been of the same standard weight and fineness, 44½ in a pound troy of standard gold $\frac{1}{11}$ fine: these have been constantly wearing ever since they have been coined; and in proportion to their wearing they are of less value.

If, therefore, the new guineas are below the value of a pound sterling in silver, standard weight, the old must be of less value still. Here then is another currency, that is, another pound sterling; or indeed, more properly speaking, there are as many different pounds sterling as there are guineas of different weights. This is not all; the money-jobbers having carried off all the weighty silver, that which is worn with use, and reduced even below the standard of gold, forms one currency more, and totally destroys all determinate proportion between the money unit and the currencies which are supposed to represent it.

It may be asked, how, at this rate, any silver has remained in England? It is answered, that the few weighty shillings which still remain in circulation, have marvellously escaped the hands of the money-jobbers: and as to the rest, the rubbing and wearing of these pieces has done what the state might have done; that is to say, it has reduced them to their due proportion with the lightest gold.

The disorder, therefore, of the English coin has rendered the standard of a pound sterling quite uncertain. To say that it is 1718.7 grains of fine silver, is quite ideal. Who are paid in such pounds? To say that it is 113 grains of pure gold, may also not be true; because there are many currencies worse than the new guineas.

Money. What then is the consequence of all this disorder? What effect has it upon the current value of a pound sterling? And which way can the value of that be determined?

The operations of trade bring value to an equation, notwithstanding the greatest irregularities possible; and so in fact a pound sterling has acquired a determinate value over all the world by the means of foreign exchange. This is a kind of ideal scale for measuring the British coin, although it has not all the properties of that described above.

Exchange considers the pound sterling as a value determined according to the combination of the values of all the different currencies, in proportion as payments are made in the one or the other; and as debtors generally take care to pay in the worst species they can, it consequently follows, that the value of the pound sterling should fall to that of the lowest currency.

Were there a sufficient quantity of worn gold and silver to acquit all bills of exchange, the pound sterling would come down to the value of them; but if the new gold be also necessary for that purpose, the value of it must be proportionally greater.

All these combinations are liquidated and compensated with one another, by the operations of trade and exchange; and the pound sterling, which is so different in itself, becomes thereby, in the eyes of commerce, a determinate unit; subject, however, to variations, from which it never can be exempted.

Exchange, therefore, is one of the best measures for valuing a pound sterling, present currency. Here occurs a question:

Does the great quantity of paper money in England tend to diminish the value of the pound sterling?

We answer in the negative. Paper money is just as good as gold or silver money, and no better. The variation of the standard, as we have already said, must influence the interests of debtors and creditors proportionally everywhere. From this it follows, that all augmentation of the value of the money unit in the specie must hurt the debtors in the paper money; and all diminutions, on the other hand, must hurt the creditors in the paper money as well as everywhere else. The payments, therefore, made in paper money, never can contribute to the regulation of the standard of the pound sterling; it is the specie received in liquidation of that paper money which alone can contribute to mark the value of the British unit; because it is affixed to nothing else.

From this we may draw a principle, "That in countries where the money unit is entirely affixed to the coin, the actual value of it is not according to the legal standard of that coin, but according to the mean proportion of the actual worth of those currencies in which debts are paid.

From this we see the reason why the exchange between England and all other trading towns in Europe has long appeared so unfavourable. People calculate the real par, upon the supposition that a pound sterling is worth 1718.7 grains troy of fine silver, when in fact the currency is not perhaps worth 1638, the value of a new guinea in silver, at the market proportion of 1 to 14.5; that is to say, the currency is but 95.3 per cent. of the silver standard of the 43d of Elizabeth.

Money. No wonder then if the exchange be thought unfavourable.

From the principle we have just laid down, we may gather a confirmation of what we advanced concerning the cause of the advanced price of bullion in the English market.

When people buy bullion with current money at a determinate price, that operation, in conjunction with the course of exchange, ought naturally to mark the actual value of the pound sterling with great exactness.

If therefore the price of standard bullion in the English market, when no demand is found for the exportation of the metals, that is to say, when paper is found for paper upon exchange, and when merchants versed in these matters judge exchange (that is, remittances) to be at par, if then silver bullion cannot be bought at a lower price than 65 pence the ounce, it is evident that this bullion might be bought with 65 pence in shillings, of which 65 might be coined out of the pound troy English standard silver; since 65 per ounce implies 65 shillings for the 12 ounces or pound troy.

This plainly shows how standard silver bullion should sell for 65 pence the ounce, in a country where the ounce of standard silver in the coin is worth no more than 62; and were the market price of bullion to stand uniformly at 65 pence per ounce, that would show the value of the pound sterling to be tolerably fixed. All the heavy silver coin is now carried off; because it was intrinsically worth more than the gold it passed for in currency. The silver therefore which remains is worn down to the market proportion of the metals, as has been said; that is to say, 20 shillings in silver currency are worth 113 grains of fine gold, at the proportion of 1 to 14.5 between gold and silver. Now,

as 1 is to 14.5, so is 113 to 1638:

so the 20 shillings current weigh but 1638 grains fine silver, instead of 1718.7, which they ought to do according to the standard.

Now let us speak of standard silver, since we are examining how far the English coin must be worn by use.

The pound troy contains 5760 grains. This, according to the standard, is coined into 62 shillings; consequently, every shilling ought to weigh 92.9 grains. Of such shillings it is impossible that ever standard bullion should sell at above 62 pence per ounce. If therefore such bullion sells for 65 pence, the shillings with which it is bought must weigh no more than 88.64 grains standard silver: that is, they must lose 4.29 grains, and are reduced to $\frac{4}{5}$ of a pound troy.

But it is not necessary that bullion be bought with shillings: no stipulation of price is ever made farther, than at so many pence sterling per ounce. Does not this virtually determine the value of such currency with regard to all the currencies in Europe? Did a Spaniard, a Frenchman, or a Dutchman, know the exact quantity of silver bullion which can be bought in the London market for a pound sterling, would he inform himself any farther as to the intrinsic value of that money unit? would he not understand the value of it far better from that circumstance than by the course

Money course of any exchange, since exchange does not mark the intrinsic value of money, but only the value of that money transported from one place to another?

The price of bullion, therefore, when it is not influenced by extraordinary demand, (such as for the payment of a balance of trade, or for making an extraordinary provision of plate), but when it stands at what every body knows to be meant by the common market price, is a very tolerable measure of the value of the actual money standard in any country.

It is therefore true, that a pound sterling cannot purchase above 1638 grains of fine silver bullion, it will require not a little logic to prove that it is really, or has been for these many years, worth any more; notwithstanding that the standard weight of it in England is regulated by the laws of the kingdom at 1718.7 grains of fine silver.

If to this valuation of the pound sterling drawn from the price of bullion, we add the other drawn from the course of exchange; and by this we find, that when paper is found for paper upon exchange, a pound sterling cannot purchase above 1638 grains of fine silver in any country in Europe. upon these two authorities we may very safely conclude (as to the matter of fact at least) that the pound sterling is not worth more, either in London or in any other trading city; and if this be the case, it is just worth 20 shillings of 65 to the pound troy.

If therefore the mint were to coin shillings at that rate, and pay for silver bullion at the market price, that is, at the rate of 65 pence per ounce in those new coined shillings, they would be in proportion to the gold; silver would be carried to the mint equally with gold, and would be as little subject to be exported or melted down.

It may be inquired in this place, how far the coining the pound troy into 65 shillings is contrary to the laws of England?

The moment a state pronounces a certain quantity of gold to be worth a certain quantity of silver, and orders these respective quantities of each metal to be received as equivalents of each other, and as lawful money in payments, that moment gold is made a standard as much as silver. If therefore too small a quantity of gold be ordered or permitted to be considered as an equivalent for the unit, the silver standard is from that moment debased; or indeed, more properly speaking, all silver money is from that moment proscribed; for who, from that time, will ever pay in silver, when he can pay cheaper in gold? Gold, therefore, by such a law, is made the standard, and all declarations to the contrary are against the matter of fact.

Were the king, therefore, to coin silver at 65 shillings in the pound, it is demonstration, that by such an act he would commit no adulteration upon the standard: the adulteration is already committed. The standard has descended to where it is by slow degrees, and by the operation of political causes only; and nothing prevents it from falling lower but the standard of the gold coin. Let guineas be now left to seek their value as they did formerly, and let light silver continue to go by tale, we shall see the guineas up at 30 shillings in 20 years time, as was the case in 1695.

It is as absurd to say that the standard of Queen Elizabeth has not been debased by enacting that the English unit shall be acquitted with 113 grains of fine gold, as it would be to affirm that it would not be debased from what it is at present by enacting that a pound of butter should everywhere be received in payment for a pound sterling; although the pound sterling should continue to consist of 3 ounces, 17 pennyweights, and 10 grains of standard silver, according to the statute of the 43d of Elizabeth. In that case, most debtors would pay in butter; and silver would, as at present, acquire a conventional value as a metal, but would be looked upon no longer as a standard, or as money.

If therefore, by the law of England, a pound sterling must consist of 1718.7 grains troy of fine silver; by the law of England also, 113 grains of gold must be of the same value: but no law can establish that proportion; consequently, in which ever way a reformation be brought about, some law must be reversed; consequently, expediency, and not compliance with law, must be the motive in reforming the abuse.

From what has been said, it is not at all surprising that the pound sterling should in fact be reduced nearly to the value of the gold. Whether it ought to be kept at that value is another question. All that we here decide is, that coining the pound troy into 65 shillings would restore the proportion of the metals, and render both species common in circulation. But restoring the weight and proportion of the coin is not the difficulty which prevents a reformation of the English coinage.

8. *Circumstances to be attended to in a New Regulation of the British Coin.*

To people who do not understand the nature of such operations, it may have an air of justice to support the unit at what is commonly believed to be the standard of Queen Elizabeth, viz. at 1718.7 grains of fine silver.

The regulating the standard of both silver and gold to $\frac{11}{12}$ fine, and the pound sterling to four ounces standard silver, as it stood during the reign of Queen Mary I. has also its advantages, as Mr Harris has observed. It makes the crown-piece to weigh just one ounce, the shilling four pennyweights, and the penny eight grains; consequently, were the new statute to bear, that the weight of the coin should regulate its currency upon certain occasions, the having the pieces adjusted to certain aliquot parts of weight would make weighing easy, and would accustom the common people to judge of the value of money by its weight, and not by the stamp.

In that case, there might be a convenience in striking the gold coins of the same weight with the silver; because the proportion of their values would then constantly be the same with the proportion of the metals. The gold crowns would be worth at present, 3l. 12s. 6d. the half-crowns 1l. 16s. 3d. the gold shillings 14s. 6d. and the half 7s. 3d. This was anciently the practice in the Spanish mints.

The interests within the state can be nowise perfectly protected, but by permitting conversions of value from the old to the new standard, whatever it be, and by

Money. by regulating the footing of such conversions by act of parliament, according to circumstances.

For this purpose, we shall examine those interests which will chiefly merit the attention of government, when they form a regulation for the future of acquitting permanent contracts already entered into. Such as may be contracted afterwards will naturally follow the new standard.

The landed interest is no doubt the most considerable in the nation. Let us therefore examine, in the first place, what regulations it may be proper to make, in order to do justice to this great class, with respect to the land tax on one hand, and with respect to their lessees on the other.

The valuation of the lands of England was made many years ago, and reasonably ought to be supported at the real value of the pound sterling at that time, according to the principles already laid down. The general valuation, therefore, of the whole kingdom will rise according to this scheme. This will be considered as an injustice; and no doubt it would be so, if, for the future, the land tax be imposed as heretofore, without attending to this circumstance; but as that imposition is annual, as it is laid on by the landed interest itself, who compose the parliament, it is to be supposed that this great class will at least take care of their own interest.

Were the valuation of the lands to be stated according to the valuation of the pound sterling of 1718.7 grains of silver, which is commonly supposed to be the standard of Elizabeth, there would be no great injury done: this would raise the valuation only 5 per cent. and the land tax in proportion.

There is no class of inhabitants in all England so much at their ease, and so free from taxes, as the class of farmers. By living in the country, and by consuming the fruits of the earth without their suffering any alienation, they avoid the effect of many excises, which, by those who live in corporations, are felt upon many articles of their consumption, as well as on those which are immediately loaded with these impositions. For this reason it will not, perhaps, appear unreasonable, if the additional 5 per cent. on the land tax were thrown upon this class, and not upon the landlords.

With respect to leases, it may be observed, that we have gone upon the supposition that the pound sterling in the year 1728 was worth 1718.7 grains of fine silver, and 113 grains of fine gold.

There would be no injustice done the lessees of all the lands in the kingdom, were their rents to be fixed at the mean proportion of these values. We have observed how the pound sterling has been gradually diminishing in its worth from that time by the gradual rise of the silver. This mean proportion, therefore, will nearly answer to what the value of the pound sterling was in 1743; supposing the rise of the silver to have been uniform.

It may be farther alleged in favour of the landlords, that the gradual debasement of the standard has been more prejudicial to their interest in letting their lands, than to the farmers in disposing of the fruits of them. Proprietors cannot so easily raise their rents upon new leases, as farmers can raise the prices of their grain

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according to the debasement of the value of the currency. **Money.**

The pound sterling, thus regulated at the mean proportion of its worth, as it stands at present, and as it stood in 1728, may be realized in 1678.6 grains of fine silver, and 115.76 grains fine gold; which is 2.4 per cent. above the value of the present currency. No injury, therefore, would be done to lessees and no unreasonable gain would accrue to the landed interest, in appointing conversions of all land rents at $2\frac{1}{2}$ per cent. above the value of the present currency.

Without a thorough knowledge of every circumstance relating to Great Britain, it is impossible to lay down any plan. It is sufficient here briefly to point out the principles upon which it must be regulated.

The next interest to be considered is that of the nation's creditors. The right regulation of their concerns will have a considerable influence in establishing public credit upon a solid basis, by making it appear to all the world, that no political operation upon the money of Great Britain can in any respect either benefit or prejudice the interest of those who lend their money upon the faith of the nation. The regulating also the interest of so great a body, will serve as a rule for all creditors who are in the same circumstances, and will upon other accounts be productive of greater advantages to the nation in time coming.

In 1749, a new regulation was made with the public creditors, when the interest of the whole redeemable national debt was reduced to 3 per cent. This circumstance infinitely facilitates the matter with respect to this class, since, by this innovation of all former contracts, the whole national debt may be considered as contracted at, or posterior to, the 25th December 1749.

Were the state, by an arbitrary operation upon money (which every reformation must be), to diminish the value of the pound sterling in which the parliament at that time bound the nation to acquit those capitals and the interest upon them, would not all Europe say, That the British parliament had defrauded their creditors? If therefore the operation proposed to be performed should have a contrary tendency, viz. to augment the value of the pound sterling with which the parliament at that time bound the nation to acquit those capitals and interests, must not all Europe also agree, That the British parliament had defrauded the nation?

The convention with the ancient creditors of the state, who, in consequence of the debasement of the standard, might have justly claimed an indemnification for the loss upon their capitals, lent at a time when the pound sterling was at the value of the heavy silver, removes all causes of complaint from that quarter. There was in the year 1749 an innovation in all their contracts; and they are now to be considered as creditors only from the 25th of December of that year.

Let the value of the pound sterling be inquired into during one year preceding and one posterior to the transaction of the month of December 1749. The great sums borrowed and paid back by the nation during that period, will furnish data sufficient for that calculation. Let this value of the pound be specified

F f

in

Money. in troy grains of fine silver and fine gold-bullion, without mentioning any denomination of money according to the exact proportion of the metals at that time. And let this pound be called the *pound of national credit*.

This first operation being determined, let it be enacted, that the pound sterling, by which the state is to borrow for the future, and that in which the creditors are to be paid, shall be the exact mean proportion between the quantities of gold and silver above specified, according to the actual proportion of the metals at the time such payments shall be made: or that the sums shall be borrowed or acquitted, one half in gold and one half in silver, at the respective requisitions of the creditors or of the state, when borrowing. All debts contracted posterior to 1749 may be made liable to conversions.

The consequence of this regulation will be the insensible establishment of a bank money. Nothing would be more difficult to establish, by a positive revolution, than such an invariable measure; and nothing will be found so easy as to let it establish itself by its own advantages. This bank money will be liable to much fewer inconveniences than that of Amsterdam. There the persons transacting must be upon the spot; here, the sterling currency may, every quarter of a year, be adjusted by the exchequer to this invariable standard, for the benefit of all debtors and creditors who incline to profit of the stability of this measure of value.

This scheme is liable to no inconvenience from the variation of the metals, let them be ever so frequent or hard to be determined; because upon every occasion where there is the smallest doubt as to the actual proportion, the option competent to creditors to be paid half in silver and half in gold will remove.

Such a regulation will also have this good effect, that it will give the nation more just ideas of the nature of money, and consequently of the influence it ought to have upon prices.

If the value of the pound sterling shall be found to have been by accident less in December 1749 than it is at present; or if at present the currency be found below what has commonly been since 1749; in justice to the creditors, and to prevent all complaints, the nation may grant them the mean proportion of the value of the pound sterling from 1749 to 1760, or any other which may to parliament appear reasonable.

This regulation must appear equitable in the eyes of all Europe; and the strongest proof of it will be, that it will not produce the smallest effect prejudicial to the interest of the foreign creditors. The course of exchange with regard to them will stand precisely as before.

A Dutch, French, or German creditor, will receive the same value for his interest in the English stocks as heretofore. This must silence all clamours at home, being the most convincing proof, that the new regulation of the coin will have made no alteration upon the real value of any man's property, let him be debtor or creditor.

The interest of every other denomination of credi-

tors, whose contracts are of a fresh date, may be regulated upon the same principles. But where debts are of an old standing, justice demands, that attention be had to the value of money at the time of contracting. Nothing but the stability of the English coin, when compared with that of other nations, can make such a proposal appear extraordinary. Nothing is better known in France than this stipulation added to obligations, *Argent au cours de ce jour*; that is to say, That the sum shall be repaid in coin of the same intrinsic value with what has been lent. Why should such a clause be thought reasonable for guarding people against arbitrary operations upon the numerary value of the coin, and not be found just upon every occasion where the numerary value of it is found to be changed, let the cause be what it will?

The next interest we shall examine is that of trade. When men have attained the age of 21, they have no more occasion for guardians. This may be applied to traders; they can parry with their pen every inconvenience which may result to other people from the changes upon money, provided only the laws permit them to do themselves justice with respect to their engagements. This class demands no more than a right to convert all reciprocal obligations into denominations of coin of the same intrinsic value with those they have contracted in.

The next interest is that of buyers and sellers; that is, of manufacturers with regard to consumers, and of servants with respect to those who hire their personal service.

The interest of this class requires a most particular attention. They must, literally speaking, be put to school, and taught the first principles of their trade, which is buying and selling. They must learn to judge of price by the grains of silver and gold they receive: they are children of a mercantile mother, however warlike the father's disposition. If it be the interest of the state that their bodies be rendered robust and active, it is no less the interest of the state that their minds be instructed in the first principles of the trade they exercise.

For this purpose, tables of conversion from the old standard to the new must be made, and ordered to be put up in every market, in every shop. All duties, all excises, must be converted in the same manner. Uniformity must be made to appear everywhere. The smallest deviation from this will be a stumbling block to the multitude.

Not only the interest of the individuals of the class we are at present considering, demands the nation's care and attention in this particular; but the prosperity of trade, and the wellbeing of the nation, are also deeply interested in the execution.

The whole delicacy of the intricate combinations of commerce depends upon a just and equable vibration of prices, according as circumstances demand it. The more, therefore, the industrious classes are instructed in the principles which influence prices, the more easily will the machine move. A workman then learns to sink his price without regret, and can raise it without avidity. When principles are not understood, prices cannot gently fall, they must be pulled down; and merchants dare not suffer them to rise, for fear of abuse, even

Money. even although the perfection of an infant manufacture should require it.

The last interest is that of the bank of England, which naturally must regulate that of every other.

Had this great company followed the example of other banks, and established a bank-money of an invariable standard as the measure of all their debts and credits, they would not have been liable to any inconvenience upon a variation of the standard.

The bank of England was projected about the year 1694, at a time when the current money of the nation was in the greatest disorder, and government in the greatest distress both for money and for credit. Commerce was then at a very low ebb; and the only, or at least the most profitable, trade of any, was jobbing in coin, and carrying backwards and forwards the precious metals from Holland to England. Merchants profited also greatly from the effects which the utter disorder of the coin produced upon the price of merchandise.

At such a juncture the resolution was taken to make a new coinage; and upon the prospect of this, a company was found, who, for an exclusive charter to hold a bank for 13 years, willingly lent the government upwards of a million sterling at 8 per cent. (in light money we suppose), with a prospect of being repaid both interest and capital in heavy. This was not all: part of the money lent was to be applied for the establishment of the bank; and no less than 4000*l.* a-year was allowed to the company, above the full interest, for defraying the charge of the management.

Under such circumstances the introduction of bank-money was very superfluous, and would have been very impolitic. That invention is calculated against the raising of the standard: but here the bank profited of that rise in its quality of creditor for money lent; and took care not to commence debtor by circulating their paper until the effect of the new regulation took place in 1695; that is, after the general re-coinage of all the clipped silver.

From that time till now, the bank of England has been the basis of the nation's credit, and with great reason has been constantly under the most intimate protection of every minister.

The value of the pound sterling, as we have seen, has been declining ever since the year 1601, the standard being fixed to silver during all that century, while the gold was constantly rising. No sooner had the proportion taken another turn, and silver begun to rise, than the government of England threw the standard virtually upon the gold, by regulating the value of the guineas at the exact proportion of the market. By these operations, however, the bank has constantly been a gainer (in its quality of debtor) upon all the paper in circulation; and therefore has lost nothing by not having established a bank-money.

The interest of this great company being established upon the principles we have endeavoured to explain, it is very evident, that the government of England never will take any step in the reformation of the coin which in its consequences can prove hurtful to the bank. Such a step would be contrary both to justice and to common sense. To make a regulation which, by raising the standard, would prove beneficial to the public creditor, to the prejudice of the bank (which we may

call the *public creditor*), would be an operation upon public credit like that of a person who is at great pains to support his house by props on all sides, and who at the same time blows up the foundation of it with gunpowder.

We may therefore conclude, that with regard to the bank of England, as well as every other private banker, the notes which are constantly payable upon demand must be made liable to a conversion at the actual value of the pound sterling at the time of the new regulation.

That the bank will gain by this, is very certain; but the circulation of their notes is so swift, that it would be absurd to allow to the then possessors of them that indemnification which naturally should be shared by all those through whose hands they have passed, in proportion to the debasement of the standard during the time of their respective possession.

Besides these considerations, which are in common to all states, the government of Great Britain has one peculiar to itself. The interest of the bank, and that of the creditors, are diametrically opposite: every thing which raises the standard hurts the bank; every thing which can sink it hurts the creditors: and upon the right management of the one and the other, depends the solidity of public credit. For these reasons, without the most certain prospect of conducting a restitution of the standard to the general advantage as well as approbation of the nation, no minister will probably ever undertake so dangerous an operation.

We shall now propose an expedient which may remove at least some of the inconveniences which would result from so extensive an undertaking as that of regulating the respective interests in Great Britain by a positive law, upon a change in the value of their money of account.

Suppose then, that, before any change is made in the coin, government should enter into a transaction with the public creditors, and ascertain a permanent value for the pound sterling for the future, specified in a determined proportion of the fine metals in common bullion, without any regard to money of account, or to any coin whatever.

This preliminary step being taken, let the intended alteration of the standard be proclaimed a certain time before it is to commence. Let the nature of the change be clearly explained, and let all such as are engaged in contracts which are dissolvable at will upon the prestations stipulated, be acquitted between the parties, or innovated as they shall think proper; with certification, that, posterior to a certain day, the stipulations formerly entered into shall be binding according to the denominations of the money of account in the new standard.

As to permanent contracts, which cannot at once be fulfilled and dissolved, such as leases, the parliament may either prescribe the methods and terms of conversion; or a liberty may be given to the parties to annul the contract, upon the debtor's refusing to perform his agreement according to the new standard. Contracts, on the other hand, might remain stable, with respect to creditors who would be satisfied with payments made on the footing of the old standard. If the rise intended should not be very considerable, no great injustice can follow such a regulation.

Money

Annuities are now thoroughly understood, and the value of them is brought to so nice a calculation, that nothing will be easier than to regulate these upon the footing of the value paid for them, or of the subject affected by them. If by the regulation, land rents are made to rise in denomination, the annuities charged upon them ought to rise in proportion, if in intrinsic value, the annuity should remain as it was.

9. *Regulations which the Principles of this Inquiry point out as expedient to be made by a new Statute for regulating the British Coin.*

Let us now examine what regulations it may be proper to make by a new statute concerning the coin of Great Britain, in order to preserve always the same exact value of the pound sterling realized in gold and in silver, in spite of all the incapacities inherent in the metals to perform the functions of an invariable scale or measure of value.

1. The first point is to determine the exact number of grains of fine gold and fine silver which are to compose it, according to the then proportion of the metals in the London market.

2. To determine the proportion of these metals with the pound troy; and in regard that the standard of gold and silver is different, let the mint price of both metals be regulated according to the pound troy line.

3. To fix the mint price within certain limits; that is to say, to leave to the king and council, by proclamation, to carry the mint price of bullion up to the value of the coin, as is the present regulation, or to sink it to *p-r cent.* below that price, according as government shall incline to impose a duty upon coinage.

4. To order, that silver and gold coin shall be struck of such denominations as the king shall think fit to appoint; in which the proportion of the metals above determined shall be constantly observed through every denomination of the coin, until necessity shall make a new general coinage unavoidable.

5. To have the number of grains of the fine metal in every piece marked upon the exergue, or upon the legend of the coin, in place of some initial letters of titles, which not one person in a thousand can decypher; and to make the coin of as compact a form as possible, diminishing the surface of it as much as is consistent with beauty.

6. That it shall be lawful for all contracting parties to stipulate their payments either in gold or silver coin, or to leave the option of the species to one of the parties.

7. That where no particular stipulation is made, creditors shall have power to demand payment, half in one species, half in the other, and when the sum cannot fall equally into gold and silver coins, the fractions to be paid in silver.

8. That in buying and selling, when no particular species has been stipulated, and when no act in writing has intervened, the option of the species shall be competent to the buyer.

9. That all sums paid or received by the king's receivers, or by bankers, shall be delivered by weight, if demanded.

10. That all money which shall be found under the

legal weight, from whatever cause it may proceed, may be rejected in every payment whatsoever; or if offered in payment of a debt above a certain sum, may be taken according to its weight, at the then mint price, in the option of the creditor.

11. That no penalty shall be incurred by those who melt down or export the nation's coin; but that washing, clipping, or diminishing the weight of any part of it shall be deemed felony, as much as any other theft, if the person so degrading the coin shall afterwards make it circulate for lawful money.

To prevent the inconveniences proceeding from the variation in the proportion between the metals, it may be provided,

12. That upon every variation of proportion in the market price of the metals, the price of both shall be changed, according to the following rule:

Let the price of the pound troy fine gold in the coin be called *G*.

Let the price of ditto in the silver be called *S*.

Let the new proportion between the market price of the metals be called *P*.

Then state this formula:

$\frac{G}{2P} + \frac{S}{2} =$ to a pound troy fine silver, in sterling currency.

$\frac{S}{2} + P + \frac{G}{2} =$ to a pound troy fine gold, in sterl. currency.

This will be a rule for the mint to keep the price of the metals constantly at par with the price of the market; and coinage may be imposed, as has been described, by fixing the mint price of them at a certain rate below the value of the fine metals in the coin.

13. As long as the variation of the market-price of the metals shall not carry the price of the rising metal so high as the advanced price of the coin above the bullion, no alteration need be made on the denomination of either species.

14. So soon as the variation of the market price of the metals shall give a value to the rising species, above the difference between the coin and the bullion; then the king shall alter the denominations of all the coin, silver and gold, adding to the coins of the rising metal exactly what is taken from those of the other. An example will make this plain:

Let us suppose that the coinage has been made according to the proportion of 14.5 to 1; that 20 shillings, or 4 crown-pieces, shall contain, in fine silver, 14.5 times as many grains as the guinea, or the gold pound, shall contain grains of fine gold. Let the new proportion of the metals be supposed to be 14 to 1. In that case, the 20 shillings, or the 4 crowns, will contain $\frac{1}{5}$ more value than the guinea. Now since there is no question of making a new general coinage upon every variation, in order to adjust the proportion of the metals in the weight of the coins, that proportion might be adjusted by changing their respective denominations according to this formula:

Let the 20 shillings, or 4 crowns, in coin, be called *S*. Let the guinea be called *G*. Let the difference between the old proportion and the new, which is $\frac{1}{5}$, be called *P*. Then say,

$S - \frac{P}{2} =$ a pound sterling, and $G + \frac{P}{2} =$ a pound sterl.

By this it appears that all the silver coin must be raised

Money

Money. raised it its denomination $\frac{1}{2}$, and all the gold coin must be lowered in its denomination $\frac{1}{2}$; yet still S+G will be equal to two pounds sterling, as before, whether they be considered according to the old or according to the new denominations.

But it may be observed, that the imposition of coinage rendering the value of the coin greater than the value of the bullion, that circumstance gives a certain latitude in fixing the new denominations of the coin, so as to avoid minute fractions. For, providing the deviation from the exact proportion shall fall within the advanced price of the coin, no advantage can be taken by melting down one species preferably to another; since, in either case, the loss incurred by melting the coin must be greater than the profit made upon selling the bullion. The mint price of the metals, however, may be fixed exactly, that is, within the value of a farthing upon a pound of fine silver or gold. This is easily reckoned at the mint; although upon every piece in common circulation the fractions of farthings would be inconvenient.

15. That notwithstanding of the temporary variations made upon the denomination of the gold and silver coins, all contracts formerly entered into, and all stipulations in pounds, shillings, and pence, many continue to be acquitted according to the old denominations of the coins, paying one-half in gold and one-half in silver: unless in the case where a particular species has been stipulated; in which case, the sums must be paid according to the new regulation made upon the denomination of that species, to the end that neither profit or loss may result to any of the parties.

16. That notwithstanding the alterations on the mint price of the metals, and in the denomination of the coins, no change shall be made upon the weight of the particular pieces of the latter, except in the case of a general re-coinage of one denomination at least: that is to say, the mint must coin new guineas, crowns, &c. of a different weight from those already in currency, although by so doing the fractions might be avoided. This would occasion confusion, and the remedy would cease to be of any use upon a new change in the proportion of the metals. But it may be found convenient, for removing the small fractions in shillings and sixpences, to recoin such denominations altogether, and to put them to their integer numbers, of twelve and of six pence, without changing in any respect their proportion of value to all other denominations of the coin. this will be no

great expence, which the bulk of the silver coin is put Money into 5 shilling pieces.

By this method of changing the denominations of the coin, there never can result any alteration in the value of the pound sterling; and although fractions of value may now and then be introduced, in order to prevent the abuses to which the coin would otherwise be exposed by the artifice of those who melt it down, yet still the inconvenience of such fractions may be avoided in paying, according to the old denominations, in both species, by equal parts. This will also prove demonstratively, that no change is thereby made in the true value of the national unit of money.

17. That it be ordered, that shillings and sixpences shall only be current for 20 years; and all other coins, both gold and silver, for 40 years, or more. For ascertaining which term, there may be marked, upon the exergue of the coin, the last year of their currency, in place of the date of their fabrication. This term elapsed, or the date effaced, that they shall have no more currency whatsoever; and, when offered in payment, may be received as bullion at the actual price of the mint, or refused, at the option of the creditor.

18. That no foreign coin shall have any *legal* currency, except as bullion at the mint price.

By these and the like regulations may be prevented, 1^{mo}, The melting or exporting of the coin in general. 2^{do}, The melting or exporting one species, in order to sell it as bullion at an advanced price. 3^{do}, The profit in acquitting obligations preferably in one species to another. 4^{to}, The degradation of the standard, by the wearing of the coin, or by a change in the proportion between the metals. 5^{to}, The circulation of the coin below the legal weight. 6^{to}, The profit that other nations reap by paying their debts more cheaply to Great Britain than Great Britain can pay her's to them.

And the great advantage of it is, that it is an uniform plan, and may serve as a perpetual regulation, compatible with all kinds of denominations of coins, variations in the proportion of the metals, and with the imposition of a duty upon coinage, or with the preserving it free; and further, that it may in time be adopted by other nations, who will find the advantage of having their money of account preserved perpetually at the same value, with respect to the denomination of all foreign money of account established on the same principles.

A TABLE

A TABLE OF COINS,

Showing the Quantity of Fine Metal contained in them.

The number of grains of fine metal in every coin is sought for in the regulations of the mint of the country where it is coined, and is expressed in the grains in use in that mint. From that weight it is converted into those of other countries according to the following proportions :

3840 Troy grains, 4676.35 Paris grains, 5192.8 Holland aces or grains, and 4649.06 Colonia grains, are supposed to be equal weights ; and the coins in the Table are converted according to those proportions.

M O N	Table of Coins reduced to Grains of fine Metal according to the Troy, Paris, Colonia, and Holland weights.	GOLD COINS.				SILVER COINS.			
		Troy.	Paris.	Colonia.	Holland.	Troy.	Paris.	Colonia.	Holland.
English Coins.	1 A Guinea by statute	118.651	144.46	143.65	160.45	429.68	523.2	520.2	581.
	2 A Crown by statute	—	—	—	—	85.935	104.65	104.	116.2
	3 A Shilling by statute	—	—	—	—	1718.7	2093.	2080.8	2324.1
	4 A Silver Pound Sterling by statute 1601	—	—	—	—	1639.38	1996.4	1984.7	2216.
	5 A Gold Pound Sterling by statute 1728	—	—	—	—	1638.5	1995.3	1983.7	2215.7
	6 A Silver Pound Sterling in currency = $\frac{2}{3}$ lb. Troy	113.	137.61	136.8	152.8	1718.7	2093.	2080.8	2324.1
	7 A Silver Pound Sterl. at the proportion of gold to silver as 110 to 14 $\frac{1}{2}$	113.	137.61	136.8	152.8	1678.6	2044.2	2032.2	2269.9
	8 A Gold Pound Sterling at the same proportion of 1 to 14 $\frac{1}{2}$	118.4	144.18	143.34	160.11	81.961	99.8	99.	110.82
	9 A Pound Sterling at the mean proportion in gold and in silver	115.769	140.98	140.16	156.55	184.6	2197.6	2184.8	2440.3
	10 A Shilling current = $\frac{1}{2}$ of a pound Troy	—	—	—	—	1720.4	2095.1	2082.8	2326.4
	11 A Guinea in Silver, or 21 Shillings standard weight	—	—	—	—	—	—	—	—
	12 A Guinea at the proportion of 1 to 14 $\frac{1}{2}$ worth in Silver	—	—	—	—	—	—	—	—
	13 A Pound Troy, or 12 ounces English weight	5760.	7019.2	6973.5	7789.2	—	—	—	—
French Coins.	1 A Louis d'or	113.27	137.94	137.13	153.17	409.94	499.22	496.3	554.3
	2 A Crown of six livres	—	—	—	—	204.97	249.61	248.15	277.1
	3 A Crown of three ditto	—	—	—	—	68.34	83.23	82.74	92.42
	4 A Livre	—	—	—	—	1639.7	1996.9	1985.2	2217.4
	5 A Louis d'or, or 24 livres in silver	3783.87	4608.	4581.1	5116.9	4703.87	4608.	4581.1	5116.9
	6 A Marc of Paris weight, fine gold or silver	3398.3	4138.5	4114.3	4593.4	—	—	—	—
	7 A Marc of gold coin effective weight, in fine	—	—	—	—	—	—	—	—
	8 A Marc of silver coin effective weight, in fine	—	—	—	—	—	—	—	—
German Coins.	1 A Carolin legal weight	115.45	140.6	139.78	156.12	3402.3	4143.4	4119.2	4600.9
	2 A Ducat of the Empire ditto	52.8	64.37	64.	71.48	—	—	—	—
	3 A Florin of Convention	—	—	—	—	179.73	218.87	217.6	243.
	4 A Dollar of Convention	—	—	—	—	269.59	328.31	326.4	364.5
	5 A Dollar of Exchange, the Carolin = 9 flor 42 kreutzers	17.85	21.74	21.615	24.14	—	—	—	—
	6 A Florin current = $\frac{1}{12}$ of a Carolin	10.54	12.84	12.77	14.26	—	—	—	—
	7 A Carolin in silver at the proportion of 1 to 14 $\frac{1}{2}$	—	—	—	—	1674.	2038.6	2046.8	2263.8
Dutch Coins.	1 A Dutch Ducat	—	—	—	—	—	—	—	—
	2 A Florin in silver	51.76	6.3	62.67	70.	148.	180.3	179.2	200.21

UNIVERSAL TABLE

Of the present State of the REAL and IMAGINARY MONIES of the World.

† This mark is prefixed to the Imaginary Money, or Money of Account.

All Fractions in the Value English are Parts of a PENNY.

= This mark signifies is, make, or equal to.

ENGLAND AND SCOTLAND.

*London, Bristol, Liverpool, &c.**Edinburgh, Glasgow, Aberdeen, &c.*

		£.	s.	d.
A Farthing	-	0	0	0 $\frac{1}{4}$
2 Farthings	= a Halfpenny	0	0	0 $\frac{1}{2}$
2 Halfpence	a Penny	0	0	1
4 Pence	a Groat	0	0	4
6 Pence	a Half Shilling	0	0	6
12 Pence	a Shilling	0	1	0
5 Shillings	a Crown	0	5	0
20 Shillings	† a Pound Sterling	1	0	0
21 Shillings	a Guinea	1	1	0

IRELAND,

Dublin, Cork, Londonderry, &c.

A Farthing	-	0	0	0 $\frac{1}{4}$
2 Farthings	= a Halfpenny	0	0	0 $\frac{1}{2}$
2 Halfpence	† a Penny	0	0	0 $\frac{1}{2}$
6 $\frac{1}{2}$ Pence	a Half Shilling	0	0	6
12 Pence	† a Shilling Irish	0	0	11 $\frac{1}{2}$
13 Pence	a Shilling	0	1	0
65 Pence	a Crown	0	5	0
20 Shillings	† a Pound Irish	0	18	5 $\frac{1}{2}$
22 $\frac{1}{2}$ Shillings	a Guinea	1	1	0

FLANDERS AND BRABANT.

Ghent, Ostend, &c. Antwerp, Brussels, &c.

† A Pening	-	0	0	0 $\frac{1}{16}$
4 Penings	= an Urche	0	0	0 $\frac{1}{4}$
8 Penings	† a Grote	0	0	0 $\frac{1}{2}$
2 Grotes	a Petard	0	0	0 $\frac{1}{2}$
6 Petards	† a Scalin	0	0	5 $\frac{1}{2}$
7 Petards	a Scalin	0	0	6 $\frac{1}{2}$
40 Grotes	† a Florin	0	1	6
17 $\frac{1}{2}$ Scalins	a Ducat	0	9	3
240 Grotes	† a Pound Flem.	0	9	0

HOLLAND AND ZEALAND.

Amsterdam, Rotterdam, Middleburg, Flushing, &c.

† Pening	-	0	0	0 $\frac{1}{16}$
8 Penings	= † a Grote	0	0	0 $\frac{1}{2}$
2 Grotes	a Stiver	0	0	1 $\frac{1}{2}$
6 Stivers	a Scalin	0	0	6 $\frac{1}{2}$
20 Stivers	a Guilder	0	1	9
50 Stivers	a Rixdollar	0	4	4 $\frac{1}{2}$

HOLLAND, &c.

60 Stivers	= a Dry Guilder	0	5	3
105 Stivers	a Ducat	0	9	3
6 Guilders	† a Pound Flem.	0	10	6

HAMBURG. *Altona, Lucca, Bremen, &c.*

† A Tryling	=	0	0	0 $\frac{1}{16}$
2 Trylings	† a Sexling	0	0	0 $\frac{1}{8}$
2 Sexlings	a Fening	0	0	0 $\frac{1}{4}$
12 Fenings	a Shilling Lub.	0	0	1 $\frac{1}{2}$
16 Shillings	† a Marc	0	1	6
2 Marcs	a Slet Dollar	0	3	0
3 Marcs	a Rixdollar	0	4	6
6 $\frac{1}{2}$ Marcs	a Ducat	0	9	4 $\frac{1}{2}$
120 Shillings	† a Pound Flem.	0	11	3

HANOVER. *Lunenburgh, Zell, &c.*

† A Fening	=	0	0	0 $\frac{1}{16}$
3 Fenings	a Dreyer	0	0	0 $\frac{1}{8}$
8 Fenings	a Marien	0	0	1 $\frac{1}{8}$
12 Fenings	a Grosh	0	0	0 $\frac{1}{4}$
8 Groshen	a Half Gulden	0	1	2
16 Groshen	a Gulden	0	2	4
24 Groshen	† a Rixdollar	0	3	6
32 Groshen	a Double Gulden	0	4	8
4 Guildens	a Ducat	0	9	2

SAXONY AND HOLSTEIN.

Dresden, Leipzig, &c. Wismar, Kiel, &c.

† An Heller	=	0	0	0 $\frac{1}{16}$
2 Hellers	a Fening	0	0	0 $\frac{1}{8}$
6 Hellers	a Dreyer	0	0	0 $\frac{1}{4}$
16 Hellers	a Marien	0	0	1 $\frac{1}{8}$
12 Fenings	a Grosh	0	0	1 $\frac{1}{4}$
16 Groshen	a Gould	0	2	4
24 Groshen	† a Rixdollar	0	3	6
32 Groshen	a Specie Dollar	0	4	8
4 Goulds	a Ducat	0	9	4

BRANDENBURG AND POMERANIA.

Berlin, Potsdam, &c. Stettin, &c.

† A Demer	=	0	0	0 $\frac{1}{16}$
9 Demers	a Polchen	0	0	0 $\frac{1}{8}$
18 Demers	a Grosh	0	0	0 $\frac{1}{4}$
3 Polchens	an Abrafas	0	0	0 $\frac{1}{8}$
20 Groshen	† a Marc	0	0	9 $\frac{1}{2}$
	30 Groshen			

EUROPE, Northern Parts.

EUROPE, Northern Parts.

GERMANY.

M O N
BRANDENBURG, &c.

[232]

		£.	s.	d.
30 Groschen	a Florin	-	0	1 2
90 Groschen	† a Rixdollar	-	0	3 6
108 Groschen	an Albertus	-	0	4 2
8 Florins	a Ducat	-	0	9 4

COLOGN. *Mentz, Trier, Liege, Munich, Munster, Paderbourn, &c.*

A Dute	-	0	0	0 ⁷ / ₈
3 Dutes =	a Cruitzer	-	0	0 0 ¹ / ₂
2 Cruitzers	an Albus	-	0	0 0 ¹ / ₂
8 Dutes	a Stiver	-	0	0 0 0 ¹ / ₂
3 Stivers	a Plapert	-	0	0 2 ¹ / ₂
4 Plaperts	a Copstuck	-	0	0 2 ¹ / ₂
40 Stivers	a Guilder	-	0	2 4
2 Guilders	a Hard Dollar	-	0	4 8
4 Guilders	a Ducat	-	0	9 4

BOHEMIA, SILESIA, AND HUNGARY.

Prague, Breslaw, Presburg, &c.

A Fening	-	0	0	0 ² / ₃
2 Fenings =	a Dreyer	-	0	0 0 ¹ / ₂
3 Fenings	a Grosh	-	0	0 0 0 ¹ / ₂
4 Fenings	a Cruitzer	-	0	0 0 0 ¹ / ₂
2 Cruitzers	a White Grosh	-	0	0 0 0 ¹ / ₂
60 Cruitzers	a Gould	-	0	2 4
90 Cruitzers	† a Rixdollar	-	0	3 6
2 Goulds	a Hard Dollar	-	0	4 8
4 Goulds	a Ducat	-	0	9 4

AUSTRIA AND SWABIA.

Vunna, Triest, &c. Augsburg, Blenheim, &c.

A Fening	-	0	0	0 ² / ₃
2 Fenings =	a Dreyer	-	0	0 0 0 ¹ / ₂
4 Fenings	a Cruitzer	-	0	0 0 0 ¹ / ₂
14 Fenings	a Grosh	-	0	0 0 1 ¹ / ₂
4 Cruitzers	a Batzen	-	0	0 0 1 ¹ / ₂
15 Batzen	a Gould	-	0	2 4
90 Cruitzers	† a Rixdollar	-	0	3 6
30 Batzen	a Specie dollar	-	0	4 8
60 Batzen	a Ducat	-	0	9 4

FRANCONIA. *Frankfort, Nuremburg, Dettingen, &c.*

A Fening	-	0	0	0 ² / ₃
4 Fenings	a Cruitzer	-	0	0 0 0 ¹ / ₂
3 Cruitzers	a Keyfer Grosh	-	0	0 0 1 ¹ / ₂
4 Cruitzers	a Batzen	-	0	0 0 1 ¹ / ₂
15 Cruitzers	an Ort Gould	-	0	0 0 7
60 Cruitzers	a Gould	-	0	2 4
90 Cruitzers	† a Rixdollar	-	0	3 6
2 Goulds	a Hard Dollar	-	0	4 8
240 Cruitzers	a Ducat	-	0	9 4

POLANAD AND PRUSSIA.

Cracow, Warsaw, &c. Dantzic, Koningsberg, &c.

A Shelon	-	0	0	0 ¹ / ₂
3 Shelons =	a Grosh	-	0	0 0 0 ¹ / ₂
5 Groshen	a Coustic	-	0	0 0 2 ¹ / ₂
3 Coustics	a Tmfe	-	0	0 0 7

M O N
POLAND, &c.

		£.	s.	d.
18 Groschen =	an Ort	-	0	0 8 ¹ / ₂
30 Groschen	a Florin	-	0	1 2
90 Groschen	† a Rixdollar	-	0	3 6
8 Florins	a Ducat	-	0	9 4
5 Rixdollars	a Frederic d'Or	-	0	17 6

LIVONIA.

Riga, Revel, Narva, &c.

A Blacken	-	0	0	0 ¹ / ₂
6 Blackens =	a Grosh	-	0	0 0 0 ¹ / ₂
9 Blackens	a Vording	-	0	0 0 0 ¹ / ₂
2 Groschen	a Whiten	-	0	0 0 0 ¹ / ₂
6 Groschen	a Marc	-	0	0 0 2 ¹ / ₂
30 Groschen	a Florin	-	0	1 2
90 Groschen	† a Rixdollar	-	0	3 6
108 Groschen	an Albertus	-	0	4 2 ¹ / ₂
64 Whitens	a Copperplate Dollar	-	0	5 0

DENMARK, ZEALAND, AND NORWAY.

Copenhagen, Sound, &c. Bergen, Drontbem, &c.

A Skilling	-	0	0	0 ¹ / ₂
6 Skillings =	a Duggen	-	0	0 0 3 ¹ / ₂
16 Skillings	† a Marc	-	0	0 0 9
20 Skillings	a Rixmarc	-	0	0 0 11 ¹ / ₂
24 Skillings	a Rixort	-	0	1 1 1 ¹ / ₂
4 Marcs	a Crown	-	0	3 0
6 Marcs	a Rixdollar	-	0	4 6
11 Marcs	a Ducat	-	0	8 3
14 Marcs	a Hatt Ducat	-	0	10 8

SWEDEN AND LAPLAND.

Stockholm, Upsal, &c. Thorn, &c.

† A Runstick	-	0	0	0 ¹ / ₂
2 Runsticks =	a Stiver	-	0	0 0 0 ¹ / ₂
8 Runsticks	a Copper Marc	-	0	0 0 1 ¹ / ₂
3 Copper Marcs	a Silver Marc	-	0	0 0 4 ¹ / ₂
4 Copper Marcs	a Copper Dollar	-	0	0 0 6 ¹ / ₂
9 Copper Marcs	a Caroline	-	0	1 2
3 Copper Dollars	a Silver Dollar	-	0	1 6 ¹ / ₂
3 Silver Dollars	a Rixdollar	-	0	4 8
2 Rixdollars	a Ducat	-	0	9 4

RUSSIA AND MUSCOVY.

Petersburg, Archangel, &c. Moscow, &c.

A Polusca	-	0	0	0 ² / ₃
2 Poluscas =	a Denusca	-	0	0 0 0 ¹ / ₂
2 Denuscas	† a Copee	-	0	0 0 0 ¹ / ₂
3 Copees	an Altin	-	0	0 0 1 ¹ / ₂
10 Copees	a Grievener	-	0	0 0 5 ¹ / ₂
25 Copees	a Polpotin	-	0	1 1 1 ¹ / ₂
50 Copees	a Poltin	-	0	2 3
100 Copees	a Ruble	-	0	4 6
2 Rubles	a Xervonitz	-	0	9 0

BASIL. *Zurich, Zug, &c.*

A Rap	-	0	0	0 ¹ / ₂
3 Raps =	a Fening	-	0	0 0 0 ¹ / ₂
4 Fenings	a Cruitzer	-	0	0 0 0 ¹ / ₂
12 Fenings	† a Sol	-	0	0 0 1 ¹ / ₂
15 Fenings				

BASIL, &c.

		£.	s.	d.
15 Fenings	= a Coarse Batzen	0	0	1
18 Fenings	a Good Batzen	0	0	2
20 Sol.	† a Livre	0	2	6
60 Cruitzers	a Gulden	0	2	6
108 Cruitzers	a Rixdollar	0	4	6

St GALL. Appenzel, &c.

A Heller	-	0	0	0
2 Hellers	= a Fening	0	0	0
4 Fenings	a Cruitzer	0	0	0
12 Fenings	† a Sol	0	0	0
4 Cruitzers	a Coarse Batzen	0	0	1
5 Cruitzers	a Good Batzen	0	0	2
20 Sols	† a Livre	0	2	6
60 Cruitzers	a Gould	0	2	6
102 Cruitzers	a Rixdollar	0	4	3

BERN. Lucern, Neuchatel, &c.

A Denier	-	0	0	0
4 Deniers	= a Cruitzer	0	0	0
3 Cruitzers	† a Sol	0	0	1
4 Cruitzers	a Plapert	0	0	1
5 Cruitzers	a Gros	0	0	2
6 Cruitzers	a Batzen	0	0	2
20 Sols	† a Livre	0	2	0
75 Cruitzers	a Gulden	0	2	6
135 Cruitzers	a Crown	0	4	5

GENEVA. Pekay, Bonne, &c.

A Denier	-	0	0	0
2 Deniers	= a Denier current	0	0	0
12 Deniers	a Small Sol	0	0	0
12 Deniers current	a Sol current	0	0	0
12 Small Sols	† a Florin	0	0	4
20 Sols current	† a Livre current	0	1	3
10½ Florins	a Patacon	0	3	11
15½ Florins	a Croisade	0	5	10
24 Florins	a Ducat	0	9	0

Laſle, Cambray, Valenciennes, &c.

A Denier	-	0	0	0
12 Deniers	= a Sol	0	0	0
15 Deniers	† a Patard	0	0	0
15 Patards	† a Piette	0	0	9
20 Sols	a Livre Tournois	0	0	10
20 Patards	† a Florin	0	1	0
60 Sols	an Ecu of Ex.	0	2	6
10½ Livres	a Ducat	0	9	3
24 Livres	a Louis d'Or	1	0	0

Dunkirk, St Omers, St Quintin, &c.

A Denier	-	0	0	0
12 Deniers	= a Sol	0	0	0
15 Deniers	† a Patard	0	0	0
15 Sols	† a Piette	0	0	7
20 Sols	† a Livre Tournois	0	0	10
3 Livres	an Ecu of Ex.	0	2	6
24 Livres	a Louis d'Or	1	0	0
25½ Livres	a Guinea	1	1	0
32½ Livres	a Moeda	1	7	0

Paris, Lyons, Marſailles, &c. Bourdeaux, Bayonne, &c.

		£.	s.	d.
A Denier	-	0	0	0
3 Deniers	= a Liard	0	0	0
2 Liards	a Dardene	0	0	0
12 Deniers	a Sol	0	0	0
20 Sols	† a Livre Tournois	0	0	10
60 Sols	an Ecu of Ex.	0	2	6
6 Livres	an Ecu	0	5	0
10 Livres	† a Piſtole	0	8	4
24 Livres	a Louis d'Or	1	0	0

PORTUGAL. Liſbon, Oporto, &c.

† A Re	-	0	0	0
10 A Rez	= a Half Vintin	0	0	0
20 Rez	a Vintin	0	0	1
5 Vintins	a Teſtoon	0	0	6
4 Teſtoons	a Cruſade of Ex.	0	2	3
24 Vintins	a New Cruſade	0	2	8
10 Teſtoons	† a Mihe	0	5	7
48 Teſtoons	a Moeda	1	7	0
64 Teſtoons	a Joaſe	1	15	0

Madrid, Cadiz, Seville, &c. New Plate.

A Maravedie	-	0	0	0
2 Maravedies	= a Quartil	0	0	0
34 Maravedies	a Real	0	0	5
2 Rials	a Patacon	0	0	1
8 Rials	† a Piece of Ex.	0	2	7
10 Rials	a Ducat	0	4	6
275 Maravedies	† a Piece of Ex.	0	4	11
37 Rials	† a Piſtole of Ex.	0	13	4
36 Rials	a Piſtole	0	16	9

Gibraltar, Malaga, Denia, &c. Velon.

† A Maravedie	-	0	0	0
2 Maravedies	= an Ochavo	0	0	0
4 Maravedies	† a Quartil	0	0	0
34 Maravedies	† a Real Velon	0	0	2
15 Rials	a Piece of Ex.	0	3	7
512 Maravedies	† a Piſtole	0	3	7
60 Rials	† a Piſtole of Ex.	0	14	4
2048 Maravedies	a Piſtole of Ex.	0	16	9
78 Rials	a Piſtole	0	16	9

Barcelona, Saragoſſa, Valencia, &c. Old Plate.

A Maravedie	-	0	0	0
16 Maravedies	= a Soldo	0	0	3
2 Soldos	a Real Old Plate	0	0	6
20 Soldos	† a Libra	0	5	7
24 Soldos	† a Ducat	0	6	9
16 Soldos	† a Dollar	0	4	6
22 Soldos	† a Ducat	0	6	2
21 Soldos	† a Ducat	0	5	10
60 Soldos	a Piſtole	0	16	9

GENOA. Novi, &c. CORSICA. Baſtia, &c.

A Denari	-	0	0	0
12 Denari	= a Soldi	0	0	0
4 Soldi	a Chevalet	0	0	1
20 Soldi	† a Lire	0	0	8
30 Soldi	a Teſtoon	0	1	0

G g

5 Lire

EUROPE, Southern Parts.

SWITZERLAND.

EUROPE, Southern Parts.

SPAIN and CATALONIA.

ITALY.

FRANCE and NAVARR.

GENOA, &c.

		£.	s.	d.
5 Lires	= a Croisade	0	3	7
115 Soldi	† a Pezzo of Ex.	0	4	2
6 Testoons	a Genouine	0	6	2
20 Lires	a Pistole	0	14	4

PIEDMONT, SAVOY, AND SARDINIA.

Turin, Chambery, Cagliari, &c.

A Denari	-	0	0	0	$\frac{1}{12}$
3 Denari	= a Quattrini	0	0	0	$\frac{1}{4}$
12 Denari	a Soldi	0	0	0	$\frac{1}{3}$
12 Soldi	† a Florin	0	0	9	
20 Soldi	† a Lire	0	1	3	
6 Florins	a Scudi	0	4	6	
7 Florins	a Ducatoon	0	5	3	
12 Florins	a Pistole	0	16	3	
16 Florins	a Louis d'Or	1	0	0	

Milan, Modena, Parma, Pavia, &c.

A Denari	-	0	0	0	$\frac{1}{12}$
3 Denari	= a Quattrini	0	0	0	$\frac{1}{4}$
12 Denari	a Soldi	0	0	0	$\frac{1}{3}$
20 Soldi	† a Lire	0	0	8	$\frac{1}{3}$
115 Soldi	a Scudi current	0	4	2	$\frac{1}{3}$
11 Soldi	† a Scudi of Ex.	0	4	3	
6 Lires	a Philip	0	4	4	$\frac{1}{3}$
22 Lires	a Pistole	0	16	0	
23 Lires	a Spanish Pistole	0	16	9	

Leghorn, Florence, &c.

A Denari	-	0	0	0	$\frac{1}{12}$
4 Denari	= a Quattrini	0	0	0	$\frac{1}{3}$
12 Denari	a Soldi	0	0	0	$\frac{1}{3}$
5 Quattrini	a Craca	0	0	0	$\frac{1}{3}$
8 Cracas	a Quilo	0	0	5	$\frac{1}{3}$
20 Soldi	† a Lire	0	0	8	$\frac{1}{3}$
6 Lires	a Piastre of Ex.	0	4	2	
7 Lires	a Ducat	0	5	2	$\frac{1}{3}$
22 Lires	a Pistole	0	15	6	

ROME. *Civita Vecchia, Ancona.*

A Quattrini	-	0	0	0	$\frac{1}{12}$
5 Quattrini	= a Pivoc	0	0	0	$\frac{1}{3}$
8 Bayocs	a Julo	0	0	6	
10 Bayocs	a Street Julo	0	0	7	$\frac{1}{3}$
24 Bayocs	a Tullon	0	1	6	
10 Julos	a Crown current	0	5	0	
12 Julos	† a Crown stamp	0	6	0	
18 Julos	a Chequin	0	9	0	
31 Julos	a Pistole	0	15	6	

NAPLES. *Castel, Capua, &c.*

A Quattrini	-	0	0	0	$\frac{1}{12}$
3 Quattrini	= a Grain	0	0	0	$\frac{1}{3}$
10 Grains	a Carlin	0	0	4	
40 Quattrini	a Paulo	0	0	5	$\frac{1}{3}$
20 Grains	a Taim	0	0	8	
40 Grains	a Testoon	0	1	4	
100 Grains	a Ducat of Ex.	0	3	4	
23 Tarins	a Pistole	0	15	4	
25 Tarins	a Spanish Pistole	1	10	9	

SICILY and MALTA. *Palermo, Messina, &c.*

		£.	s.	d.	
A Picula	-	0	0	0	$\frac{1}{12}$
6 Piculi	= a Grain	0	0	0	$\frac{1}{3}$
8 Piculi	a Ponti	0	0	0	$\frac{1}{3}$
10 Grains	a Carlin	0	0	1	$\frac{1}{3}$
20 Grains	a Taim	0	0	3	$\frac{1}{3}$
6 Tarins	† a Florin of Ex.	0	1	6	$\frac{1}{3}$
13 Tarins	a Ducat of Ex.	0	3	4	
60 Carlins	† an Ounce	0	7	8	$\frac{1}{3}$
2 Ounces	a Pistole	0	15	4	

Bologna, Ravenna, &c.

A Quattrini	-	0	0	0	$\frac{1}{12}$
6 Quattrini	= a Bayoc	0	0	0	$\frac{1}{3}$
10 Bayocs	† a Julo	0	0	6	
20 Bayocs	a Lire	0	1	0	
3 Julos	a Testoon	0	1	6	
80 Bayocs	a Schudi of Ex.	0	4	3	
105 Bayocs	a Ducatoon	0	5	3	
100 Bayocs	a Crown	0	5	0	
31 Julos	a Pistole	0	15	6	

VENICE. *Bergham, &c.*

A Picoli	-	0	0	0	$\frac{1}{12}$
12 Picoli	= a Soldi	0	0	0	$\frac{1}{3}$
6 Soldi	† a Gros	0	0	2	$\frac{1}{3}$
18 Soldi	a Jule	0	0	6	
20 Soldi	† a Lire	0	0	6	$\frac{1}{3}$
3 Julos	a Testoon	0	1	6	
124 Soldi	a Ducat current	0	3	5	$\frac{1}{3}$
24 Gros	† a Ducat of Ex.	0	4	4	
17 Lires	a Chequin	0	9	2	

TURKEY. *Morca, Candia, Cyprus, &c.*

A Mangar	-	0	0	0	$\frac{1}{12}$
4 Mangars	= † an Asper	0	0	0	$\frac{1}{3}$
3 Aspers	a Parac	0	0	1	$\frac{1}{3}$
5 Aspers	a Bestic	0	0	3	
10 Aspers	an Oitic	0	0	6	
20 Aspers	a Solota	0	1	0	
80 Aspers	† a Piafre	0	4	0	
100 Aspers	a Ciragrouch	0	5	0	
10 Solotas	a Xeriff	0	10	0	

ARABIA. *Medina, Mecca, Mocha, &c.*

A Carret	-	0	0	0	$\frac{1}{12}$
5 Carrets	= a Caveer	0	0	0	$\frac{1}{3}$
7 Carrets	a Comashee	0	0	0	$\frac{1}{3}$
80 Carrets	a Larin	0	0	10	$\frac{1}{3}$
18 Comashees	an Abyfs	0	1	4	
60 Comashees	† a Piafre	0	4	6	
80 Caveers	a Dollar	0	4	6	
100 Comashees	a Sequin	0	7	6	
80 Larins	† a Tomond	3	7	6	

PERSIA. *Ispahan, Ormus, Gombroon, &c.*

A Cor	-	0	0	0	$\frac{1}{12}$
4 Cor	= a Bisti	0	0	1	$\frac{1}{3}$
12 Cor	a Shahee	0	0	4	
20 Cor	a Mamooda	0	0	8	
25 Cor	a Larin	0	0	10	
4 Shahees	au Abashee	0	1	4	
	5 Abashees				

EUROPE, Southern Parts.

ITALY.

EUROPE, Southern Parts.

ITALY.

ASIA.

5 Abashees	=	an Or	-	-	£. s. d.
12 Abashees		a Bovello	-	-	0 8 6
50 Abashees		† a Tomond	-	-	3 6 8

GUZZURAT. *Surat, Cambay, &c.*

A Pecka				0 0 0 $\frac{1}{2}$
2 Peckas	=	a Pice	-	0 0 0 $\frac{1}{2}$
4 Pices		a Fanam	-	0 0 1 $\frac{1}{2}$
5 Pices		a Viz	-	0 0 2 $\frac{1}{2}$
10 Pices		an Ana	-	0 0 7 $\frac{1}{2}$
4 Anas		a Rupee	-	0 2 6
2 Rupees		an English Crown	-	0 5 0
14 Anas		a Pagoda	-	0 8 9
4 Pagodas		a Gold Rupee	-	1 15 0

Bombay, Dabul, &c.

† A Budgrook	-	-	0 0 0 $\frac{1}{2}$
2 Budgrooks	=	† a Re	0 0 0 $\frac{1}{2}$
5 Rez		a Pice	0 0 0 $\frac{1}{2}$
16 Pices		a Laree	0 0 5 $\frac{1}{2}$
20 Pices		a Quarter	0 0 6 $\frac{1}{2}$
240 Rez		a Keraphim	0 1 4 $\frac{1}{2}$
4 Quarters		a Rupee	0 2 3
14 Quarters		a Pagoda	0 8 0
60 Quarters		a Gold Rupee	1 15 0

Goa, Visapour, &c.

† A Re	-	-	0 0 0 $\frac{1}{2}$
2 Rez	=	a Bazaraco	0 0 0 $\frac{1}{2}$
2 Bazaracos		a Pecka	0 0 0 $\frac{1}{2}$
20 Rez		a Vintin	0 0 1 $\frac{1}{2}$
4 Vintins		a Laree	0 0 5 $\frac{1}{2}$
3 Larees		a Keraphim	0 1 4 $\frac{1}{2}$
42 Vintins		a Tangu	0 4 6
4 Tangus		a Paru	0 18 0
8 Tangus		a Gold Rupee	1 15 0

COROMANDEL. *Madrafs, Pondicherry, &c.*

A Cash	-	-	0 0 0 $\frac{1}{2}$
5 Cash	=	a Viz	0 0 0 $\frac{1}{2}$
2 Viz		a Pice	0 0 0 $\frac{1}{2}$
6 Pices		a Pical	0 0 2 $\frac{1}{2}$
8 Pices		a Fanam	0 0 3
10 Fanams		a Rupee	0 2 6
2 Rupees		an English Crown	0 5 0
36 Fanams		a Pagoda	0 8 9
4 Pagodas		a Gold Rupee	1 15 0

BENGAL. *Calicut, Calcutta, &c.*

A Pice	-	-	0 0 0 $\frac{1}{2}$
4 Pices	=	a Faran	0 0 0 $\frac{1}{2}$
6 Pices		a Viz	0 0 0 $\frac{1}{2}$
12 Pices		an Ana	0 0 1 $\frac{1}{2}$
10 Anas		a Fialo	0 1 6 $\frac{1}{2}$
16 Anas		a Rupee	0 2 6
2 Rupees		a French Ecu	0 5 0
2 Rupees		an English Crown	0 5 0
56 Anas		a Pagoda	0 8 9

SIAM. *Pegu, Malacca, Cambodia, Sumatra, Java, Borneo, &c.*

A Cori	-	-	0 0 0 $\frac{1}{2}$
800 Cori	=	a Fettee	0 0 0 $\frac{1}{2}$
125 Fettees		a Sataleer	0 0 7 $\frac{1}{2}$
250 Fettees		a Souco	0 1 2
500 Fettees		a Tatal	0 2 6
900 Fettees		a Dollar	0 4 6
2 Ticals		a Rial	0 5 0
4 Soucos		an Ecu	0 5 0
8 Sataleers		a Crown	0 5 0

CHINA. *Pekin, Canton, &c.*

A Caza	-	-	0 0 0 $\frac{1}{2}$
10 Caza	=	a Candereen	0 0 0 $\frac{1}{2}$
10 Candereens		a Mace	0 0 8
35 Candereens		a Rupee	0 2 6
2 Rupces		a Dollar	0 4 6
70 Candereens		a R x dollar	0 4 4 $\frac{1}{2}$
7 Maces		an Ecu	0 5 0
2 Rupees		a Crown	0 5 0
10 Maces		† a Tale	0 6 8

JAPAN. *Jeddo, Miaco, &c.*

A Piti	-	-	0 0 0 $\frac{1}{2}$
20 Pitis		a Mace	0 0 4
15 Maces		an Ounce Silver	0 4 10 $\frac{1}{2}$
20 Maces		a Tale	0 6 8
30 Maces		an Ingot	0 9 8 $\frac{1}{2}$
13 Ounces Silver		an Ounce Gold	3 3 0
2 Ounces Gold		a Japanese	6 6 0
2 Japanese		a Double	12 12 0
21 Ounces Gold		† a Cattee	66 3 0

EGYPT. *Old and New Cairo, Alexandria, Sude, &c.*

An Asper	-	-	0 0 0 $\frac{1}{2}$
3 Aspers	=	a Medin	0 0 1 $\frac{1}{2}$
24 Medins		an Italian Ducat	0 3 4
80 Aspers		† a Piafre	0 4 0
30 Medins		a Dollar	0 1 6
96 Aspers		an Ecu	0 5 0
32 Medins		a Crown	0 5 0
200 Aspers		a Sultanin	0 10 0
70 Medins		a Pargo Dollar	0 10 0

BARBARY. *Algiers, Tunis, Tripoli, Unia, &c.*

An Asper	-	-	0 0 0 $\frac{1}{2}$
3 Aspers	=	a Medin	0 0 1 $\frac{1}{2}$
10 Aspers		a R al old Plate	0 0 6 $\frac{1}{2}$
2 Rials		a Double	0 1 1 $\frac{1}{2}$
4 Doubles		a Dollar	0 4 6
24 Medins		a Silver Chequin	0 4 4
30 Medins		a Dollar	0 4 6
180 Aspers		a Zequin	0 8 10
15 Doubles		a Pillole	0 16 9

MOROCCO. *Santa Cruz, Mequinez, Fez, Tangiers, Sallee, &c.*

A Fluce	-	-	0 0 0 $\frac{1}{2}$
24 Fluces	=	a Blanquil	0 0 2
		G g 2	4 Blanquils

ASIA.

MOGUL.

MALABAR.

ASIA.

AFRICA.

AFRICA.

M O N
MOROCCO, &c.

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			£.	s.	d.
4	Blanquils	= an Ounce	0	0	8
7	Blanquils	an Octavo	0	1	2
14	Blanquils	a Quarto	0	2	4
2	Quartos	a Medio	0	4	8
28	Blanquils	a Dollar	0	4	6
54	Blanquils	a Xequin	0	9	0
100	Blanquils	a Pistole	0	16	9

AMERICA.

WEST-INDIES.

ENGLISH. *Jamaica, Barbadoes, &c.*

†Halfpenny	=	-	0	0	0 ¹ / ₁₆
2 Halfpence	=	†a Penny	0	0	0 ¹ / ₈
7½ Pence	=	a Bit	0	0	5 ¹ / ₁₆
12 Pence	=	†a Shilling	0	0	8 ¹ / ₁₆
75 Pence	=	a Dollar	0	4	6
7 Shillings	=	a Crown	0	5	0
20 Shillings	=	†a Pound	0	14	3
24 Shillings	=	a Pistole	0	16	9
30 Shillings	=	a Guinea	1	1	0

FRENCH. *St Domingo, Martinico, &c.*

†A Half Sol	=	-	0	0	0 ¹ / ₁₆
2 Half Sols	=	†a Sol	0	0	0 ¹ / ₈
7½ Sols	=	a Half Scalin	0	0	2 ¹ / ₁₆
15 Sols	=	a Scalin	0	0	5 ¹ / ₁₆
20 Sols	=	†a livre	0	0	7 ¹ / ₁₆
7 Livres	=	a Dollar	0	4	6
8 Livres	=	an Ecu	0	4	10 ¹ / ₁₆
26 Livres	=	a Pistole	0	16	9
32 Livres	=	a Louis d'Or	1	0	0

AMERICA.

CONTINENT.

M O N.

ENGLISH. *Nova Scotia, Virginia, New England, &c.*

			£.	s.	d.
†A Penny	=	-	0	0	1
12 Pence	=	†a Shilling	0	1	0
20 Shillings	=	†a Pound	1	0	0
2 Pounds					
3 Pounds					
4 Pounds					
5 Pounds					
6 Pounds					
7 Pounds					
8 Pounds					
9 Pounds					
10 Pounds					

The value of the Currency alters according to the Plenty or Scarcity of Gold and Silver Coins that are imported.

Canada, Florida, Cayenne, &c.

†A Denier	=	-			
12 Deniers	=	†a Sol.			
20 Sols	=	†a Livre.			
2 Livres					
3 Livres					
4 Livres					
5 Livres					
6 Livres					
7 Livres					
8 Livres					
9 Livres					
10 Livres					

The value of the Currency alters according to the Plenty or Scarcity of Gold and Silver Coins that are imported.

Note. For all the Spanish, Portuguese, Dutch, and Danish Dominions, either on the Continent or in the West Indies, see the Monies of the respective nations.

Ancient Money. See COINS and MEDALS.

Paper Money. See the article BANK.

M O N

Mongault. MONGAULT (Nicholas Hubert), an ingenious and learned Frenchman, and one of the best writers of his time, was born at Paris in 1674. At 16 he entered into the congregation of the fathers of the oratory, and was afterwards sent to Mans to learn philosophy. That of Aristotle then obtained in the schools, and was the only one which was permitted to be taught: nevertheless Mongault, with some of that original spirit which usually distinguishes men of uncommon abilities from the vulgar, ventured in a public thesis which he read at the end of the course of lectures, to oppose the opinions of Aristotle, and to maintain those of Des Cartes. Having studied theology with the same success, he quitted the oratory in 1699; and soon after went to Thoulouse, and lived with Colbert archbishop of that place, who had procured him a priory in 1698. In 1710 the duke of Orleans, regent of the kingdom, committed to him the education of his son the duke of Chartres; which important office he discharged so well, that he acquired an universal esteem. In 1714, he had the abbey of Chartreuse given him, and that of Villeneuve in 1719. The duke of Chartres, becoming colonel-general of the French infantry, chose the Abbé Mongault to fill the place of secretary-general;

M O N

made him also secretary of the province of Dauphiny; and, after the death of the regent his father, raised him to other considerable employments. All this while he was as assiduous as his engagements would permit in cultivating polite literature; and, in 1714, published at Paris, in 6 vols. 12mo, an edition of Tully's Letters to Atticus, with an excellent French translation, and judicious comment upon them. This work has been often reprinted, and is justly reckoned admirable; for, as Middleton has observed, in the preface to his Life of Cicero, the Abbé Mongault "did not content himself with retaining the remarks of other commentators, or out of the rubbish of their volumes with selecting the best, but entered upon his task with the spirit of a true critic, and by the force of his own genius has happily illustrated many passages which all the interpreters before him had given up as inexplicable." He published also a very good translation of Herodian from the Greek; the best edition of which is that of 1745, in 12mo. He died at Paris in 1746. He was a member of the French Academy, and of the Academy of Inscriptions and Belles Lettres; and was fitted to do honour to any nation.

MONGOOZ, in zoology. See LEMUR.

MONK anciently denoted, "a person who retired from

Mongooz,
Monk.

Monk. from the world to give himself up wholly to God, and to live in solitude and abstinence." The word is derived from the Latin *monachus*, and that from the Greek *μοναχος*, "solitary;" of *μονος* *solus*, "alone."

The original of monks seems to have been this: The persecutions which attended the first ages of the Gospel forced some Christians to retire from the world, and live in deserts and places most private and unfrequented, in hopes of finding that peace and comfort among beasts which were denied them among men. And this being the case of some very extraordinary persons, their example gave so much reputation to retirement, that the practice was continued when the reason of its commencement ceased. After the empire became Christian, instances of this kind were numerous; and those whose security had obliged them to live separately and apart, became afterwards united into societies. We may also add, that the mystic theology, which gained ground towards the close of the third century, contributed to produce the same effect, and to drive men into solitude for the purposes of enthusiastic devotion.

The monks, at least the ancient ones, were distinguished into *solitaires*, *cenobites*, and *farabantes*.

The *solitary* are those who live alone, in places remote from all towns and habitations of men, as do still some of the hermits. The *cenobites* are those who live in community with several others in the same house, and under the same superiors. The *farabantes* were strolling monks, having no fixed rule or residence.

The houses of monks again were of two kinds, viz. *monasteries* and *laura*. See MONASTERY and LAURA.

Those we call monks now-a-days are *cenobites*, who live together in a convent or monastery, who make vows of living according to a certain rule established by the founder, and wear a habit which distinguishes their order.

Those that are endowed, or have a fixed revenue, are most properly called monks, *monachi*; as the Chartroux, Benedictines, Bernardines, &c. The Mendicants, or those that beg, as the Capuchins and Franciscans, are more properly called *religious* and *frars*; though the names are frequently confounded.

The first monks were those of St Anthony; who, towards the close of the fourth century, formed them into a regular body, engaged them to live in society with each other, and prescribed to them fixed rules for the direction of their conduct. These regulations, which Anthony had made in Egypt, were soon introduced into Palestine and Syria by his disciple Hilarion. Almost about the same time, Aones or Eugenius, with their companions Gaddanas and Azyzas, instituted the monastic order in Mesopotamia and the adjacent countries; and their example was followed with such rapid success, that in a short time the whole east was filled with a lazy set of mortals, who, abandoning all human connexions, advantages, pleasures, and concerns, wore out a languishing and miserable life amidst the hardships of want, and various kinds of suffering, in order to arrive at a more close and rapturous communion with God and angels.

From the east this gloomy institution passed into the west, and first into Italy and its neighbouring islands; though it is uncertain who transplanted it thither.

St Martin, the celebrated bishop of Tours, erected the first monasteries in Gaul, and recommended this religious solitude with such power and efficacy, both by his instructions and his example, that his funeral is said to have been attended by no less than 2000 monks. From hence the monastic discipline extended gradually its progress through the other provinces and countries of Europe. There were besides the monks of St Basil (called in the East *Calogeri*, from *καλός* *γεγών*, "good old man") and those of St Jerome, the hermits of St Augustine, and afterwards those of St Benedict and St Bernard; at length came those of St Francis and St Dominic, with a legion of others; all which see under their proper heads, BENEDICTINES, &c.

Towards the close of the 5th century, the monks, who had formerly lived only for themselves in solitary retreats, and had never thought of assuming any rank among the sacerdotal order, were now gradually distinguished from the populace, and endowed with such opulence and honourable privileges that they found themselves in a condition to claim an eminent station among the supports and pillars of the Christian community. The fame of their piety and sanctity was so great, that bishops and presbyters were often chosen out of their order; and the passion of erecting edifices and convents, in which the monks and holy virgins might serve God in the most commodious manner, was at this time carried beyond all bounds. However their licentiousness, even in this century, was become a proverb; and they are said to have excited the most dreadful tumults and seditions in various places. The monastic orders were at first under the immediate jurisdiction of the bishops, from which they were exempted by the Roman pontiff about the end of the 7th century; and the monks, in return, devoted themselves wholly to advance the interests and to maintain the dignity of the bishop of Rome. This immunity which they obtained was a fruitful source of licentiousness and disorder, and occasioned the greatest part of the vices with which they were afterwards so justly charged. In the 8th century the monastic discipline was extremely relaxed both in the eastern and western provinces, and all efforts to restore it were ineffectual. Nevertheless, this kind of institution was in the highest esteem, and nothing could equal the veneration that was paid about the close of the 9th century to such as devoted themselves to the sacred gloom and indolence of a convent. This veneration induced several kings and emperors to call them to their court, and to employ them in civil affairs of the greatest moment. Their reformation was attempted by Louis the Meek, but the effect was of short duration. In the 11th century they were exempted by the popes from the authority of their sovereigns, and new orders of monks were continually established, inasmuch that in the council of Lateran that was held in the year 1215, a decree was passed, by the advice of Innocent III. to prevent any new monastic institutions; and several were entirely suppressed. In the 15th and 16th centuries, it appears, from the testimonies of the best writers, that the monks were generally lazy, illiterate, profligate, and licentious epicures, whose views in life were confined to opulence, idleness, and pleasure. However, the Reformation had a manifest influence

Monk.

Monk influence in restraining their excesses, and rendering them more circumspect and cautious in their external conduct.

Monks are distinguished by the colour of their habits into *black, white, grey, &c.* Among the monks, some are called *monks of the cloister*, others *professed monks*, and others *lay monks*; which last are destined for the service of the convent, and have neither clerical nor literary.

Conventual Monks, are those who actually reside in the house, in opposition to *extra-monks*, who have become dependent on the monastery.

Monks are also distinguished into *reformed*, whom the civil and ecclesiastical authority have made masters of ancient convents, and put in their power to retrieve the ancient discipline, which had been relaxed; and *ancient*, who remain in the convent, to live in it according to its establishment at the time when they made their vows, without obliging themselves to any new reform.

Anciently the monks were all laymen, and were only distinguished from the rest of the people by a particular habit and an extraordinary devotion. Not only the monks were prohibited the priesthood, but even priests were expressly prohibited from becoming monks, as appears from the letters of St Gregory. Pope Symon was the first who called them to the clergy, on occasion of some great scarcity of priests, that the church was then supposed to labour under: and since that time, the priesthood has been usually united to the monastical profession.

Monk (George), a personage memorable for having been the principal agent in restoring Charles II. to his crown, was descended from a very ancient family, and born in Devonshire in 1608. Being an unprovided younger son, he dedicated himself to arms from his youth, and obtained a pair of colours in the expedition to the Isle of Rhee: he served afterwards in the Low Countries with reputation, in both King Charles's northern expeditions; and did such service in quelling the Irish rebellion, that he was appointed governor of Dublin, but was superseded by parliamentary authority. Being made major-general of the Irish brigade employed in the siege of Nantwich in Cheshire, he was taken prisoner by Sir Thomas Fairfax, and remained confined in the Tower of London until the year 1646; when, as the means of liberty, he took the covenant, and accepted a command in the Irish service under the parliament. He obtained the command in chief of all the parliamentary forces in the north of Ireland, where he did signal services, until he was called to account for a treaty made with the Irish rebels; a circumstance which was only obliterated by his future good fortune. He served in Scotland under Oliver Cromwell with such success, that he was left there as commander in chief; and he was one of the commissioners for uniting that kingdom with the new erected commonwealth. He served at sea also against the Dutch; and was treated so kindly on his return, that Oliver is said to have grown jealous of him. He was, however, again sent to Scotland as commander in chief, and continued there five years: when he dissimulated so well, and improved circumstances so dexterously, that he gained the desires of a wearied people, and restored the king without any

disturbance; for which he was immediately rewarded both with honours and profit: (See BRITAIN, N^o 194, &c.)—He was created duke of Albemarle, with a grant of 7000*l.* *per annum* estate, beside other emoluments; and enjoyed the confidence of his master without forfeiting that of the people. After his death in 1670, there was published a treatise composed by him while he remained prisoner in the Tower, entitled, "Observations on Military and Political Affairs," a small folio.

MONA Fish. See SQUALUS.

MONK's Head, or Wolf's bane. See ACONITUM.

MONKEY, in zoology. See APES and SIMIA.

MONMOUTH (James, duke of) son to Charles II. by Mrs Lucy Walters, was born at Rotterdam in 1649. Upon the Restoration, he was called over to England, where the king received him with all imaginable joy, created him earl of Orlney (which was changed into that of Monmouth), and he took his seat in the house of peers in the ensuing session of parliament. He married Anne, the heiress of Francis earl of Buccleugh; and hence it came to pass that he had also the title of *Buccleugh*, and took the surname of *Scot*, according to the custom of Scotland. In 1668 his father made him captain of his life-guard of horse; and in 1672 he attended the French king in the Netherlands, and gave proofs of bravery and conduct. In 1673 the king of France made him lieutenant-general of his army, with which he came before Maestricht, and behaved himself with incredible gallantry, being the first who entered it himself. He returned to England, was received with all possible respect, and was received chancellor of the university of Cambridge. After this he went to assist the prince of Orange to raise the siege of Mons, and did not a little contribute towards it. He returned to England; and was sent in quality of his father's general, to quell an insurrection in Scotland, which he effected; but soon after he fell into disgrace; for, being a Protestant, he was deluded into ambitious schemes, upon the hopes of the exclusion of the duke of York. He conspired against his father and the duke: and when the latter came to the throne by the title of *James II.* he openly appeared in arms, encouraged by the Protestant army; but coming to a decisive battle before he had sufficient forces to oppose the royal army, he was defeated, taken soon after concealed in a ditch, tried for high treason, condemned, and beheaded in 1685, aged 36. See BRITAIN, N^o 242, 249—265.

MONMOUTH, the capital of the county of Monmouthshire in England, 129 miles from London.—It has its name from its situation at the conflux of the Monow or Mynwy, and the Wye, over each of which it has a bridge, and a third over the Frothy.—Here was a castle in William the Conqueror's time, which Henry III. took from John Baron of Monmouth. It afterwards came to the house of Lancaster, who bestowed many privileges upon the town. Here Henry V. surnamed *of Monmouth*, was born. The famous historian Geoffrey was also born at this place. Formerly it gave the title of *earl* to the family of Carey, and of *duke* to King Charles the second's eldest natural son; but now of *earl* to the Mordaunts, who are also earls of Peterborough. It is a populous and well-built place, and carries on a

Monkey,
Monmouth

Monmouth, considerable trade with Bristol by means of the Wye. **Monnoye**. It has a weekly market, and three fairs.

MONMOUTHSHIRE, a county of England; anciently reckoned a part of Wales, but in Charles the Second's time taken into the Oxford circuit, and made an English county. It is bounded on the north by Herefordshire, on the east by Gloucestershire, on the south by the river Severn, and on the west by the Welsh counties of Brecknock and Glamorgan. Its extent from north to south is about 30 miles, from east to west 26, and in circumference 110. It is subdivided into six hundreds; and contains seven market towns, 127 parishes, about 6494 houses, 38,900 inhabitants; but sends only three members to parliament, that is, one for Monmouth, and two for the county. The air is temperate and healthy; and the soil fruitful, though mountainous and woody. The hills feed sheep, goats, and horned cattle; and the valleys produce plenty of grass and corn. This county is extremely well watered by several fine rivers; for, besides the Wye, which parts it from Gloucestershire, the Mynow, which runs between it and Herefordshire, and the Rumney, which divides it from Glamorganshire, it has, peculiar to itself, the Usk, which enters this county a little above Abergavenny, runs mostly southward, and falls into the Severn by the mouth of the Ebbw; which last river runs from north to south, in the western side of the county. All these rivers, especially the Wye and Usk, abound with fish, particularly salmon and trout.

MONNOYE (Bernard de la), born at Dijon in 1641, was a man of fine parts and great learning. He was admirably formed for poetry; and used to win the first prizes instituted by the members of the French academy, till he discontinued to write for them (it is said) at the solicitation of the academy; a circumstance which, if true, would reflect higher honour on him than a thousand prizes. All his pieces are in a most exquisite taste; and he was no less skilful in Latin poetry than in the French. Menage and Bayle have both bestowed the highest encomiums on his Latin poetry. His Greek poems are likewise looked upon as very good, and so are his Italian, which are written with great spirit. But poetry was not La Monnoye's only province; to a perfect skill in poetry, he joined a very accurate and extensive knowledge of the languages. He had great skill in criticism; and no man applied himself with greater assiduity to the study of Latin, ancient and modern. He was perfectly acquainted with all the scarce books that had any thing curious in them; very well versed in the history of the learned, and what completes all, in the wonderful characters with which he possessed these various kinds of knowledge. His *Works* Remarks on the old magicians; in the last edition of which, in 4 vols. 12mo, printed in 1715, are included several pieces of his poetry, and a curious dissertation on the famous book *De tribus Impiis*. His dissertation on *Pompeii* &c. &c. at least an extract of it, is inserted in the new edition of Bulke's *Tragedies des Scéniques* published in 1722, with a great number of corrections and corrections by La Monnoye. He has published the *Œuvres* of M. de la Roche, with a number of notes and notes. It would require several pages to catalogue the various services that he

genious and learned men did to the republic of letters; as well by enriching it with productions of his own; as by the assistance which he communicated very freely upon all occasions to the learned of his times. Thus, among others, he favoured Bayle with a great number of curious particulars for his Dictionary, and was highly applauded by him on that account. He died at Paris, October 15. 1728, in his 88th year. —M. de Sallinger published at the Hague a Collection of Poems by La Monnoye, with his eulogium, from whence many of the above particulars are taken. He also left behind him a Collection of Letters, mostly critical; several curious Dissertations; 300 Select Epigrams from Martial, and other poets ancient and modern, in French verse; several other works in prose and verse, in French, Latin, and Greek, all ready for the press.

MONNOYER (John Baptist), "one of the greatest masters (according to Mr Walpole) that has appeared for painting flowers. They are not so exquisitely finished as Van Huisen's, but his colouring and composition are in a bolder style." He was born at Lille in 1635, and educated at Antwerp as a painter of history, which he soon changed for flowers. Going to Paris in 1663, he was received into the academy with applause; and employed at Versailles, Trianon, Marly, and Meudon; and painted in the hotel de Bretonvilliers at Paris, and other houses. The duke of Montague brought him to England; where much of his hand is to be seen, at Montague house, Hampton-court, the duke of St Alban's at Windsor, Kensington, Lord Carlisle's, Burlington house, &c. but his most curious works are said to be a looking glass at Kensington palace, which he adorned with flowers for Queen Mary, who held him in such high esteem, that she honoured him with her presence nearly the whole time he was busied in the performance.—Baptist painted and repassed several times between France and England; but having married his daughter to a French painter who was induced to alter and touch upon his pictures, Baptist was obliged and returned to France no more. He died at Poully in 1699.—His son Antony called *young Papez*, painted in his father's manner, and had merit.

MONOCEROS, Unicorn, in astronomy, a southern constellation formed by Hevelius, containing in his catalogue 19 stars, and in the *Britannic Catalogue* 31.

MONOCEROS, in zoology. See *MONOCEROS*.

MONOCHORD, an instrument by which we are enabled to try the several proportions of musical sounds and intervals, as well in the natural as in tempered scales. Originally it had, as its name imports, only one string; but it is better constructed with two, as we have by means of this additional string, the opportunity of judging of the harmony of two tempered notes in every possible variety of temperament (see *TEMPERAMENT* and *TUNING*). It consists of a brass rule placed upon a sound board, and accurately divided into different scales according to the purposes for which it is commonly intended. Above this rule the strings are to be stretched over two fixed bridges, between which there is a movable one, so contrived as to divide the whole of the strings into the same proportion of parts as are required upon the scales beneath. The figure of the instrument, the manner of

Monnoyer
|
Monochord

Monochord

striking the strings so as to produce the sound, as likewise the construction of the moveable bridge, may be varied at pleasure according to the wish and ingenuity of the artist. But with the assistance of such an instrument accurately constructed, any person with a good ear may be enabled to tune a keyed instrument with sufficient precision to answer every practical purpose.

The following Table contains the chief scales that have hitherto been computed. In column 1st is given the natural scale, or scale of perfect intervals. The second column contains a new tempered scale, which seems better adapted than any other to keyed instruments, when chiefly designed for lesson-playing, or playing without accompaniments. The third is a scale proposed by Mr Emerson in his *Mechanics*, and since recommended by Mr Jones in his *Physiological Disquisitions*, and by Mr Cavallo in the *Philosophical Transactions* for 1788. The fourth and fifth exhibit the systems of mean tones, and of equal harmony, calculated by Dr Smith for instruments of a more perfect construction than those now in use.

Note.	Natural Scale.	Tempered Scale.	Emerson, Jones, &c.	Mean Tones.	Equal Harmony.
C		1000			
C*	937.5	952.9	943.8	957	959.3
D♭				934.5	933
D	888.9	893.3	890.9	894.4	895
D*	833.3	837.5	840.8	856	858.6
E♭				836	835
E	800	798	793.7*	800	801
F♭				781	779
F*				765.6	768.5
F	750	748.1	749.1	747.6	747.4
F*	711.1	712.9	707.1	715.5	717
G♭				698.7	697.3
G	666.7	668.3	667.4	668.7	669
G*	625	632	629.9	640	641.7
A♭				625	624
A	600	597	594.6	598	598.7
A*	562.5	559.7	561.2	572.4	574.4
B♭				559	559.6
B	533.3	533.3	529.7*	535	536
C♭				522.4	521
B*				512	514
C	500	500	500	500	500

N. B. Mr Jones proposes to have the two numbers which are denoted by stars respectively altered to the numbers 796 and 531.

The method of tuning any instrument by means of the monochord is as follows: First, You must tune the C of the monochord to the concert pitch by means of a tuning-fork; next, You are to put the middle C of your instrument in perfect unison with the C of the monochord; Then move the sliding fret to the next division on the scale, and proceed in the same manner with all the several notes and half notes within the compass of an octave. When this is done with accuracy, the other keys are all to be tuned, by com-

paring them with the octave which is already tempered. [The monochord is here supposed to be made to the pitch of C; but this may be varied at the will of the constructor.]

The curious reader who may wish for further information respecting the construction and use of monochords, will be highly gratified in perusing the appendix of Mr Atwood's *Treatise on Rectilinear Motion*, and Mr Jones's ingenious and entertaining observations on the scale of music, monochord, &c. in his *Physiological Disquisitions*.

MONOCHORD is also used for any musical instrument that consists of only one string or chord; in this sense the trumpet marine may properly be called a *monochord*.

MONOCULUS, in zoology; the name of a genus of insects of the order of *aptera*, in the Linnæan system. Its body is short, of a roundish figure, and covered with a firm crustaceous skin; the fore legs are ramose, and serve for leaping and swimming; it has but one eye, which is large, and composed of three smaller ones.

Of this genus, many of which have been reckoned among the microscopic animals, authors enumerate a great number of species. The figure in Plate CCCXV. represents the quadricornis, or four-horned monocus, a very small species, about half a line in length, and of an ashen-gray colour. From the head arise four antennæ, two forwards and two backwards; all four furnished with a few hairs, which give them the figure of a branch. Between the antennæ, on the fore part of the head, is situated a single eye. From the head to the tail the body goes down, decreasing in shape like a pear; and is composed of seven or eight rings, which grow continually more straitened. The tail is long, divided into two; each division giving rise outwardly to three or four bristly hairs. The animal carries its eggs on the two sides of its tail in the form of two yellowish parcels filled with small grains, and which taken together, nearly equal the insect in bigness. This minute insect is found in standing pools. A number of them being kept in a bottle of water, some will be seen loaded with their eggs, and after a while depositing the two parcels, either jointly or separately.

The name *monoculus* has been given to this genus, as consisting of individuals which apparently have but one eye: and from the manner in which they proceed forward in the water by leaping, they have also been called *water-fleas*. The branching antennæ serve them instead of oars, the legs being seldom used for swimming. "The tail, forked in some species, in others simple, serves them for a rudder. Their colour varies from white to green, and to red, more or less deep, doubtless in a ratio to the fragments of the vegetables on which they feed. The red tincture they sometimes give to the water, has made some ignorant men think that the water had turned to blood. Too weak to be carnivorous, they on the contrary fall a prey to other aquatic insects, even to polypi.—Their body, compact and hard, is so transparent that in some the eggs with which the abdomen is filled are discernible. The water-parrot and the shell-monoculus, are remarkable. This latter is provided with a livalvular shell, within which he shuts himself

Monochord

Barbut's
Genera of
Insects,
p. 360.

Monodon. himself up, if drawn out of the water. The shell opens underneath, the insect puts forth its antennæ, by means of which it swims very expeditiously in various directions, seeking a solid body to adhere to, and then it is it uses its feet in walking, by stretching them out through the aperture of its shell.

"I preserved a pair of these insects (says our author), last year, in a small glass tumbler, the one male the other female, having a bag filled with eggs affixed on each side the abdomen. In the space of 14 days the increase was astonishing: it would have been impossible to have taken a single drop of water out of the glass without taking with it either the larva or a young monocus. I again repeated the experiment by selecting another pair; and at the expiration of the last 14 days my surprise was increased beyond measure.—The contents of the glass appeared a mass of quick-moving, animated matter; and being diversified by colours of red, green, ash-colour, white, &c. afforded, with the assistance of the magnifier, considerable entertainment."

Plate
CCCXV.

MONODON, in ichthyology, a genus of fishes belonging to the order of *cete*; the characters of which are: There are two very long, straight, and spirally twisted teeth, which stick out from the upper jaw; and the spiracle, or breathing hole, is situated on the anterior part of the skull. There is but one species, the monoceros, or horned narwhal, which sometimes grows to 25 feet in length, exclusive of the horn; but the usual size is from 16 to 20. It is particularly noted for its horn or horns, as they are called; but which are real teeth. Of these there are always two in young animals; though the old ones have generally but one, sometimes none. From the circumstance of only one tooth being usually found, the animal has acquired the name of *Unicorn Fish*, or *Sea Unicorn*.—They inhabit the northern seas, from Norway to within the arctic circle: they are plentiful in Davis's straits and the north of Greenland; where the natives, for want of wood make rasters of the teeth. From the tooth or horn may be distilled a very strong *sal volatile*: the scrapings are esteemed *alexipharmic*, and were used of old in malignant fevers and against the bites of serpents. The use of it to the animal seems to be chiefly as a weapon of offence, and a very powerful one it appears to be: there are many instances of its having been found in the bottoms of ships which returned from the northern seas, probably owing to the animal's having mistaken the ship for a whale, and attacked it with such fury as not to be able to get out the weapon from the wood. It may also serve as an instrument to loosen and disengage from the rocks or bottom of the sea the sea plants on which it feeds.—These fishes swim swiftly, and can only be struck when numbers happen to be found together, and obstruct their own course with their teeth. Their skin is white, with black spots on the back, and has a great quantity of blubber underneath.

The tooth of this animal was in old times imposed upon the world as the horn of an unicorn, and sold at a very high price. The hairs of the chancellor to Christian I. of Denmark, valued one at 8000 imperials. There is a magnificent throne made of this species of ivory for the Danish monarchs, which

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is still preserved in the castle at Rosenberg. The price of this material was superior to gold.

MONODY, in ancient poetry, a mournful kind of song, sung by a person all alone, to give vent to his grief. The word is derived from *monos* "alone," and *ode* "I sing."

MONECIA, from *monos* alone, and *oikos* a house; the name of the 21st class in Linnæus's sexual method. See BOTANY.

MONOGAMY, compounded of *monos* *solus*, and *gamos* "marriage," the state or condition of those who have only married once, or are restrained to a single wife. See POLYGAMY.

MONOGLOSSUM (anc. geog.) a mart town of the Hither India, situated on the Sinus Canthi, into which the Indus empties itself. Said to be Mangalore on the coast of Malabar. E. Long. 74, N. Lat. 10.

MONOGRAM, a character or cipher, composed of one, two, or more letters interwoven, being a kind of abbreviation of a name, anciently used as a seal, badge, arms, &c.

MONOGYNIA, from *monos* alone, and *gyn* a woman; the name of the first order or subtribe in the first 13 classes of Linnæus's sexual method, consisting of plants which, besides their agreement in their classic character, generally derived from the number of their stamina, have only one style, or female organ.

MONOMOTAPA, a country of Africa, has the maritime kingdom of Sofala on the east, the river Del Spiritu Santo on the south, the mountains of Caffraria on the west, and the river Cauma on the north, which parts it from Monemugi. The air of this country is very temperate; the land fertile in pastures and all the necessities of life, being watered by several rivers. The inhabitants are rich in black cattle, which they value more than gold. They have a vast number of elephants, as appears from the great quantity of ivory that is exported from hence. There are many gold mines, and the rivers that run through their veins carry a great deal of gold dust along with them.—The inhabitants are lovers of war, which is the employment followed by all those who do not apply themselves to commerce. This country is divided into seven provinces or petty kingdoms, vassals to the king; viz. Monomotapa Proper, Quiteve, Mamca, Inhambana, Inhemiur, Sabia, and Sofala.

MONOPETALOUS, in botany, a term applied to flowers that have only one petal or flower-leaf.

MONOPHYSITES, (from *monos* *solus*, and *physis* *natura*), a general name given to all those sectaries in the Levant who only own one nature in Jesus Christ, and who maintain, that the divine and human nature of Christ were so united as to form only one nature, yet, without any change, confusion, or mixture of the two natures.

The *Monophysites*, however, properly so called, are the followers of Severus, a learned monk of Palestine, who was created patriarch of Antioch in 513, and Petrus Fullensis.

The Monophysites were encouraged by the emperor Anastasius, but dejected by Justin and succeeding emperors. However, this sect was restored by Jacob Baradaeus an obscure monk, insomuch that

11 h

when

Monody
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Monophy-
sites

Monophy- when he died bishop of Edessa, A. D. 588, he left it in a most flourishing state in Syria, Mesopotamia, Armenia, Egypt, Nubia, Abyssinia, and other countries. The laborious efforts of Jacob were seconded in Egypt and the adjacent countries, by Theodosius bishop of Alexandria; and he became so famous that all the Monophysites of the east considered him as their second parent and founder, and are to this day called *Jacobites*, in honour of their new chief. The Monophysites are divided into two sects or parties, the one African, the other Asiatic; at the head of the latter is the patriarch of Antioch, who resides for the most part in the monastery of St Ananias, near the city of Merdm: the former are under the direction of the patriarch of Alexandria, who generally resides at Grand Cairo, and are subdivided into Coptics and Abyssinians. From the 15th century downwards, all the patriarchs of the Monophysites have taken the name of *Ignatius*, in order to show that they are the lineal successors of Ignatius, who was bishop of Antioch in the first century, and consequently the lawful patriarch of Antioch. In the 17th century, a small body of the Monophysites in Asia abandoned for some time the doctrine and institution of their ancestors, and embraced the communion of Rome: but the African Monophysites, notwithstanding that poverty and ignorance which exposed them to the seductions of sophistry and gain, stood firm in their principles, and made an obstinate resistance to the promises, presents, and attempts employed by the papal missionaries to bring them under the Roman yoke: and in the 18th century, those of Asia and Africa have persisted in their refusal to enter into the communion of the Romish church, notwithstanding the earnest entreaties and alluring offers that have been made from time to time by the pope's legates, to conquer their inflexible constancy. The Monophysites propagate their doctrine in Asia with zeal and assiduity, and have not long ago gained over to their communion a part of the Nestorians, who inhabit the maritime coasts of India.

MONOPOLY, one or more persons making themselves the sole masters of the whole of a commodity, manufacture, and the like, in order to make private advantage of it, by selling it again at a very advanced price. Or it is a license or privilege allowed by the king for the sole buying and selling, making, working, or using any thing whatsoever.—Monopolies had been carried to an enormous height during the reign of Queen Elizabeth; and were heavily complained of by Sir Edward Coke, in the beginning of the reign of King James I.: but were in great measure remedied by statute 21 Jac. I. c. 3. which declares such monopolies to be contrary to law, and void; (except as to patents, not exceeding the grant of 14 years, to the authors of new inventions; and except also patents

of nance, and shot); and monopolists are punished with the forfeiture of treble damages and double costs, to those whom they attempt to disturb; and if they procure any action, brought against them for these damages, to be stayed by any extrajudicial order, other than of the court wherein it is brought, they incur the penalties of *premunire*. Combinations also among victualers or artificers, to raise the price

of provisions, or any commodities, or the rate of labour, are in many cases severely punished by particular statute; and, in general, by statute 2 & 3 Edward VI. c. 15. with the forfeiture of 10l. or 20 days imprisonment, with an allowance of only bread and water for the first offence; 20l. or the pillory for the second; and 40l. for the third, or else the pillory, loss of one ear, and perpetual infamy. In the same manner, by a constitution of the emperor Zeno, all monopolies and combinations to keep up the price of merchandise, provisions, or workmanship, were prohibited, upon pain of forfeiture of goods and perpetual banishment.

MONOSYLLABLE, in grammar, a word that consists only of one syllable, and is composed either of one or more letters pronounced at the same time. The too frequent use of monosyllables has a very bad effect in English poetry, as Mr Pope both intimates and exemplifies in the same verse,

"And ten slow words oft creep in one dull line."

MONOTHELITES, (compounded of *monos* "single," and *θέλημα* "will," of *Θελω* *velo* "I will,") an ancient sect, which sprung out of the Eutychians; thus called, as only allowing of one will in Jesus Christ.

The opinion of the Monothelites had its rise in 630, and had the emperor Heraclius for an adherent: it was the same with that of the Acephalous Severians. They allowed of two wills in Christ, considered with regard to the two natures; but reduced them to one, by reason of the union of the two natures; thinking it absurd there should be two free wills in one and the same person. They were condemned by the sixth general council in 680, as being supposed to destroy the perfection of the humanity of Jesus Christ, depriving it of will and operation. Their sentiments were afterwards embraced by the Maronites.

MONOTONY, an uniformity of sound, or a fault in pronunciation, when a long series of words are delivered in one unvaried tone. See **READING**.

MONOTROPA, BIRD'S-NEST: A genus of the monogynia order, belonging to the mouandria class of plants; and in the natural method ranking with those of which the order is doubtful. There is no calyx, but 10 petals; and of these the five exterior have a melliferous hollow at the base. The capsule is quinquevalved. In some of the flowers a fifth part of the number is excluded as in the *M. hippopithys*. There are two species; of which the only remarkable one is the hippopithys, a native of Britain and some of the more northerly kingdoms of Europe. It is about five inches high, having no other leaves than oval scales, and terminated with a nodding spike of flowers, which in the seeding state becomes erect: the whole plant is of a pale yellow colour, smelling like the primrose, or like beans in blossom. The country people in Sweden give the dried plant to cattle that have a cough.

MONREAL. See **MONTREAL**.

MONRO (Dr Alexander, senior), a most eminent physician and anatomist, was descended by his father from the family of Monro of Milton, which had large possessions in the county of Ross; and by his mother, from that of Forbes of Culloden.

His father John, youngest son of Sir Alexander Monro of Bearcrofts, was bred to physic and surgery, and

Monosyllable

Monro. and served for some years as a surgeon in the army under King William in Flanders; but for several successive years, obtaining leave of absence from the army in the winter, he during that season resided with his wife in London, where his son Alexander was born in the 1697. About three years thereafter, he quitted the army, and went to settle as a surgeon at Edinburgh; where his knowledge in his profession, and engaging manners, soon introduced him into an extensive practice.

The son showed an early inclination to the study of physic; and the father, after giving him the best education that Edinburgh then afforded, sent him successively to London, Paris, and Leyden, to improve himself further in his profession. At London, he attended the lectures of Messrs. Hawksbee and Whiston on experimental philosophy, and the anatomical demonstrations of Mr. Cheselden. At Paris, he attended the hospitals, and the lectures which were read on the different branches of physic and surgery at that time. Towards the end of autumn 1718, he went to Leyden, and studied under the great Boerhaave; by whom he was particularly esteemed.

On his return to Edinburgh in autumn 1719, Messrs Drummond and Macgill, who were then conjunct nominal professors and demonstrators of anatomy to the Surgeons Company, having resigned in his favour, his father prevailed on him to read some public lectures on anatomy, and to illustrate them by showing the curious anatomical preparations which he had made and sent home when abroad. He at the same time persuaded Dr Alston, then a young man, to give some public lectures on botany. Accordingly, in the beginning of the winter 1720, these two young professors began to give regular courses of lectures, the one on the materia medica and botany, the other on anatomy and surgery; which were the first regular courses of lectures on any of the branches of medicine that had ever been read at Edinburgh, and may be looked upon as the opening of that medical school which has since acquired such great reputation all over Europe.

In summer 1721 and 1722, Dr Monro, by the persuasion of his father, read some lectures on chyrurgical subjects; particularly on wounds and tumors, which he never would publish, having wrote them in a hurry and before he had much experience; but inserted from time to time the improvements he thought might be made in surgery, in the volumes of *Medical Essays and Observations* to be hereafter mentioned.

About the year 1720, his father communicated to the physicians and surgeons at Edinburgh, a plan which he had long formed in his own mind, of having the different branches of physic and surgery regularly taught at Edinburgh; which was highly approved of by them, and by their interest regular professorships of anatomy and medicine were instituted in the university. His son, Dr Monro, was first made university professor of anatomy; and two or three years afterwards, Drs Sinclair, Rutherford, Innes, and Plummer, were made professors of medicine; the professorship of materia medica and botany, which Dr Alston then held, having been added to the university many years before. Immediately after these gentlemen were elected professors, they began to deliver re-

gular courses of lectures on the different branches of medicine, and they and their successors have uniformly continued so to do every winter.

The plan for a medical education at Edinburgh was still incomplete without an hospital, where students could see the practice of physic and surgery, as well as hear the lectures of the professors. A scheme was therefore proposed by Dr Monro's father, and others, particularly the members of the Royal College of Physicians and Board of Surgeons, for raising by subscription a fund for building and supporting an hospital for the reception of diseased poor; and our author published a pamphlet setting forth the advantages that would attend such an institution. In a short time a considerable sum of money was raised, a small house was fitted up, and patients were admitted into it, and regularly attended by many of the physicians and surgeons in town. The fund for this charity increasing very considerably, in a great measure from the activity and influence of that very worthy citizen and magistrate George Drummond, Esq; the foundation was laid of the present large, commodious, and useful hospital, the *Royal Infirmary*; in the planning of which Dr Monro suggested many useful hints, and in particular the elegant room for chyrurgical operations was designed and executed under his direction. Provost Drummond and he were nominated the building committee; and the fabric was entirely completed in a short space of time. It has since been so largely endowed, as to be capable of receiving a great number of diseased poor, whose cases the students of physic and surgery have an opportunity of seeing daily treated with the greatest attention and care by physicians and surgeons eminent in their profession, and a register of the particulars of all the cases which have been received into the house since its first opening has been kept, in books appropriated for that purpose, for the use of the students.

In order to make the hospital of still farther use to the students, Dr Monro frequently, while he continued professor of anatomy, gave lectures on the chyrurgical cases; and the late judicious physician, Dr Rutherford professor of the practice of physic, began, in the year 1748, to deliver clinical lectures, to be continued every winter, on the most remarkable cases in the hospital.

Doctor Monro, though he was elected professor of anatomy in the year 1721, was not received into the university till the year 1725, when he was inducted along with that great mathematician the late Mr Colin Maclaurin, with whom he ever lived in the strictest friendship. From this time he regularly every winter gave a course of lectures on anatomy and surgery, from October to May, upon a most judicious and comprehensive plan. A task in which he persevered with the greatest assiduity, and without the least interruption, for near 40 years; and so great was the reputation he had acquired, that students flocked to him from the most distant corners of his majesty's dominions.

In 1759, our professor entirely relinquished the business of the anatomical theatre to his son Dr Alexander, who had returned from abroad, and had assisted him in the course of lectures the preceding year. But after this resignation, he still endeavoured to render his

Monro. labours useful to mankind, by reading clinical lectures at the hospital for the improvement of the students; of which Dr Duncan, who was one of his pupils, has given the following account. "There I had myself the happiness of being a pupil, who profited by the judicious conduct of his practice, and was improved by the wisdom and acuteness of his remarks. I have indeed to regret that I attended only the last course of lectures in which he had ever a share, and at a time when he was subjected to a disease which proved at length fatal. Still, however, from what I saw and from what I heard, I can venture to assert, that it is hardly possible to conceive a physician more attentive to practice, or a preceptor more anxious to communicate instructions. His humanity, in the former of these characters, led him to bestow the most anxious care on his patients while they were alive; and his zeal in the latter induced him to make them the subject of useful lessons when they happened to die.—In the different stations of physician, of lecturer, and of manager in the hospital, he took every measure for inquiring into the causes of diseases by dissection.—He personally attended the opening of every body; and he not only dictated to the students an accurate report of the dissection, but with nice discrimination contrailed the diseased and sound state of every organ. Thus, in his own person, he afforded to the students a conspicuous example of the advantages of early anatomical pursuits, as the happiest foundation for a medical superstructure. His being at once engaged in two departments, the anatomical theatre and clinical chair, furnished him with opportunities both on the dead and living body, and placed him in the most favourable situation for the improvement of medicine; and from these opportunities he derived every possible advantage which they could afford."

His father, old Mr Monro, lived to an advanced age; and enjoyed the unspeakable pleasure of beholding a son, esteemed and regarded by mankind, the principle & tor in the execution of his favourite plan, the great object of his life, the founding a seminary of medical education in his native country: The son, who survived him near 30 years, had the satisfaction to behold this seminary of medical education frequented yearly by 500 or 600 students, many of whom came from the most distant corners of his majesty's dominions, and to see it arrive to a degree of reputation far beyond his most sanguine hopes, being equalled by few, and inferior to none, in Europe.

Let men visit members of more societies than Dr Monro, still fewer equally assiduous in their attendance of those which in any way tended to promote public utility. He was a manager of many public charities; and not only a member of different medical societies, but likewise of several others instituted for promoting literature, arts, sciences, and manufactures, in Scotland, and was one of their most useful members.—While he was held in high estimation at home, he was equally esteemed and respected abroad, and was elected member of the Royal Society of London, and an honorary member of the Royal Academy of Surgery at Paris.

He was not only very active in the line of his own profession, but as a citizen and general member of the

community; for, after he had resigned the anatomical chair to his son, he executed with the strictest punctuality the duties of several engagements both of a civil and political nature: He was a director of the Bank of Scotland, a justice of the peace, a commissioner of high roads, &c. At length, after a life spent in the most active industry, he became afflicted with a tedious and painful disease, which he bore with equal courage and resignation till his death, which happened on July 10. 1767, in the 70th year of his age.

Of his works, the first in order is his *Osteology*, which was written for the use of students, but is capable also of affording instruction to the oldest and most experienced practitioner; as, besides a minute description of the parts copied from nature, it everywhere abounds with new and important observations immediately applicable to practice. It has been translated into many different languages; has passed through numerous editions; and has been reprinted in foreign countries in the most superb manner, accompanied with elegant and masterly engravings. His description of the *Lacteal Sac* and *Thoracic Duct* contains the most accurate account of that important part of the body which has been yet published; and his *Anatomy of the Nerves* will transmit to posterity an excellent example of accurate dissection, faithful description, and ingenious reasoning. The six volumes of *Medical Essays and Observations*, published by a society in Edinburgh, are universally known and esteemed. To that society he was appointed secretary, but, after the publication of the first volume, to which he had largely contributed, the members growing remiss in their attendance, he became the sole collector and publisher of the work: To him we are therefore in a great measure indebted for those numerous and important discoveries with which this publication has enriched every department of medical knowledge. In the two first volumes of the *Physical and Literary Essays*, published by the physical society of Edinburgh, in which he had the rank of one of the presidents, we find several papers written by him, which are not the least ornaments of that collection. His account of the Success of *Inoculation* in Scotland may be considered as his last publication: It demonstrates his extensive correspondence and indefatigable industry, and has had great influence in promoting that salutary practice. Besides these, he was also the author of several other elegant and masterly productions, which were either never published, or were published without his knowledge and from incorrect copies. A collection of all his works, properly arranged, corrected, and illustrated with copperplates, has been published by Dr Alexander Monro, his son and successor in the anatomical chair, in a splendid quarto volume, printed for Elliot, Edinburgh, 1781, to which is prefixed a life of the author, by another of his sons, Dr Donald, physician in London. The observation of an excellent judge, the illustrious Haller, concerning our author's *Medical Essays and Observations*, which now form a part of this collection, may with no less justice be applied to the whole. It is a book which ought to be in the possession of every medical practitioner."

MONS, an ancient, large, handsome, rich, and very strong city of the Austrian Netherlands, in Han-

nault.

Monſieigneur
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Monſon.

nault. There is a chapter, conſiſting of 30 ladies of diſtinction, who have the liberty of leaving the community when they intend to marry. They have ſeveral manufactures, and a good trade. It was taken by the Allies in 1709, and by the French in July 1746; but rendered back by the treaty of Aix-la-Chapelle, after the fortifications were demolished. It ſtands partly on a hill, and partly on a plain in a marſhy ſoil, on the rivers Haine and Trouille, by which the country about it may be overflowed at pleaſure. It has been lately taken by the armies of the French republic. E. Long. 3. 39. N. Lat. 50. 25.

MONS *Sacer* (anc. geog.), a mountain of the Sabines beyond the Anio, to the eaſt of Rome; whither the common people retired once and again to avoid the tyranny of the Patricians. From this ſeſſion, and the altar of *Jupiter Terribilis* erected there, the mountain took its name.

MONSEIGNEUR, in the plural *Meſſieurs*, a title of honour and reſpect uſed by the French in writing to perſons of ſuperior rank or quality, before the late abolition of all ranks.

Dukes, peers, archbishops, biſhops, and preſidents, *à la mortier*, were complimented with the title of *Monſeigneur*. In the petitions preſented to the ſovereign courts, they uſed the term *Meſſieurs*.

MONSEIGNEUR, abſolutely uſed, was a title reſtrained to the dauphin of France. This cuſtom was unknown till the time of Louis XIV. before which the dauphin was ſtyled *Munſieur le Dauphin*.

MONSIEUR, in the plural *Meſſieurs*, a term or title of civility, uſed by the French in ſpeaking to their equals, or thoſe a little below them, anſwering to *Mr* or *Sir* among the Engliſh.

MONSIEUR, abſolutely uſed, was a title or quality appropriated to the ſecond ſon of France, or the king's brother. The king was alſo called *Monſieur*, but that only by the children of France.

MONSON (Sir William), a brave Engliſh admiral, third ſon of Sir John Monſon of South Carlton in Lincolnſhire, was born in 1569. He was employed in many expeditions againſt the Spaniards in Queen Elizabeth's time, and was highly honoured; the queen knighted him for his ſervices in the earl of Eſſex's expedition to Cadix, where he aſſiſted much by his wiſe and moderate counſel to the earl. Military men were no favourites with James I. therefore, on the death of the queen, he received no recompence or pay beyond the ordinary ſervice in which he was engaged: nevertheless, as admiral of the narrow ſeas, he ſupported the honour of the Britiſh flag againſt the infant intolerance of the Dutch ſtates, of which he frequently complains in his Navy Tracts; and protected our trade againſt the encroachments of France. He had the miſfortune to fall into diſgrace by his vigilance, and was impriſoned in the Tower through the reſentment of ſome powerful courtiers; yet he was diſcharged, and wrote a vindication of his own conduct, entitled, "Concerning the Inſolencies of the Dutch, and a Juſtification of Sir William Monſon." He ſpent his latter days in peace and privacy, which he employed in digeſting his Navy Tracts, and died in 1613. Part of theſe tracts were printed in 1682, and they were afterwards all included in Churchhill's Collection of Voyages.

MONSONIA, in botany: A genus of the dodecandria order, belonging to the polyadelphia claſs of plants. The calyx is pentaphyllous; the corolla pentapetalous and irregular; the ſtamina are 15 in number, and coaleſced into five filaments; the ſtyle biſid; the capſule pentacocous.

Monſona
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Monſter.

MONSOON, a regular or periodical wind, in the Eaſt Indies, blowing conſtantly the ſame way, during ſix months of the year, and the contrary way the remaining ſix.

In the Indian ocean, the winds are partly general, and blow all the year round the ſame way, as in the Ethiopic ocean; and partly periodical, *i. e.* half the year blow one way, and the other half year on the oppoſite points; and thoſe points and times of ſhifting diſfer in different parts of this ocean. Theſe latter are what we call *monſoons*.

The ſhifting of theſe monſoons is not all at once; and in ſome places the time of the change is attended with calms, in others with variable winds, and particularly thoſe of China, at ceasing to be weſterly, are very ſubject to be tempeſtuous; and ſuch is their violence, that they ſeem to be of the nature of the Weſt India hurricanes, and render the navigation of theſe ſeas very unſafe at that time of the year. Theſe tempeſts the ſeamen call the *breaking up of the monſoons*.

Monſoons, then, are a ſpecies of what we otherwiſe call *trade winds*. They take the denomination *monſoon* from an ancient pilot, who firſt croſſed the Indian ſea by means hereof. Though others derive the name from a Portugueſe word, ſignifying motion or change of wind and ſea.

Lucretius and Apollonius make mention of annual winds which ariſe every year, *cuius ſalutis*, which ſeem to be the ſame with what in the Eaſt Indies we now call *monſoons*. For the physical cauſe of theſe winds, ſee WINDS.

MONSTER, a birth or production of a living being, degenerating from the proper and uſual diſtinction of parts in the ſpecies to which it belongs: As, when there are too many members, or too few; or ſome of them are extravagantly out of proportion, either on the ſide of defect or exceſs. The word comes from the Latin *monſtrum*, of *monſtrando*, "ſhowing." Whence alſo the box wherein reliques were anciently kept to be ſhown, was called *monſtrum*. Dugdale mentions an inventory of the church of York with this article, *Item unum monſtrum cum offibus ſancti Petri in beryl, et crucifixo in ſummitate*.

Ariſtotle defines a monſter to be a defect of nature, when, acting towards ſome end, it cannot attend to it, from ſome of its principles being corrupted.

Monſters do not propagate their kind, for which reaſon ſome rank *mules* among the number of monſters, as alſo *hermaphrodites*.

Females which bring forth twins, are found moſt liable to produce monſters. The reaſon, probably, is owing to this; that though the twins are covered with one common chorion, yet they have each their ſeparate amnios, which by their contiguity may chance to grow together, and ſo occasion a conſuſion or blending of the parts. Hence ſo many double creatures.

Mr. Maſbranche accounts for the production of monſters in the animal world in the following manner.

Monster ner : "The Creator has established such a communication between the several parts of his creation, that we are not only naturally led to imitate one another, i. e. have a disposition to do the same things, and assume the same manners with those with whom we converse ; but also have certain natural dispositions which incline us to compassion as well as imitation. These things most men feel, and are sensible of ; and therefore need not be proved. The animal spirits, then, are not only naturally carried into the respective parts of the body to perform the same actions and the same motions which we see others do, but also to receive in some manner their wounds, and take part in their sufferings.

"Experience tells us, that when we look attentively on any person severely beaten, or that hath a large wound, ulcer, or the like, the spirits immediately flow into those parts of our body which answer to those we see suffer in the other ; unless their course be stopped from some other principle. This flux of spirits is very sensible in persons of a delicate constitution, who frequently shudder, and find a kind of trembling in the body on these occasions ; and this sympathy in bodies produces compassion in the mind.

"Now it must be observed, that the view of a wound, &c. wounds the person who views it the more strongly and sensibly, as the person is more weak and delicate ; the spirits making a stronger impression on the fibres of a delicate body than in those of a robust one. Thus strong, vigorous men, &c. see an execution without much concern, while women, &c. are struck with pity and horror. As to children still in their mother's womb, the fibres of their flesh being incomparably finer than those in women, the course of the animal spirits must necessarily produce much greater alterations.

"These things being laid down, monsters are easily accounted for. Suppose, *v. g.* a child born a fool, and with all its legs and arms broke in the same manner as those of criminals in some countries are ; which case we choose to instance in, because we are told from Paris that such a monster was actually born there, and lived in one of their hospitals 20 years : the cause of this accident, according to the principles laid down, was, that the mother seeing a criminal executed, every stroke given to the poor man, struck forcibly the imagination of the woman ; and, by a kind of counter-stroke, the tender and delicate brain of the child.—Now, though the fibres of the woman's brain were strangely shaken by the violent flux of animal spirits on this occasion, yet they had strength and consistence enough to prevent an entire disorder ; whereas the fibres of the child's brain being unable to bear the shock of those spirits, were quite ruined, and the ravage was great enough to deprive him of reason all his lifetime.

"Again, The view of the execution frightening the woman, the violent course of the animal spirits was directed forcibly from the brain to all those parts of the body corresponding to the suffering parts of the criminal ; and the same thing must happen in the child. But in regard the bones of the mother were strong enough to resist the impulse of those spirits, they were not damaged. and yet the rapid course of those spirits could easily overpower and break the tender and

delicate fibres of the bones of the child ; the bones being the last parts of the body that are formed, and having a very slender consistence while the child is yet in the womb."

To which it may be here added, that had the mother determined the course of these spirits towards some other part of her body, by tickling or scratching herself vehemently, the child would not in all probability have had its bones broken ; but the part answering that to which the motion of the spirits was determined, would have been the sufferer. Hence appears the reason why women in the time of gestation, seeing persons, &c. marked in such a manner in the face, impress the same mark on the same parts of the child ; and why, upon rubbing some hidden part of the body when startled at the sight of any thing or agitated with any extraordinary passion, the mark or impression is fixed on that hidden part rather than on the face of the child. From the principles here laid down, may most, if not all, the phenomena of monsters be easily accounted for.

Various other theories have been formed by different philosophers and physiologists. But after all, it must be confessed, that we seem as yet to be very little acquainted with nature in her sports and errors. For each organized being there appears to exist a primitive germ or model of the different species drawn by the Creator, determined by forms and sexes, and realized in the individuals of both sexes, which must unite in order to their reproduction. From this model nature never departs, unless when compelled by circumstances which derange the primitive organization common to the species, and produce what we call *monsters*.

With respect to structure, we have already remarked, that monsters are of various kinds. Some have an excess or defect in certain parts ; such as those which are called *acephalous*, or who want the head ; those which have two heads, two arms, two legs, and one body, or which have two bodies and one head, or which have three legs ; and those which want the arms or the legs. Others err through an extraordinary and deformed conformation, through an unnatural union of certain parts or viscera, through a great derangement in one or more of their members, and through the extraordinary place which these often occupy in consequence of this derangement or transposition. The monster described by Dr Eller of the academy of Berlin was of this kind. It was a fœtus of nine months, 28 inches long, with an enormous head and frightful countenance ; and in the middle of a broad and vast forehead it had a reddish eye, without either eyebrows or eyelids, and sunk deep into a square hole. Immediately below this eye was an excrescence which strongly resembled a penis with a glans, a prepuce, and an urethra : the part covered with hair was likewise below the nape of the neck. In other monsters we meet with the unnatural union of some parts, which, from their destination and functions, ought always to be separate ; and the separation of other parts, which, for the same reasons, ought constantly to be united. The reader may see the different ways in which the formation of monsters takes place, in four memoirs by M. Lemery, inserted in *L'Histoire de l'Académie des Sciences*, 1738 and 1739. M. du Verney has likewise published a memoir on the same subject.

Monster. In the volume published by the Academy of Sciences in 1724, mention is made by M. Geoffroy of a monster born in Parrois 1722. This monstrous production consisted of two children without the inferior extremities, joined together by a common navel: each of them had a nurse, sucked, and eat pap; and the one sucked while the other slept. The reader may likewise consult the second part of Winslow's Memoirs on Monsters, inserted in the volume published by the Academy of Sciences in 1734, where he will find the history of two very extraordinary twin monsters, who evidenced during their life a great difference in their moral and physical qualities. We are obliged simply to refer to these Memoirs, as they are too long for abridgement.

It is observed by Haller, that in some monsters the natural structure is changed by some shock or passion: in others the structure, independent of any accident, is originally monstrous; such as when all the members are reversed from left to right, when the person has six fingers, and in many other instances. M. de Maupertuis mentions, that there is at Berlin a family who have had six fingers on each hand for several generations. M. de Riville saw an instance of this at Malta, of which he has given a description. M. Renou, surgeon at Pommeraye in Anjou, has published an account of some families with six fingers, which are to be found in several parishes of the Lower Anjou, and which have existed there from time immemorial. This deformity is perpetuated in these families even when they intermarry with persons who are free from it. Whether the propagation of these supernumerary organs, which are not only useless but inconvenient and even disagreeable, be owing to the father or mother, their children of both sexes are subject to it indiscriminately. A father or mother with six fingers frequently have a part, and sometimes the whole, of their children, free from this deformity; but it again makes its appearance, and in a very great degree, in the third generation. From this it appears, that this fault in the conformation is hereditary. M. Reaumur has likewise published the history of a family in the island of Malta, the children of which are born with six fingers and six toes. But it deserves to be inquired, Whether these supernumerary fingers are real fingers? The reader may here consult the *Journal de Physique* for November 1774, p. 372. This variety of *sexdigitary* hands and feet is not comprehended in the *Recherches sur quelques conformations monstrueuses des doigts dans l'homme*, which is inserted in the Memoirs of the Academy of Sciences for 1771. In the *Journal de Physique* for August 1776, we find a description of a double uterus and vagina observed in a woman who died in childbed, by Dr Purcell of Dublin: and in that for June 1788, we have an account of a man with seven fingers on each hand, by Baron Dietrich.

Several monstrous productions are to be seen in the cabinet at Chantilly. 1. Two calves joined together in the body, with each a separate head and neck, and four legs in whole. 2. Two calves united only by the pelvis, with only one anus and one tail: the whole is supported by six legs, four before and two behind. 3. A lamb with six legs, four of which are behind. 4. The skeleton of a ram, which has likewise six legs. 5. A hermaphrodite deer. 6. The head of a foal,

which has only one eye in the middle of the forehead.

7. Some leverets with six and eight legs. 8. A puppy, the lips of which are divided fourfold. 9. Some fetuses of a hog which have a kind of tube upon their forehead one or two inches long; and another, the hinder part of which is double in every thing. 10. Two double human fetuses joined by the belly, with four arms and three legs. 11. A young chicken with two bodies and one head. 12. A pigeon and a duck, each with two bills. 13. A duck with two heads. 14. A pigeon with four feet. 15. A capon with three feet; the third being fixed to the anus. 16. Two heads of a calf joined together, each of them with two ears: these two heads were both fixed to one neck. 17. In the *Menagerie* at Chantilly there was formerly to be seen a cow with five feet, the fifth of which was connected with the dung. 18. A rabbit without ears. 19. Two cats, each having two heads. 20. Two leverets newly brought forth, well shaped in the body and legs, but connected together by means of only one head. 21. Several eggs, in the figure of which there occur some monstrous appearances and extraordinary deformities, sufficient to show that they are contrary to the established form of nature.

Everhard Hume, Esq. F. R. S. some time ago presented to John Hunter, Esq; F. R. S. the *double skull* of a child, born at Calcutta in May 1783 of poor parents aged 30 and 35, and which lived to be nearly two years old. The body of this child was naturally formed: but the head had the phenomenon of appearing double; another head of the same size, and almost equally perfect, being attached to its upper part. In this extraneous and preternatural head no pulsation could be felt in the arteries of the temples, but the superficial veins were very evident; one of the eyes had been hurt by the sine, upon which the midwife, in her first alarm, threw the child: the other moved readily; but the iris was not affected by the approach of any thing to it. The external ears of this head were very imperfect; the tongue adhered to the lower jaw, except for about half an inch at the lip, which was loose; the jaw was capable of motion, but there were no teeth. The child was shown about the streets of Calcutta for a curiosity; but was rendered unhealthy by confinement, and died at last of a bite of the *cobra de capello*. It was dug up by the East India Company's agent for salt at Tumlock, and the skull is now in the museum of Mr Hunter.

Among the monstrous productions of the animal kingdom, we may rank those individuals which ought only to possess one sex, but in which we observe the union or the appearance of two. See the articles *ANDROGYNES* and *HERMOPHRODITE*.

M. Fabri arranges mutilations of the members, distortions, gibbosities, tumors, divisions of the lips or of the palate, compressions of the cranium, and many other deformities of this kind in the class of *morbific monstruosities*. In that which he calls *connatural* (*connaturelle*) monstruosities, are placed the plurality, transposition, and insertion of the parts. To explain these facts, a great many writers have had recourse to the effect of the imagination of pregnant women.—The causes of the first class of monstruosities are discussed by M. Fabri, who observes, that some of them are *internal* with regard to the mother, and others *external*.

Monster

Monster ternal. By an *internal cause* he here means all those depravations or morbid principles which can affect the fluids, and which vitiate the form and structure of the solids; in particular the uterus, in which such depravations have often been found to occur. To these he adds violent affections of the mind, spasmodic contractions, hysterical convulsions, and the many inconveniences of this kind to which women are extremely subject. External causes comprehend every thing which can act externally upon the fœtus contained in the uterus, such as the pressure of the clothes; and in short every thing which prevents the free dilatation of the belly in women that are pregnant, violent motions, falls, blows, and all accidents of this kind. These external causes, and especially the first, compress the fœtus in the womb, and oblige it to remain in a very confined situation. Thus according to the observation of Hippocrates, produces those embryos which are born with some entire part wounded. M. Fabri maintains, that all deformities of the fœtus proceed from some mechanical and accidental causes.

The name of *monsters* is likewise given to animals enormous for bulk; such as the elephant among terrestrial quadrupeds, and the shark and the whale among sea animals; to other animals remarkable for fierceness and cruelty; and to animals of an extraordinary species, which, we are told, arises from the copulation of one animal with another of a different genus. According to the report of travellers, Africa abounds with monsters of this kind; and accounts of the East are full of descriptions of sea monsters, which, however are seldom to be seen, such as *sea men, mermaids*, &c.

Monsters are more common and more extraordinary in the vegetable than in the animal kingdom, because the different juices are more easily deranged and confounded together. Leaves are often seen, from the internal parts of which other leaves spring forth, and it is not uncommon to see flowers of the ranunculus from the middle of which issues a stalk bearing another flower. M. Bonnet informs us, that in certain warm and rainy years he has frequently met with monsters of this kind in rose trees. This observer saw a rose, from the centre of which issued a square stalk of a whitish colour, tender, and without prickles, which at its top bore two flower buds opposite to each other, and totally destitute of a calyx; a little above the buds issued a petal of a very irregular shape. Upon the prickly stalk which supported the rose, a leaf was observed which had the shape of a trefoil, together with a broad flat pedicle. In the memoirs of the Academy of Sciences for 1707, p. 448, mention is made of a rose, from the centre of the leaves of which issued a rose branch two or three inches long, and furnished with leaves. See the same Memoirs for 1749, p. 44. and for 1724, p. 20. In the Memoirs for 1775, a very singular instance is mentioned of a monstruosity observed by M. Duhamel, in an apple tree ingrafted with clay. At the place of the insertion, there appeared a bud which produced a stalk and some leaves; the stalk and the pedicle of the leaves were of a pulpy substance, and had the most perfect resemblance both in taste and smell to the pulp of a green apple. An extraordinary *chamamelum* is mentioned in the *Acta*

Helvetica. M. Bonnet, in his *Recherches sur l'usage des feuilles*, mentions likewise some monstrous productions which have been found in fruits with kernels, analogous in their nature to those which occur in the flowers of the ranunculus and of the rose tree. He has seen a pear, from the eye of which issued a tuft of 13 or 14 leaves, very well shaped, and many of them of the natural size. He has seen another pear which gave rise to a ligneous and knotty stalk, on which grew another pear somewhat larger than the first.—The stalk had probably flourished, and the fruit had formed. The *lilium album polyanthos*, observed some years ago at Breslaw, which bore on its top a bundle of flowers, consisting of 102 lilies all of the common shape, is well known. M. Reyner has mentioned some individuals monstrous with respect to the flower, in the *Journal de Physique et d'Histoire Naturelle*, for November 1785. He has likewise mentioned a monstrous tulip which is seen in the gardens of some amateurs; juniper berries with horns; a balsamine with three spurs, &c.

These vegetable productions which are so extraordinary, and so contrary to the common course of things, do nevertheless present deviations subject to particular laws, and reducible to certain principles, by distinguishing such as are perpetuated either by seed or by transplanting, from those which are only accidental and passing. Monstruosities which are perpetuated exist in the original organization of the seed of the plant, such as marked or curled leaves, &c. The word *monster* is more properly applied to those irregularities in plants, which arise from frequent transplantation, and from a particular culture, such as double flowers, &c.: but those monstruosities which are not perpetuated, and which arise from accidental and transient causes deranging the primitive organization of the plant when it comes to be unfolded, as is the effect of diseases, of heat or cold, of a superfluity or scarcity of juices, of a depravation of the vessels contributing to nutrition, of the sting of insects, of contusions and natural grasses, retain also the name of *monsters*. Of this kind are knobs or swellings, stunting, gall nuts, certain streaks, and other similar defects. All the parts of plants are subject to some of these monstruities, which vary with respect to their situation, figure, proportion, and number. Some trees are naturally of so great a size, that they may be considered as a kind of whale species in the vegetable kingdom: of this kind are the baobab and the ceiba. Others, as the oak, the yew, the willow, the lime, and many others, sometimes, though rarely, attain to so extraordinary a bulk that they are likewise monsters among the vegetables. It is conjectured, in short, that monsters are more common in the vegetable than in the animal kingdom, because the latter the methods of propagation are not so numerous. Plants are seldom monstrous in all their parts. Some are monstrous only through excess in the calyx and corolla; others are so through defect only in the leaves, stamina, and fruit. Now a monstruosity, says M. Adanson, has never changed the name or affected the mutability of a species. Every skillful succeeding botanist he arranged these monstruities in plants among accidental circumstances, which, in whatever manner they

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are propagated, have always a tendency to revert to the order and regularity of their original species when they are multiplied by means of seed; which method of reproduction is the most natural and the most certain for determining the species. One species may be compared with another; but a monster can only be put in comparison with an individual of the species from which it comes. The reader may consult the *Observations Botaniques* of M. Schlotterbec, of the Society of Basil, concerning monsters in plants, wherein he pretends to demonstrate, that in their production nature follows the same course in the vegetable as in the animal kingdom.

MONT-ALBAN, a strong town of Spain, in the kingdom of Arragon, with a strong citadel; seated on the river Riomartin, 44 miles south of Saragossa, and 92 north by west of Valencia. W. Long. 0. 30. N. Lat. 41. 9.

MONT-Duier, an ancient town of France in Picardy, where the kings of France formerly had a palace and kept their court. It is seated on a mountain, 17 miles from Amiens and Compeigne, and 58 north of Paris. W. Long. 2. 34. N. Lat. 49. 39.

MONT-Liberi, a town of the Isle of France, 15 miles from Paris. Here are the remains of a tower, which may be seen at a great distance. E. Long. 2. 0. N. Lat. 48. 38.

MONT-Louis, a small but strong town of France, in the Pyrenees, with a strong citadel; seated on an eminence, 430 miles south of Paris. E. Long. 2. 5. N. Lat. 42. 30.

MONT-Luel, a town of France in Bresse, and capital of the territory of Valbonne; seated in a fertile pleasant country on the river Seraine, eight miles from Lyons, and 205 south-east of Paris. E. Long. 5. 8. N. Lat. 45. 49.

MONT-Luzon, a town of France in Bourbonnois; seated on the river Cher, 35 miles south-west of Moulins, and 150 south of Paris. E. Long. 2. 45. N. Lat. 46. 22.

MONT-Blanc. See *Mont-Blanc*.

MONTABOUR, a small fortified town of Germany, in the electorate of Treves, between Coblenz and Limburg. E. Long. 7. 50. N. Lat. 50. 30.

MONTAGNIAC, a considerable town of Asia, in Natolia, and in the province of Bec-Sangeli, on the sea of Marmora. It carries on a great trade, especially in fruits, and is seated on a bay of the same name, 12 miles from Bursa, and 60 south-east of Constantinople. E. Long. 29. 40. N. Lat. 40. 20.

MONTAGUE (Edward), earl of Sandwich, an illustrious Englishman, who shone from the age of 19, and united the qualifications of general, admiral, and statesman; yet there were strange inconsistencies in his character. He acted early against Charles I.; he persuaded Cromwell, whom it is said he admired, to take the crown; and he was zealous for the restoration of Charles II. All this is imputed to a fond and unaccountable passion which he had for royalty. Upon General Monk's coming into England, he sailed with the fleet to Holland, and soon after he had the honour to convoy his Majesty to England. For this he was created knight of the garter; and on the 12th of July 1660 he was created Baron Montague of the Scot's in the county of Huntingdon, Viscount

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Hinchinbrooke in the same county, and Earl of Sandwich. Montague. wick in Kent, sworn one of his majesty's most honourable privy council, made master of the king's wardrobe, admiral of the Narrow Seas, and lieutenant-admiral to the duke of York, as lord high admiral of England.

When the Dutch war broke out in 1694, and the duke of York took upon himself the command of a fleet as high admiral, his lordship commanded the blue squadron, and by his industry and care abundance of the enemies ships were taken, and in the great battle fought on the third of June 1665, in which the Dutch lost Admiral Opdam, and had 18 men of war taken and 14 destroyed, a large share of the honour of the victory was justly given to the conduct of the earl of Sandwich. On the return of the English navy, the command of the whole fleet was given to the earl of Sandwich, which he was ordered to put as speedily as possible in a condition to return to the coast of Holland. Accordingly the earl sailed on the 5th of July with 60 men of war to the Dutch coast; when finding that their East India and Smyrna fleets were to return home north about, he steered for the coast of Norway, and found they had taken shelter in the port of Bergen, where the fleet were attacked, but leaving them there, and sailing back towards the coast of Holland, he met with four Dutch East Indiamen, with several other merchant ships, under a good convoy, and took eight men of war, two of their East India ships, and 20 sail of merchantmen; and a few days after, a part of the fleet falling in with 18 of the Hollanders, the greatest part of them were also taken, with four Dutch men of war, and above 1000 prisoners. On his return he was received by the king with distinguished marks of favour; and soon after, he was sent ambassador extraordinary to the court of Madrid, to mediate a peace between the crowns of Spain and Portugal; when he had the happiness to conclude a peace between the two nations to their mutual satisfaction.

On the breaking out of the last Dutch war, his lordship went to sea with the duke of York, and commanded the blue squadron; the French admiral, Count d'Estrees, commanding the white. The fleet was at sea in the beginning of the month of May; and coming to an anchor in Southwold bay in order to take in water, we are told, that on the 27th many officers and seamen were permitted to go on shore, and were at Southwold, Dunwich, and Aldborough; when, the weather being hazy, the earl gave it as his opinion, that, the wind standing as it did, the fleet rode in danger of being surprised by the Dutch, and indeed, between two and three the next morning, they were informed of their approach, upon which his royal highness made the signal for weighing anchor. The blue squadron was out first, the red next, and the white was much astern. The earl of Sandwich in the Royal James, which carried 100 guns, began the fight, and fell furiously on the squadron of Van Ghent in order to give the rest of his fleet time to form; when Captain Brakel, in the Great Holland, attacked the Royal James; but was soon disabled, as were several other men of war, and three fire ships sunk. By this time most of his men were killed; and the hull of the Royal James was so pierced with shot, that it was impossible to carry her off. In this distress he might have

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Montague been relieved by his vice admiral Sir Joseph Jordan, had not that gentleman been more solicitous about assisting the duke. When therefore he saw him sail by, heedless of the condition in which he lay, he said to those who were about him, "There is nothing left for us now, but to defend the ship to the last moment." Being at length grappled by a fourth fire-ship, he begged his captain Sir Richard Haddock, and all his servants, to get into the boat and save themselves, which they did: yet some of the sailors refused to quit the admiral, and staying endeavoured to extinguish the fire, but in vain, the ship blew up about noon. His lordship's body was found about a fortnight after, and was interred with great state in Henry VII's chapel.—We have of his lordship's writings, 1. *The Art of Metals*, in which is declared the manner of their generation, translated from the Spanish of Alvaro Alonso Barba, 8vo. 2. Several letters during his embassy to Spain, published with Arlington's letters. 3. A letter to Secretary Thurloe. 4. Original letters and negotiations of Sir Richard Haddock, the earl of Sandwich, the earl of Sunderland, and Sir William Godolphin, wherein divers matters between the three crowns of England, Spain, and Portugal, from the year 1663 to 1678, are set in a clear light, 2 vols. 8vo.

MONTAGUE (Charles), earl of Halifax, fourth son of George Montague of Hutton in Northamptonshire, 1st son of Henry the first earl of Manchester, was born in 1661. He was educated at Westminster school and Cambridge, showed very early a most pregnant genius, and quickly made great progress in learning. In 1684, he wrote a poem on the death of King Charles II. in which he displayed his genius to such advantage, that he was invited to London by the earl of Dorset, and upon his coming thither he soon increased his fame, particularly by a piece which he wrote in conjunction with Prior, published at London in 1687, under the title of, "The Hind and the Panther transferred to the Story of the Country Mouse and the City Mouse." Upon the abdication of King James II. he was chosen one of the members of the convention, and recommended by the earl of Dorset to King William, who immediately allowed him a pension of £500. per annum. Having given proofs of his great abilities in the house of commons, he was made one of the commissioners of the treasury, and soon after the execution of the exchequer in which post he stood about that great work of accounting all the current money of the nation. In 1698, he was appointed first commissioner of the treasury; and in 1699 was created a peer of England, by the title of *Baron Halifax* in the county of York. In 1701, the house of commons impeached him of six articles, which were dismissed by the house of lords. He was attacked again by the house of commons in 1702, but without success. In 1705, he wrote, *An Answer to Mr. Boyle's speech in relation to the occasional conformity bill*. In 1706, he was one of the commissioners for the Union with Scotland, and upon joining the bill for the ratification of the illustrious bond of Union, and for the better security of the succession of the crown in the Protestant line, he was made a member of the Privy Council. Upon the death of Queen Anne, when the king had taken pos-

session of his throne, his lordship was appointed first Montague commissioner of the treasury, and created earl of Halifax and knight of the garter. He died in 1715. His lordship wrote several other pieces besides those above-mentioned; all which, with some of his speeches, were published together in 1716 in an octavo volume.

MONTAGUE (Lady Mary Wortley), accompanied her husband who was sent on an embassy to Constantinople in the beginning of this century. On her return she introduced the practice of inoculation into England, and thence acquired great celebrity. She cultivated the belles lettres; and at one period of her life she was the friend of Pope, and at another his enemy. While they were at enmity with each other, Lady Mary Montague embraced every opportunity of defaming the poet, who well knew how to take revenge. Both of them carried their animosity to so great a height, that they became the subject of public conversation. After a long life, full of singular and romantic adventures, she died about the year 1760. From her we have *Letters*, written during her travels from the year 1716 to the year 1718. They have been translated into French, and published at Rotterdam 1764, and at Paris 1783, one vol. 12mo. They are composed in a lively, interesting, and agreeable style, and contain many curious facts relating to the manners and government of the Turks, which are nowhere else to be found. The Baron de Tott, who lived many years at Constantinople, attacked them with great severity; but they have been defended with equal zeal by M. Guis of Marseilles, who has published a valuable work on Turkey. It need not appear extraordinary, that persons who have visited the same country should not see things in the same light. How few travellers agree in their accounts of the same objects, which they nevertheless pretend to have seen and to have examined with attention.

MONTAGUE (Edward Wortley), son of the former, passed through such variegated scenes, that a bare recital of them would favour of the marvellous. From Westminster school, where he was placed for education, he ran away three several times. He exchanged clothes with a chimney-sweep, and he followed for some time that sooty occupation. He next joined himself to a fisherman, and cried flounders in Rotherhithe. He then sailed as a cabin boy to Spain; where he had no sooner arrived, than he ran away from the vessel, and hired himself to a driver of mules. After thus vagabondizing it for some time, he was discovered by the consul, who returned him to his friends in England. They received him with a joy equal to that of the father of the prodigal son in the gospel. A private tutor was employed to recover those rudiments of learning which a life of dissipation, of blackguardism, and of vulgarity, might have obliterated. Wortley was sent to the West Indies, where he remained some time; then returned to England, acted according to the dignity of his birth, was chosen a member, and served in two successive parliaments. His expenses exceeding his income, he became involved in debt, quitted his native country, and commenced that wandering traveller he continued to the time of his death. Having visited most of the eastern countries, he contracted a partiality for their manners. He drank little wine, a great deal of coffee; wore a long beard, smoked much; and,

Montague and, even whilst at Venice, he was habited in the eastern style. He sat cross-legged in the Turkish fashion through choice. With the Hebrew, the Arabic, the Chaldaic, and the Persian languages, he was as well acquainted as with his native tongue. He published several pieces. One on the "Rise and Fall of the Roman Empire." Another an exploration of "The Causes of Earthquakes." As this gentleman was remarkable for the uncommon incidents which attended his life, the close of that life was no less marked with singularity. He had been early married to a woman who aspired to no higher a character than that of an indolent washerwoman. As the marriage was solemnized in a frolic, Wortley never deemed her sufficiently the wife of his bosom to cohabit with her. She was allowed a maintenance. She lived contented, and was too submissive to be troublesome on account of the conjugal rites. Mr Montague, on the other hand, was a perfect patriarch in his manners. He had wives of almost every nation. When he was with Ali Bey in Egypt, he had his household of Egyptian females, each striving who should be the happy she who could gain the greatest ascendancy over this Anglo-Eastern bashaw. At Constantinople, the Grecian women had charms to captivate this unsettled wanderer. In Spain a Spanish brunette, in Italy the olive-complexioned female were solicited to partake the honours of the bridal bed. It may be asked what became of this group of wives? Mr Montague was continually shifting the place, and consequently varying the scene. Did he travel with his wives as the patriarchs did with their flocks and herds? No such thing. Wortley, considering his wives as bad travelling companions, generally left them behind him. It happened, however, that news reached his ears of the death of the original Mrs Montague the washerwoman. Wortley had no issue by her; and without issue male, a very large estate would revert to the second son of Lord Bute. Wortley, owing the family no obligations, was determined, if possible, to defeat their expectations. He resolved to return to England and marry. He acquainted a friend with his intentions; and he commissioned that friend to advertise for any young decent woman who might be in a pregnant state. Several ladies answered it. One out of the number was selected, as being the most eligible object. She waited with eagerness for the arrival of her expected bridegroom; but, behold, whilst he was on his journey, death very impertinently arrested him in his career.

MONTAGUE Island, one of the Hebrides, in the South sea, near Sandwich Island. E. Long. 168. 37. S. Lat. 17. 26.

MONTAIGNE (Michel de), a French gentleman, was born in Perigord in 1533. His father educated him with great care, and made him learn Latin as other children learn their mother tongue. His tutors were Nicholas Grouchy, who wrote *De Gemitis Romanorum*; William Guifanti, who wrote on Aristotle; George Buchanan; and M. Anthony Muret. He was also taught Greek by way of recreation, and because some think that starting children out of their sleep spoils their understanding, he was awakened every morning with the sound of music. He was councillor for a while in the parliament of Bourdeaux, afterwards

made mayor of Bourdeaux. He published his *Essays*, so much known in the world, in 1580. Montaigne had a great deal of wit and sublety, but no small share of conceit and vanity. The learned and ingenious are much divided in their opinion about his works. He died in 1592.

MONTALCINO, a small populous town of Italy, in Tuscany, and in the territory of Sienna, with a bishop's see. It is seated on a mountain, 17 miles south-east of Sienna, and 44 south-east of Florence. E. Long. 11. 30. N. Lat. 43. 7.

MONTALTO, an episcopal town of Italy, in the Marca of Ancona; seated on the river Montorio, 12 miles north of Ascoli, and 45 south of Ancona. E. Long. 13. 30. N. Lat. 42. 54.

MONTANINI (Pietro), called *Petraccio Perugino*, an eminent landscape painter, was born at Perugia in 1619. At first he was instructed by his uncle Pietro Barsotti; but was afterwards placed as a disciple with Ciro Ferri. Yet he did not long adhere to the manner of either of those masters, choosing preferably to study under Salvator Rosa, and he imitated the style of that celebrated painter with exceeding great success. The taste of his landscapes was generally admired; the rocks, situations, torrents, and abrupt precipices, were designed with spirit, and in a grand style; and his figures recommended themselves to the eye by a very uncommon correctness, propriety, and elegance. He died in 1689.

MONTANISTS, Christian heretics, who sprung up about the year 171, in the reign of the emperor Marcus Aurelius. They were so called from their leader, the heresiarch Montanus, a Phrygian by birth; whence they are sometimes styled *Phrygians* and *Cathaphrygians*.

Montanus, it is said, embraced Christianity in hopes of rising to the dignities of the church. He pretended to inspiration; and gave out, that the Holy Ghost had instructed him in several points, which had not been revealed to the apostles. Priscilla and Maximilla, two enthusiastic women of Phrygia, presently became his disciples; and in a short time he had a great number of followers. The bishops of Asia, being assembled together, condemned his prophecies, and excommunicated those who dispersed them. Afterwards they wrote an account of what had passed to the western churches, where the pretended prophecies of Montanus, and his followers were likewise condemned.

The Montanists, finding themselves exposed to the censure of the whole church, formed a schism, and set up a distinct society under the direction of those who called themselves *prophets*. Montanus, in conjunction with Priscilla and Maximilla, was at the head of the sect.

These sectaries made no alteration in the creed. They only held, that the Holy Spirit made Montanus his organ for delivering a more perfect form of discipline than what was delivered by the apostles. They refused communion for ever to those who were guilty of notorious crimes, and believed that the bishops had no authority to reconcile them. They held it unlawful to fly in time of persecution. They condemned second marriages, allowed the dissolution of marriage, and observed three fasts.

The Montanists became separated into two branches, one of which were the disciples of Proclus, and the other

Montanus other of Æschines. The latter are charged with following the heterodoxy of Praxeas and Sabellius concerning the Trinity.

Monte-Falcone

MONTANUS (Benedict Arias), a most learned Spanish theologian, born in the diocese of Badajoz, about the year 1528. He assisted at the council of Trent with great reputation; and his merit and writings recommended him to Philip II. of Spain, who employed him in publishing a new Polyglot Bible after the Complutensian edition, which was printed by the care of Cardinal Ximenes. This Bible was printed at Antwerp, whither Montanus went in 1571; and on his return to Spain he refused the bishopric which Philip offered him for his reward, but spent the rest of his days at Seville, where he died about the year 1598. Montanus had not only vast erudition, but great good sense; he loved solitude, was very laborious, never drank wine, and seldom ate flesh.

MONTARCIS, a considerable town of France, in the Orlannois, and capital of the Gatinois; seated on the river Loir, near a handsome forest, 15 miles south of Nemours, and 62 south of Paris. E. Long. 2. 36. N. Lat. 48. 1.

MONTAUBAN, a considerable town of France, in Guienne, and territory of Quercy, with a bishop's see, and an academy. The fortifications were demolished in 1629, because it took the part of the Huguenots. It is seated on the river Tarn, 20 miles north of Toulouse, and 30 south of Cahors. E. Long. 1. 27. N. Lat. 43. 56.

MONTBAZON, a town of France, in Touraine, with the title of a duchy, agreeably seated at the foot of a hill, on which there is an ancient castle, 135 miles south-west of Paris. E. Long. 0. 45. N. Lat. 47. 17.

MONTBELLARD, a handsome and strong town of France, capital of a province of the same name, between Alsace and the Franche Compté. It is seated at the foot of a rock, on which there is a large, strong castle, in the form of a citadel. The prince of Montbelliard has a voice and a seat in the college of the princes of the empire. It was taken by the French in 1674, who demolished the fortifications, but it was restored to the prince. It is seated near the rivers Aluze and Doux, 33 miles west of Basle, and 45 north-east of Bezançon. E. Long. 6. 30. N. Lat. 47. 31.

MONTBLANC, a town of Spain, in the province of Catalonia, 15 miles north of Tarragon. E. Long. 1. 5. N. Lat. 41. 20.

MONTBRISION, a considerable town of France, and capital of Forez, seated on the river Vézère, 40 miles west of Vienne, and 250 south by east of Paris. E. Long. 4. 27. N. Lat. 45. 32.

MONTECCHIO, a considerable town of Italy, in the duchy of Reggio, 10 miles south-east of Parma, and eight north-west of Reggio. E. Long. 15. 54. N. Lat. 48. 8.

MONTESANO, a town of Italy, in the territory of the church and duchy of Spoleto; seated on a mountain near the river Chiturno, 12 miles west of Spoleto. E. Long. 12. 40. N. Lat. 42. 58.

MONTESANTO, a town of Italy, in Bruttium, with a castle. It belongs to the Ventrone, and is near the river Ponzano, 10 miles north-west of Reggio.

leia, and 12 north-west of Trieste. E. Long. 13. c. N. Lat. 46. 4.

MONTESASCONE, a small but populous town of Italy, in the territory of the Church, with a bishop's see; seated on a mountain, near the lake Bolsena, in a country abounding with excellent wine, 12 miles south-west of Orvieto, and 45 north-west of Rome. E. Long. 12. 4. N. Lat. 42. 26.

MONTESARANO, a populous town of Italy, in the kingdom of Naples, and in the Farther Principato; seated on the river Calore, 18 miles south of Benevento. E. Long. 15. 0. N. Lat. 40. 48.

MONTES-MOR-NOVO, or *Monte-major-el-novo*, a considerable town of Portugal, on the road from Lisbon to Badajoz. W. Long. 9. 35. N. Lat. 38. 42.

MONTES-MOR-VELHO, or *Monte-major-el-velho*, a town of Portugal in the province of Beira, with a very large castle, seated in a fertile country, 10 miles south-west of Coimbra, and 83 north of Lisbon. W. Long. 8. 9. N. Lat. 40. 5.

MONTES-PIEPO, an episcopal town of Italy, in the kingdom of Naples, and in the Basilicata; seated on a mountain near the river Basiento, 14 miles east of Circeia. E. Long. 16. 28. N. Lat. 40. 46.

MONTES-PULFANO, a town of Italy, in Tuscany, with a bishop's see; seated on a high mountain, near the river Chiana, in a country noted for excellent wine, 25 miles south-east of Sienna, and 50 south by east of Florence. E. Long. 11. 49. N. Lat. 43. 10.

MONTES-SANTO, formerly called *Mount Athos*, a mountain of Turkey in Europe, on the gulf of Contessa. It is called Monte-Sancto, or the Holy Mount, because there are 22 monasteries thereon, in which are 4000 monks, who never suffer a woman to come near them. It is 17 miles south of Salonichi. E. Long. 24. 39. N. Lat. 40. 27.

MONTES-VERDE, a town of Italy, in the kingdom of Naples, and in the farther Principato, with a bishop's see, 60 miles east of Naples. E. Long. 15. 42. N. Lat. 40. 51.

MONTECUCULI (Raymond de), generalissimo of the emperor's army, and one of the greatest commanders of his time, was born in the duchy of Modena, of a distinguished family, in 1608. Ernest Montecuculi his uncle, who was general of the artillery in the Imperial army, resolved that he should serve first as a common soldier, and that he should pass through all the military degrees before he was raised to command. Thus the young Montecuculi did with applause. In 1644, when he was at the head of 2000 horse, he surprised by a precipitate march 10,000 Swedes, who laid siege to Nemessau in Silesia, and obliged them to abandon their artillery and baggage; but a short time after he was defeated and taken prisoner by General Baner. Having obtained his liberty at the end of two years, he joined his troops to those of John de Wert, and defeated General Wrangel in Bohemia, who was killed in the battle. In 1657 the emperor made him general marshal de camp; and sent him to the assistance of John Casimir, king of Poland. Montecuculi vanquished Ragotzi prince of Transylvania, drove out the Swedes, and distinguished himself in an extraordinary manner against the Turks in Transylvania and Hungary. In 1673 he commanded the Imperial army against the French, and took Bonne; he then succeeded.

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Montecuculi

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succeeded with feint marches in order to deceive Turenne, in which he obtained great honour. However, the command of that army was taken from him the next year; but it was restored to him in 1675, in order that he might make head against the great Prince. All Europe had their eyes fixed on these two able warriors, who then made use of all the stratagems which genius and military knowledge were capable of suggesting. The marshal de Turenne was obtaining the superiority when he was taken off by a cannon ball. Montecuculi wept at the death of so formidable an enemy, and bestowed upon him the greatest praises. The great Prince de Condé was the only French general that could deprive Montecuculi of the superiority he had obtained by Turenne's death. That prince was therefore sent to the Rhine, and stopped the Imperial general; who considered this last campaign as the most glorious of his life, not from his being conqueror, but for his not being conquered, when he was opposed by a Turenne and a Condé. He spent the rest of his life at the Imperial court; and died at Linz in 1680. He wrote *Memoirs*; the best edition of which is that of Strasburg, in 1735.

MONTIGO BAY, a town of Jamaica, and, next to Kingston, the most flourishing in the island, contains above 350 houses; and carries on a very considerable commerce with Great Britain and our remaining colonies in North America. The harbour is capacious; but rather exposed to the north winds, which at certain times in the year blow with great violence. It is the capital of the parish of St James; in which are 70 sugar plantations, 70 other settlements, and 27,000 slaves.

MONTESA, a very strong town of Spain, in the kingdom of Valencia. It is the seat of an order of knighthood of the same name; and is five miles from Xativa. W. Long. 0. 10. N. Lat. 39. 0.

MONTESQUIEU (Charles de Secondat, Baron), a most illustrious Frenchman descended from an ancient and noble family of Guienne, was born at the castle of La Brede, near Bourdeaux, in 1689. The greatest care was taken of his education; and at the age of 20 he had actually prepared materials for his *Spirit of Laws*, by well digested extracts from those immense volumes of civil law which he had studied, not barely as a civilian, but as a philosopher. He became a counsellor of the parliament of Bourdeaux in 1714, and was received president a mortier two years after. In 1721 he published his *Persian Letters*; in which, under the screen of Oriental manners, he satirized those of France, and treated of several important subjects by delicate transient glances: he did not avow this publication; but was no sooner pointed out as the author, than zeal without knowledge, and envy under the mask of it, united at once against the *Persian Letters*. He was received into the French academy in 1728; and having previously quitted his civil employments, he entirely devoted himself to his genius, and was no longer a magistrate, but a man of letters. Having thus set himself at liberty, he travelled through Germany, Italy, Switzerland, Holland, and England, in which last country he resided three years, and contracted intimacies with the greatest men then alive; for Locke and Newton were dead. The result of his observations was, "that Germany was fit to travel in,

Italy to sojourn in, England to think in, and France to live in." On his return he retired for two years to his estate at La Brede, where he finished his work on the *Causes of the Grandeur and Declension of the Romans*; which appeared in 1734. The reputation acquired by this last work only cleared the way for his greater undertaking, the *Spirit of Laws*, which was printed at Geneva in 2 vols. 4to, 1750. This was immediately attacked by the adversaries of his *Persian Letters*, in a multitude of anonymous pamphlets; containing all the reproaches to which a liberal mind is exposed from craft and ignorance. M. Montesquieu drew up a defence of this work; which for truth, moderation, and delicacy of ridicule, may be regarded as a model in its way. This great man was peaceably enjoying that fulness of esteem which his great merits had procured him, when he fell sick at Paris, and died on the 10th of February 1755.—The following character of this great man is drawn by Lord Chesterfield. His virtues did honour to human nature, his writings justice. A friend to mankind, he asserted their undoubted and unalienable rights with freedom, even in his own country; whose prejudices in matters of religion and government he had long lamented, and endeavoured, not without some success, to remove. He well knew, and justly admired, the happy constitution of this country, where fixed and known laws equally restrain monarchy from tyranny, and liberty from licentiousness. His works will illustrate his name, and survive him, as long as right reason, moral obligation, and the true spirit of laws, shall be understood, respected, and maintained." As to his personal qualities, we are told by his eulogist, M. d'Alembert, that "he was of a sweet, gay, and even temper. His conversation was spirited, agreeable, and instructive. Nobody told a story in a more lively manner, or with more grace and less affectation. He had frequent absence of mind; but always awaked from it by some unexpected stroke that re-animated the languishing conversation. Though he lived with the great, he retired whenever he could to his estate in the country, and there met his books, his philosophy, and his repose. Surrounded at his leisure hours with peasants, after having studied man in the commerce of the world, he studied him in those simple people solely instructed by nature. With them he cheerfully conversed; he endeavoured, like Socrates, to find out their genius, and appeared as happy with them as in the most brilliant assemblies; especially when he reconciled their differences, and by his beneficence relieved them from their distresses."

Besides the works already mentioned, M. Montesquieu wrote several small pieces, as the *Temple of Guadus*, *Lysimachus*, and *Essay upon Taste*, which is left unfinished. His works have been collected since his death, and printed at Paris in a splendid edition, in quarto. They have likewise all of them been translated into English.

MONTIZUMA, or MONTEZUMA, was emperor or king of Mexico when Cortez invaded that country in 1518, invited thither, as he pretended, by the inhabitants, whose children Montezuma, in the blindness of his superstition, had sacrificed to his idols. The warlike animals on which the Spanish officers were mounted, the artificial thunder with which they were armed, the wooden castles on which they had crossed the

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the ocean, the armour with which they were covered, the victories which they gained wherever they went; all these circumstances, added to that foolish disposition to wonder which always characterizes a simple people, so operated upon the minds of the Mexicans, that when Cortez arrived at the city of Mexico, he was received by Montezuma as his master, and by the inhabitants as a god. At first they fell down in the streets when a Spanish valet passed by; but by degrees the court of Montezuma grew familiar with the strangers, and ventured to treat them as men. Montezuma, unable to expel them by force, endeavoured to inspire them with confidence at Mexico by expressions of friendship, while he employed secret means to weaken their power in other quarters. With this view, one of his generals, who had private orders to that purpose, attacked a party of the Spaniards who were stationed at Vera Cruz; and, although his troops were unsuccessful, yet three or four of the Spaniards were killed. The head of one of them was carried to Montezuma. In consequence of this, Cortez did what has been reckoned one of the boldest political strokes that ever was performed. He ran to the palace, followed by fifty of his troops; and, by persuasion and threats, carried the emperor prisoner into the Spanish quarters. He afterwards obliged him to deliver up those who had attacked his troops at Vera Cruz, and, like a general who punishes a common soldier, he loaded Montezuma with chains. He next obliged him to acknowledge himself in public the vassal of Charles V., and, in name of tribute for this homage, Cortez received 600,000 merks of pure gold. Montezuma soon afterwards fell a sacrifice to his submission to the Spaniards. He and Alvaro, the lieutenant of Cortez, were besieged in the palace by 200,000 Mexicans. The emperor proposed to show himself to his subjects, that he might persuade them to desist from the attack: but the Mexicans no longer considered him in any other light but as the slave of foreign conquerors. In the midst of his speech, he received a blow with a stone which wounded him mortally, and he expired soon after, A. D. 1520.—See *Cortez*. This unfortunate prince left two sons and three daughters, who embraced the Christian faith. The eldest received baptism, and obtained from Charles V. lands, revenues, and the title of Count de Montezuma. He died in 1608; and his family is one of the most powerful in Spain.

MONTFAUCON (Bernard de), a very learned Benedictine of the congregation of St Maur, singularly famous for his knowledge in Pagan and ecclesiastical antiquities, was born of an ancient and noble family in Languedoc, in 1655. He served for some time in the army; but the death of his parents mortified him so with regard to the world, that he commenced Benedictine monk in 1675, and applied himself intensely to study. Though Montfaucon's life was long, healthy, retired, and laborious, his voluminous publications seem sufficiently to have employed the whole, exclusive of his greatest undertaking, for which he will be always memorable. This was his *Antiquité expliquée*, written in Latin and French, illustrated with elegant plates, in 10 vols. folio; to which he added a supplement of 5 vols. more. He died at the abbey of St Germain in 1741.

MONTFERRAT, a province of Italy, with the

title of a duchy; bounded on the east by the duchy of Montfort, Milan, and part of the territory of Genoa; on the north, by the Vercellese and Canavese; on the west, by Piedmont properly so called; and on the south by the territory of Genoa, from whence it is separated by the Apennine mountains. It contains 200 towns and castles; and is very fertile and well cultivated, abounding in corn, wine, oil, and silk. It belongs to the king of Sardinia, and Casal is the capital town.

MONFORT, a town of France, in Upper Bretagne, seated on the River Men, 12 miles from Rennes, W. Long. 1. 58. N. Lat. 48. 8.

MONTFORT, a handsome and strong town of the Netherlands, in the United Provinces, with an ancient castle; seated on the river Yssel, seven miles from Utrecht. E. Long. 5. 0. N. Lat. 52. 4.

MONTFORT, a town of Germany, in the circle of Suabia, on the confines of Tirol, 16 miles south of Lindow, and the lake Constance. It is capital of a country of the same name, which has been almost all purchased by the house of Austria. E. Long. 9. 51. N. Lat. 47. 22.

MONTFORT-DE-LEMOIS, an ancient town of Spain, in the kingdom of Galicia, with a magnificent castle, where the Comarca of Lemos resides. It is seated in a fertile country, 25 miles north-east of Orensa, and 55 south-east of Compostella. W. Long. 7. 9. N. Lat. 42. 28.

MONTFORT-L'AMULY, a town in the Isle of France, with the title of a duchy, 25 miles from Paris. E. Long. 2. 50. N. Lat. 48. 45.

MONTFORT (Simon Count de), descended from an illustrious and flourishing family, was lord of a small town of the same name ten leagues from Paris. He was one of the greatest generals of the age in which he lived; and he displayed his bravery in a voyage beyond seas, and in the wars with the English and Germans. The strength of his constitution enabled him to support without inconvenience the severest labours of the field; his majestic stature distinguished him in the midst of the battle; and the motion of his sword was sufficient to strike terror into his boldest enemies. In the greatest dangers he possessed the utmost coolness and presence of mind: he observed every emergency; and was ready to bring assistance, while he himself was employed in attacking the bravest who made head against him. He was appointed to conduct the crusade against the Albigenses in 1209; and the name of Simon de Montfort is highly celebrated in this war. He took Beziers and Carcassonne, raised the siege of Castelnaud, and gained a great victory in 1213 over Peter king of Arragon, Raimond VI. count of Toulouse, and the counts de Foix and de Cominge. Simon de Montfort was killed at the siege of Toulouse on the 25th of June 1218, by a blow with a stone discharged by the hands of a woman.—Such was the fate of one who had sullied the glory of his victories by the cruelty of his executions.—Some historians have given him the name of *Macchias* and of *Defender of the Faith*; but men, animated with the true spirit of Christianity, have revolted against such titles. “We cannot (says the Abbé Nonotte) read the accounts of his severity, or rather cruelty, towards the Albigenses without horror. He was not guided by the spirit of the religion of Je-

his

Montgatz, was in the massacre of Beziers, the pillage of Carcassonne, and the taking of Lavaur. But our horror is somewhat diminished by the consideration of the dreadful revolt, and massacres committed by the Albigenses themselves." Simon de Montfort treated them at the best with as great cruelty as they had done the Catholics. His younger son afterwards made a great figure in England, and is known by the title of earl of Leicester.

MONTGATZ, a town of Lower Hungary, in the county of Peczaz, with a fortress composed of three castles, seated on a craggy rock. It is encompassed with a great morass, and art and nature have rendered it almost impregnable. It was defended by the princess Ragotsky, wife of Count Tekeli, when besieged by an army of the Imperialists, who were obliged to raise the siege in 1688.

MONTGERON (Louis-Basile-Carré de), was born at Paris, A. D. 1686; his father was master of requests. He was scarcely 25 years of age when he purchased the place of counsellor in parliament, where by his wit and external qualifications he gained considerable reputation. Deeply engaged in all the vices which flow from irreligion, he was converted by an unexpected circumstance. He went on the 7th of September 1731 to the tomb of Deacon Paris, with an intention to examine, with the rigour of the severest critic, the miracles which were reported to be performed there. But, according to his own account, he felt himself suddenly beat to the earth by innumerable flashes of light with which he was surrounded. His incredulity was converted into flaming zeal, and he became the apostle of the saint whom he formerly ridiculed. From that moment he devoted himself to the fanaticism of *convulsions*, with the same impetuosity of character with which he had run into the most shameful excesses. He had not long been the disciple of Jansenism when he suffered persecution. When the chamber of inquests was banished in 1732, he was sent into the mountains of Auvergne; which, instead of cooling, tended rather to inflame his zeal. During his exile, he formed the plan of collecting the proofs of the miracles wrought at the tomb of the Abbé Paris, and of composing what he called a *Demonstration of them*. On his return to Paris, he prepared to execute this plan; and on the 29th of July 1737, he actually presented to the king at Versailles a volume in quarto superbly bound. This work he accompanied with a speech, which is a mixture of zeal and argument in a tolerable style. In consequence of this work, which some consider as a masterpiece of eloquence, and others as a mass of absurdities, he was committed to the Bastille. After a few months confinement, he was sent to an abbey of Benedictine monks in the diocese of Avignon; whence he was, in a short time carried to Viviers. He was afterwards confined in the citadel of Valence, where he died, A. D. 1574, aged 68. The work which he presented to the king was entitled *La vertu des Miracles opérés par l'intercession de M. Paris, &c.* &c. — The critics, even to this day, seem to be guided in their opinion concerning this book either by hatred or by enthusiasm. "It would be extremely rash (says the Abbé de St Pierre, in the second volume of his *Annales*, p. 593.) to maintain with the Molinists, that no miraculous cure was ever performed at the tomb

of the Abbé Paris; and to say with the Jansenists, that these cures were performed by a supernatural power, would be the height of fanaticism. The truth is (adds the same author), that no miracle appears ever to have been performed at this tomb except in the cure of the human body; in all other cases, there would have been the want of that imagination on which the whole miracle depended." Thus, although Montgeron ventured to compare these prodigies with the miracles of Jesus Christ and his apostles, yet we find no person raised from the dead, no multiplication of loaves, no command obeyed by the elements, and no blind or deaf restored to their sight or hearing. It belongs to the Author of nature alone, or to those who have derived power from him, to work such miracles as are recorded by the evangelists, or in the history of the apostles. Montgeron added a second and third volume on the same subject: he left also in manuscript a work which he composed in prison *contre les Incrédulés*. Religion, it must be confessed, has had much more powerful advocates. Fortunately Pascal and Bossuet are among the number, and it could well have wanted both Paris and Montgeron, whatever virtues they might possess in other respects.

MONTGOMERY, the capital of a county of the same name in North Wales, 158 miles from London, took its name from Roger de Montgomery earl of Shrewsbury, who built the castle but it is called by the Welsh *Tre Vablen*, that is, Baldwin's town, having been built by Baldwin, lieutenant of the marches of Wales, in the reign of William I. The Welsh, after having put the garrison to the sword, demolished it in 1095; but Henry III. rebuilt it, and granted it the privileges of a free borough, with other liberties. It is a large and tolerably well built town, in a healthy situation and fertile soil. It sends a member to parliament, and has the title of an earldom. It had formerly a tower and castle; but they were demolished in the civil wars. It has a weekly market, and four fairs.

MONTGOMERY (Gabriel de), count de Montgomery in Normandy, was remarkable for his valour and noble achievements, but still more so for being so unfortunate as to put out the eye of Henry II. on the 29th of June 1159. That prince having engaged several knights in a tournament, given by him on occasion of the marriage of his daughter the princess Elizabeth with Philip king of Spain, at last wished to break a lance with the young Montgomery, at that time lieutenant of the Scotch guard. Montgomery, as if he had foreseen the fatal consequences, again and again declined the combat, and it was with great reluctance he at length yielded, when he saw the king about to take offence at his refusal. In the combat, his lance broke in the king's visor, and wounded him in the eye. Henry died on the 11th day after receiving the wound, and gave orders on his death bed that Montgomery should not be prosecuted, or harassed in any respect, on account of what had happened. After this unhappy accident, Montgomery retired for some time to his estate in Normandy. He next visited Italy and other foreign countries, and did not return to France till the conclusion of the civil wars, when he joined the party of the Protestants, and became one of their principal leaders. In 1562, he defended Rouen, against the royal army with great valour and obstinacy. The city being at length taken by storm, he

Montgomery.

Montgomery. he threw himself into a galley; and having, with equal temerity and good fortune, surmounted by dint of rowing a chain which had been thrown across the Seine at Candebec for the purpose of preventing succours from England, he escaped to Havre. In 1569 Montgomery was sent to the assistance of Bearn, which the Catholics, under the command of Terrides, had almost entirely wrested from the hands of Jane d'Albret, queen of Navarre. He executed this commission with so great despatch, that Terrides was obliged to raise the siege of Navarreins, and to retire with great precipitation to Orthez. Montgomery pursued him to this city, which he took by assault; and before Terrides had time to recover himself, he and his principal officers were taken prisoners in the castle. After this defeat, the rest of Bearn submitted to the conqueror wherever he made his appearance. This expedition acquired him the greatest glory, and has been celebrated by the Catholic no less than by the Protestant historians. He was at Paris at the time of the massacre on St Bartholomew's day 1572, and lodged in the Faubourg St Germain. Some accident having retarded the execution in that quarter, he was informed of it at the very moment when it was about to begin; and he had just sufficient time to mount his horse, and, in company with some Protestant gentlemen who lodged near him, to make his escape at full gallop. They were pursued as far as Montfort l'Amaury; and Montgomery, whose escape alone is particularly attended to, owed his safety on this occasion to the swiftness of his horse, which, according to a manuscript of that time, carried him 30 leagues without halting. Having escaped this danger, he took refuge with his family, first in the island of Jersey and afterwards in England. The following year, Montgomery carried a considerable fleet, which he had armed and fitted out in England, partly on his own credit and partly on that of the inhabitants of Rochelle, to the relief of that city, which was at that time besieged by the Catholics: But, whether distrusting his forces, or for other reasons about which historians do not agree, he left the road without fighting the Catholic fleet, and went to pillage Belleisle on the coast of Brittany. Having disbanded his fleet, he returned to England to Henry de Champernon his son-in-law, coast-admiral of Cornwall. On the renewal of the war in France in 1573, Montgomery, who was then in Jersey, passed over into Normandy, and joined the Protestant nobility of that province. Matignon, lieutenant-general in Lower Normandy, to whom Catharine de Medicis had given a particular charge to use his utmost endeavours to seize the person of the Count, came unexpectedly upon him in Saint-Lo, and laid siege to that city. On the evening of the fifth day of the siege, Montgomery left Saint-Lo with between 60 and 80 horse, forced the guard in the suburbs, and escaped amid a shower of musket bullets, without losing a single man, leaving the command of the place to Coulombieres Francois de Briqueville. Montgomery arrived at Domfront May 7. 1574, with only twenty followers, intending to make no longer a stay in that place than was necessary to recruit them after the fatigues of so rapid a march. The same day he was joined by several gentlemen, who brought to his assistance a company of forty horse.—Meanwhile Matignon, informed of his escape, and en-

raged at having lost his prey, flew at the head of a party of horse, with some companies of foot mounted back, and arrived on the morning of the 9th before Domfront. He blocked up the place on all sides till the infantry and cannon which followed him should arrive. On their arrival, he attacked the city with great violence; and, as it was impossible to defend it, Montgomery was soon obliged to retire into the castle with the garrison, amounting to no more than 150 men, including 80 foot soldiers who guarded the city when he entered it. He sustained a furious assault, fought with the greatest boldness and obstinacy, and exposed himself in the breach like one who wished for death. Perceiving, however, that his soldiers, partly by the fire of the enemy, and partly by constant desertion, were reduced almost to nothing, he capitulated on the 27th of May. Many Protestant historians affirm, that the articles of capitulation were violated with regard to Montgomery; but, not to mention the testimony of others, it appears evident, from the authority of D'Aubigny himself, who of all the Protestant writers is most worthy of credit, that the Count had no promise from Matignon, except personal safety and good treatment while he continued his prisoner. This general gave him no assurance of pardon from the king or the queen-mother. After the capture of Domfront, Matignon conducted his prisoner to Saint-Lo, the siege of which was still going on, in hopes that he might have some influence with his former friend and fellow-soldier to persuade him to surrender. For this purpose, Montgomery was brought to the side of the ditch; and he exhorted Coulombieres, who appeared on the wall, to follow his example. But Coulombieres, full of indignation, reproached him in the severest and most upbraiding terms for his cowardice in entering into a shameful capitulation, instead of dying in the breach like a soldier, with his sword in his hand. This intrepid governor spoke the true sentiments of his heart; for when the assault was made some days after, he was killed defending the breach. In the mean time, Matignon received orders from Catharine de Medicis, now regent of the kingdom by the death of Charles IX. to send Montgomery to Paris under a strong guard. When he arrived there, he was conducted to the gaol belonging to the parliament, and confined in the tower which still bears his name. Commissioners were appointed by the queen to conduct his trial. He was interrogated concerning the conspiracy imputed to the Admiral Coligny; but the principal charge on which his condemnation was founded, was his hoisting the English flag on board those ships which he intended for the relief of Rochelle. The sentence by which he was condemned also deprived his children of the title of nobles. When Montgomery heard this part of the sentence read, *If they have not the virtue of males to retrieve this loss* (said he), *I consent to their degradation.*—After undergoing a very severe torture, he was carried to the place de Greve, dressed in mourning, and there beheaded on the 26th of June 1574. D'Aubigny, who was present at his execution, and who stood immediately behind Fervaques, says that he appeared on the scaffold with a firm and undaunted countenance; and gives us a pretty long speech which he delivered on that occasion, addressing himself first to the execu-

Montgomery,
Montgomeryshire

tators on one side of the river, and then to those on the other. When he had finished his speech, he fell down on his knees beside the block; bade adieu to Fervaques, whom he perceived in the crowd; requested the executioner not to cover his eyes; and submitted to his fate with a constancy truly admirable.

Montgomery has always been considered as a victim to the unjust revenge of Catherine de Medicis. It is evident that he could not be prosecuted or punished for the death of Henry II.; but it has been said, that, after a misfortune of this kind, which was productive of so many calamities to the state, Montgomery was much less excusable than the other Protestants, in carrying arms against his sovereign, the son of that very king of whom he had deprived France. This consideration is mentioned by the Catholics as one reason for diminishing our concern at the tragical death of this illustrious hero. Montgomery married in 1549 Elisabeth de la Fouche of a noble family in Brittany: he left several children, but their number is not exactly known.

He was the eldest son of *James de Montgomery*, Seigneur de Lorges in the Orleannois, one of the bravest men of his age, and famous under the name of *Lorges* in the wars of Francis I. In 1545 he succeeded John Stuart count d'Aubigny in the command of the hundred archers in the Scotch guard; and his son was lieutenant, or perhaps captain, in survivancy when he killed Henry II. It is singular that the same Lorges, father of Montgomery, had wounded Francis I. in the chin with a firebrand, in some frolic with that prince. This accident occasioned the wearing of long beards in France for 50 years. Lorges died aged above 80, a short time after Henry II. He obtained the title of count de Montgomery in 1453, pretending that it belonged to his ancestors, and that he was descended, by the earls of Eglinton in Scotland, from a younger son of the ancient house of Montgomery established in England. According to a memoir given by the family to the author of the Genealogical Dictionary, James was the son of Robert Montgomery, who left Scotland and entered into the service of the French king about the beginning of the reign of Francis I. and this Robert was grandson to Alexander Montgomery, cousin by the mother's side to James I. king of Scotland.

MONTGOMERYSHIRE, a county of North Wales, 40 miles in length and 37 in breadth; bounded on the north by Merionethshire and Denbighshire, on the north-east and east by Shropshire, on the south by Radnorshire and Cardiganshire, and on the west by the last mentioned county and part of Merionethshire. It is divided into six hundreds; and contains six market towns, 47 parishes, about 5660 houses, and 33,960 inhabitants. It lies in the three several dioceses of St Asaph, Bangor, and Hereford; but sends only two members to parliament, one for the county, and one for the town of Montgomery. The air is pleasant and salubrious; but this county, being extremely mountainous, is not very fertile, except in the valleys, which afford some corn and plenty of pasture; however, the south, south-east, and north-east parts, being much more level, are extremely fruitful, especially a pleasant vale, through which the Severn glides in beautiful meanders.

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MONTH, the twelfth part of a year. See CHRONOLOGY, N° 17.

MONTH, in its proper acceptation, is that space of time which the moon takes up in passing from any certain point to the same again, which is called a *periodical month*; or it is the space of time between two conjunctions of the moon with the sun, which is called a *synodical month*. That space of time which the sun takes up in passing through one sign or 12th part of the zodiac, is also called (but improperly) a *month*. So that there are two sorts of months; *lunar*, which are measured by the moon; and *solar*, which are measured by the sun. The lunar periodical month consists of 27 days 7 hours 43 minutes 5 seconds: The lunar synodical month is 29 days 12 hours 44 minutes 3 seconds and 11 thirds. A solar month contains, upon a mean calculation, 30 days 10 hours 29 minutes 5 seconds.

The Jews, Greeks, and Romans, made use of lunar synodical months; but, to avoid fractions, they consisted alternately of 29 and 30 days. The former, the Romans called *cavi*, and the Greeks *χαῖμα*, the latter were termed *plen* and *ελάτης*.

1. The Hebrew months were ranged differently in their sacred and in their civil year.

Order of the sacred Year			Order of the civil Year.		
1 <i>Nisan</i>	Answering to our	Mar.	1 <i>Tifri</i>	Answering to our	Sep.
2 <i>Iair</i>		Apr.	2 <i>Marschewan</i>		Oct.
3 <i>Sivan</i>		May	3 <i>Casseu</i>		Nov.
4 <i>Thammuz</i>		June	4 <i>Thebet</i>		Dec.
5 <i>Ab</i>		July	5 <i>Sebat</i>		Jan.
6 <i>Elul</i>		Aug.	6 <i>Adar</i>		Feb.
7 <i>Tifri</i>		Sep.	7 <i>Nisan</i>		Mar.
8 <i>Marschewan</i>		Oct.	8 <i>Iair</i>		Apr.
9 <i>Casseu</i>		Nov.	9 <i>Sivan</i>		May
10 <i>Thebet</i>		Dec.	10 <i>Thammuz</i>		June
11 <i>Sebat</i>		Jan.	11 <i>Ab</i>		July
12 <i>Adar</i>		Feb.	12 <i>Elul</i>		Aug.

These months being lunar cannot exactly answer to our solar months; but every Jewish month must be conceived to answer to two of ours, and partake of both. As these 12 lunar months consisted only of 354 days, the Jews, in order to bring it nearer to the true year, took care every three years to intercalate a 13th month into the number, which they called *Pe-adar*, or the second Adar. The new moon was always the beginning of the month, and it is said the Jews had people posted on elevated places, to give notice to the Sanhedrim as soon as she made her appearance. After this, proclamation was made by sound of trumpet, and "the feast of the new moon, the feast of the new moon," resounded amongst the people.

The ancient Hebrew months were of 30 days each, excepting the last, which consisted of 35; so that the year contained 365 days, with an intercalary month at the end of 120 years, which, by absorbing the odd hours which remained at the conclusion of each year, brought it back nearly to its proper place. This regulation of the year was borrowed from the Egyptians.

2. The months of the Athenian year, as we have before observed, consisted alternately of 29 and 30 days. The first month, according to Meton's reformation of the kalendar, began with the first new moon after the summer solstice, and was called *Gerastombeon*, answering to the latter half of June, and the

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Month former half of July. The order of the months, with the number of days in each, are as follow :

1 <i>Hecatembaon</i> ,	30	7 <i>Pofideon</i> ,	30
2 <i>Metagaiton</i> ,	29	8 <i>Gamelion</i> ,	29
3 <i>Boedromion</i> ,	30	9 <i>Elaphebolion</i> ,	30
4 <i>Mamaetion</i> ,	29	10 <i>Munichion</i> ,	29
5 <i>Panepfion</i> ,	30	11 <i>Thargelion</i> ,	30
6 <i>Anthisterion</i> ,	29	12 <i>Scirophorion</i> ,	29

Each month was divided into three decades of days called *δεκαήμερα*. The first was called *Μηνος αρχομένου* or *εταμηνυ*, or the decade of the beginning of the month; the second was *Μηνος μεσσηνός* or the decade of the middle; and the third was *Μηνος φθινονός*, *παυομένου* or *ληγούτος*, the decade of the expiring month.

The first day of the first decade was termed *Νεομηνια*, because the first month began with the new moon; the second day was *δευτέρα εταμηνυ*; the third *τρίτη εταμηνυ*, &c. The first day of the second decade was *πρώτη μεσσηνός*, the second *δευτέρα μεσσηνός*, &c.—the days of this decade were also called *πυρρὴ ἐπὶ δέκα*, *δίστη ἐπὶ δέκα*, &c. The first day of the third decade was *πρώτη ἐπ' ἑκαδὶ*, the second was *δευτέρα ἐπ' ἑκαδὶ*, &c. i. e. the first, second, &c. after 20, because the last decade began on the 20th day. This decade was also counted by inversion thus; *φθινονός δεκάτῃ* the 21st, *φθινονός ὅγδοῃ* the 22d, *φθινονός ὅγδοῃ* the 23d, and so of the rest to the last day of the month, which was called *ση καὶ νῦν*, the old and the new, because one part of that day belonged to the old and the other to the new moon; but after the time of Demetrius, the last day of the month was called from him *Δημητρίους*, it sometimes it was named *τριημέρας*.

The Grecian months, thus consisting of 29 and 30 days alternately, fell short of the solar year 11 days 6 hours. To remedy this defect the cycle of four years, called *τρεῖς αἰετες*, was invented.—In this cycle, after the first two years, they added an intercalated month called *εμβόλιμος*, consisting of 22 days; and again, after the expiration of two years more, they inserted another month of 23 days, the fourth part of a day having in the space of four years amounted to a whole day. See YEAR.

3. The Roman year under Romulus consisted of 10 months only, and began with March, which contained 31 days; then followed April which had 30, May 31, June 30, *Quintilis* 31, *Sextilis* 30, September 30, October 31, November 30, December 30. These 10 months containing no more than 304 days, this account was in a short time found to be deficient. Numa Pompilius, therefore, took away one day from each of these six months, April, June, *Sextilis*, September, November, December; and to the six days thus obtained he added 51, which was the number that Romulus's year, in his opinion, wanted to make it perfect. Numa had now 57 days to dispose of; he therefore divided them, and constituted two other months, January and February; the former consisting of 29 and the latter of 28 days. The month of January, which he placed at the winter solstice, he made instead of March to begin the year. Thus Numa's year consisted of 355 days: but this being found 11 days 6 hours short of the solar year, he made use of the intercalation of 90 days at the expiration of eight years perpetually, which number, being made up of the 11 days and a quarter, kept the year pretty well to its place. The beginning of the year in Julius Cæsar's time had anticipated its true place 67 whole

days: these he intercalated betwixt November and December: so that the year consisted, for this one time, of 15 months or 445 days. This reformation was called the *Julian correction*, and this year the *year of confusion*. At the end of 12 years, by the ignorance of priests, who did not understand intercalation, 12 days had been intercalated for nine. This was observed by Augustus Cæsar, and rectified, by ordering 12 years to pass without any intercalary days. The order and succession of months was the same as that of Numa: But January, March, May, *Quintilis*, *Sextilis*, October, and December, had each 31 days; April, June, September 30, and February, in common years, 28; but every fourth year or bissextile 29. This, with a very little difference, is the account observed at present. *Quintilis*, in compliment to Julius Cæsar was called *July*, because in this month he was born; and *Sextilis*, in honour of Augustus, was called *August*; both which names are still continued.—See YEAR.

Each month by the Romans was divided into *kalends*, *nones*, and *ides*, all of which were reckoned backwards. The *kalends* were the first day of the month, The *nones* fell on the seventh, and the *ides* on the 15th, of March, May, July, October—but in all other months the *nones* were on the fifth, and the *ides* on the 13th. For the more easy comprehension of the Roman manner of dating, according to this division of the months, here follows a table.

	March May July October	January August December	April June September November	February
1	<i>Kalends</i>	<i>Kalends</i>	<i>Kalends</i>	<i>Kalends</i>
2	6	4	4	4
3	5	3	3	3
4	4	<i>Prid. Non.</i>	<i>Prid. Non.</i>	<i>Prid. Non.</i>
5	3	<i>Nonæ</i>	<i>Nonæ</i>	<i>Nonæ</i>
6	<i>Prid. Non.</i>	8	8	8
7	<i>Nonæ</i>	7	7	7
8	8	6	6	6
9	7	5	5	5
10	6	4	4	4
11	5	3	3	3
12	4	<i>Prid. Idus</i>	<i>Prid. Idus</i>	<i>Prid. Idus</i>
13	3	<i>Idus</i>	<i>Idus</i>	<i>Idus</i>
14	<i>Prid. Idus</i>	19	18	16
15	<i>Idus</i>	18	17	15
16	17	17	16	14
17	16	16	15	13
18	15	15	14	12
19	14	14	13	11
20	13	13	12	10
21	12	12	11	9
22	11	11	10	8
23	10	10	9	7
24	9	9	8	6
25	8	8	7	5
26	7	7	6	4
27	6	6	5	3
28	5	5	4	<i>Prid. Kal.</i>
29	4	4	3	
30	3	3	<i>Prid. Kal.</i>	
31	<i>Prid. Kal.</i>	<i>Prid. Kal.</i>		

N. B. Every leap year, February consisting of 29 days, the 24th and 25th of that month are written *sexto Kal. Mart.*; hence leap year is called *Bissextilis*.
MONTIA.

Montia
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Montpe-
lier.

MONTIA, in botany: A genus of the trigynia order, belonging to the triandria class of plants; and in the natural method ranking with those of which the order is doubtful. The calyx is diphyllous; the corolla monopetalous and irregular; the capsule unilocular and trivalved.

MONTINIA, in botany: A genus of the tetrandria order, belonging to the diœcia class of plants.—The perianthium of the male is quadridented superior; and there are four petals. The female calyx and corolla are as in the male; the filaments barren; the style bifid; the capsule oblong and bilocular.

MONTMEDI, a small but strong town of France, in Luxemburg, seated on the river Chire, which divides it into the upper and lower towns. It is 22 miles south-east of Sedan, 27 south-west of Luxemburg, and 135 north-east of Paris. E. Long. 5. 23. N. Lat. 49. 32.

MONTMORENCI (François Henry de). See LUXEMBURG.

MONTMORENCY, a town of France, with the title of a duchy, remarkable for the tombs of the dukes of this name. It is seated on a hill, near a large valley, fertile in fruits, especially excellent cherries. E. Long. 2. 24. N. Lat. 48. 59.

MONTMORENCY (Anne de), a peer, marshal, and constable, of France, and one of the greatest generals of the 16th century, defended, in 1512, the city of Menziers against the emperor Charles V. and obliged the count of Nassau to raise the siege. The following year he was made marshal of France; and in 1525, following King Francis I. into Italy, he was taken with that prince at the battle of Pavia, which was fought contrary to his advice. The important services he afterwards rendered the state were rewarded by the sword of constable of France, with which he was presented by the king on the 10th of February 1538.—He afterwards underwent various revolutions of fortune both at court and in the field. At last, being wounded at the battle of St Denis, which he gained on the 10th of November 1567, he died of his wounds two days after, at 74 years of age. It is said, that a Cordelier attempting to prepare him for death, when he was covered with blood and wounds, after the battle of St Denis, he replied in a firm and steady voice: "Do you think that a man who has lived near 80 years with honour, has not learnt to die for a quarter of an hour?"

MONTPELIER, one of the handsomest towns of France, and the most considerable in Languedoc excepting Thoulouse, is situated in E. Long. 4. 20. N. Lat. 45. 58. It hath a citadel, a bishop's see, an university, a royal academy of sciences, and a mint. This town has been long famous for a salubrious air and skilful physicians. In reality the air may be salutary in catarrhus consumptions from its dryness and elasticity; but it is too sharp in cases of pulmonary imposthumes. The climate, according to some late travellers, is so much altered for the worse, that the inhabitants themselves scarce know it to be the same: it has been changing many years, and every year becomes worse and worse. It has been known to rain almost three months without intermission; and at intervals such thick stinking fogs, as nothing but the finks of Newfoundland could equal; and several times, for two

or three days on a stretch, the sky is so heavily loaded, that neither sun, moon, nor star, can be seen. In summer it is so insufferably hot, that till the cool of the evening there is no stirring out. Its situation, though on an eminence, never could be healthy; as between it and the Mediterranean (which is about three leagues distant) it is one continued marsh and swamp, ever covered with noxious vapours, which, when the sea breeze sets in, blows directly on the town and the country adjacent; of the sad effects of which, its unhealthy inhabitants, with their yellow meagre looks, are the most convincing proofs.

The town has nothing curious to induce a stranger to stay longer in it than three or four days, except he arrives there about Christmas; at which time it is very gay, as all the nobility of Languedoc meet there at that time to settle the affairs of the province, though it is not the capital, but esteemed nearly the centre. There is during that time a play, which, with an indifferent concert, are all the public amusements. The people in trade are reputed by the French themselves to be the greatest extortioners, and sure not to let a penny escape them, be the means to come at it never so unjust: as an instance, they had the conscience to charge an English sea officer that died there, 300 livres (twelve guineas and a half) for eight days lodging.

This city stands upon a rising ground fronting the Mediterranean, which is about three leagues to the southward: on the other side is an agreeable plain, extending about the same distance towards the mountains of the Cevennes. It is reckoned well built, and what the French call *bien percée*; yet the streets are in general narrow and the houses dark. The inhabitants are supposed to amount to 40,000: they are sociable, gay, and good tempered, and they trade very largely in wine, cordials, oil, verdigris, and saltpetre.—They have several manufactures in silk and woollen goods. There are many Protestants here and at Nîmes. The markets are well supplied with fish, poultry, butcher's meat, and game, at reasonable rates. The wine of the country is strong and harsh. Burgundy is dear, and so is the sweet wine of Frontignan, though made in the neighbourhood of Cette. Liquors of various sorts are compounded and distilled at Montpellier. The environs are extremely pleasant, having on one side the Place de Peyrou, which forms a fine terrace. From thence, on a clear day, may be seen to the eastward the Alps, which form the frontiers of Italy; to the south-west, the Pyrenean mountains, which form those of Spain, each esteemed fifty leagues distant; and to the southward a most extensive view of the Mediterranean. Not far from thence is a noble aqueduct, built like two bridges one above the other; by this water is brought from a mountain at three leagues distance, into two basins in a small elegant temple at the west end of the place; and the king's garden, where on certain days public lectures are held on botany. On the other side of the town is the esplanade, a beautiful walk, bordered on each side by olive trees, from whence there is a pleasing prospect of the sea and the country adjacent to the town; near which is the citadel, a place of no strength, though well walled in, as it is commanded by several rising grounds, and has only a dry ditch. There are commonly kept there four battalions of infantry.

Montrose meree. The harbour is a fine semicircular basin defended by a handsome stone pier. A great number of trading vessels belong to this part.

MONTROSE (Marquis of). See GRANAM; and BARTAIN, N° 137, 138, 143, 265.

MONT'SERRAT, a mountain of Spain, in Catalonia, one of the most singular in the world for situation, shape, and composition. It stands single, towering over a hilly country like a pile of grotto work or Gothic spires; and its height so great, that to a beholder on the top the neighbouring mountains appear to be sunk to a level with the plain. It is composed of steep rocks, which at a distance seem indented; whence it is said to have received the name *Montserrat* from the Latin word *ferra*, a "saw." It is impossible to describe the beauty, richness, and variety, of the landscapes discovered from the most elevated point: but the extensiveness of the prospect may be conceived by the reader, upon being told that the islands of Minorca and Majorca, which are at the distance of 60 leagues, are discovered from this elevation.

Montserrat is particularly famous for the adoration that is paid to an image of the Virgin, which according to tradition was found in a cave in this mountain by some shepherds in the year 880. Over this image, Guthred earl of Barcelona caused a monastery and chapel to be erected; but after remaining in this receptacle upwards of 700 years, Philip II. and Philip III. built a magnificent church for its reception. Innumerable and astonishing miracles are ascribed to this holy image. The convent or monastery is situated in a nook of the mountain; it seems as if vast torrents of water, or some violent convulsion of nature had split the eastern face of Montserrat, and formed in the cleft a sufficient platform to build the monastery upon. The river Llobregat roars at the bottom, and perpendicular walls of rock, of prodigious height, rise from the water edge near half way up the mountain. Upon these masses of white stone rests the small piece of level ground which the monks inhabit. Close behind the abbey and in some parts impending over it, huge cliffs shoot up in a semicircle to a stupendous elevation: their summits are split into sharp cones, pillars, pipes, and other odd shapes, blanched and bare; but the interstices are filled up with forests of evergreen and deciduous trees and plants. Fifteen hermitages are placed among the woods; nay some of them on the very pinnacles of the rocks, and in cavities hewn out of the loftiest of these pyramids.

The monastery is one of the 45 religious houses of the Spanish congregation of the order of St Benedict; their general chapter is held every fourth year at Valladolid, where the deputies choose abbots and other dignitaries for the ensuing quadrennium. In this monastery, they elect for abbot a Catalan and a Castilian alternately. Their possessions are great, consisting of nine villages lying to the south of the mountain, but the king has lately curtailed their income about 6000 livres a year, by appropriating to his own use the best house in each village, some of which, with their tithes, are worth 200 dollars per annum. Their original foundation, in 866, gave them nothing but the mountain; and to donations and economy they owe

the great increase of their landed property. They are bound to feed and harbour for three days all poor pilgrims that come up and pay their homage to the Virgin; and the allowance is a luncheon of bread in the morning, as much more, with broth at noon, and bread again at night. Sometimes on particular festivals, 7000 persons arrive in one day; but people of condition pay a reasonable price for what they eat.—The number of professed monks, according to Mr Swinburne, is 76 (according to M. Bourgonane 60); of lay brothers, 28; and of singing boys 25; besides physician, surgeon, and servants. The church is a gloomy edifice; and the gilding is much sullied with the smoke of 85 lamps of silver, of various forms and sizes, that hang round the cornice of the sanctuary. Funds have been bequeathed by different devotees for furnishing them with oil. The choir above stairs is decorated with the life of Christ, in good wooden carving. A gallery runs on each side of the chancel, for the convenience of the monks. A large iron grate divides the church from the chapel of the Virgin, where the image stands in a niche over the altar, before which burn four tapers in large silver candlesticks, the present of the duke of Medina Celi. In the sacristy, and passages leading to it, are presses and cupboards full of relics and ornaments of gold, silver, and precious stones; they point out, as the most remarkable, two crowns for the virgin and her son, of inestimable value; some large diamond rings; an excellent cameo of Medusa's head; the Roman emperors in alabaster, and the sword of St Ignatius. But as no offerings to this miraculous statue can be rejected or otherwise disposed of, the shelves are crowded with most whimsical *ex votos*, viz. silver legs, fingers, breasts, ear rings, watches, two wheeled chaises, boats, carts, and such like trumpery.

On different parts of the mountain, as already noticed, are a number of hermitages. Each of these solitary retreats, which at a distance seem destitute of every thing, has a chapel, a cell, a well in the rock, and a little garden. The inhabitant of one of them, which is dedicated to St Beneto, has the privilege of making an annual entertainment on a certain day; on which day all the other hermits are invited, when they receive the sacrament from the hands of the mountain abbot, and after divine service dine together. They meet also at this hermitage, on the days of the saints to which their several hermitages are dedicated, to say mass and commune with each other. But at other times they live in a very solitary and reclus manner, perform various penances, and adhere to very rigid rules of abstinence; nor do they ever eat flesh, nor are they allowed to keep within their walls either dog, cat, bird, or any living thing, lest their attention should be withdrawn from heavenly to earthly affections. Most of these hermits are said to be persons of fortune and family, disgusted with the world, who have retired thither to devote themselves to meditation, self-denial, and contrition.

MONT'SERRAT, one of the Caribbee isles belonging to Great Britain. It is a very small, but very pleasant island, so called by Columbus from its resemblance to the famous mountain near Barcelona in Catalonia. It lies in W. Long. 61. 0. N. Lat. 16. 50. having Antigua to the north east, St Christopher's and Nevis to

Montser
rat.

Montserrat to the north-west, and Guadeloupe lying south south-east at the distance of about nine leagues. In its figure it is nearly round, about nine miles in extent every way, 27 in circumference, and is supposed to contain about 40,000 or 50,000 acres. The climate is warm, but less so than in Antigua, and is esteemed very healthy. The soil is mountainous, but with pleasant valleys, rich and fertile, between them; the hills are covered with cedars and other fine trees. Here are all the animals as well as vegetables and fruits that are to be found in the other islands, and not at all inferior to them in quality. The inhabitants raised formerly a considerable quantity of indigo, which was none of the best, but which they cut four times a-year. The present product is cotton, rum, and sugar. There is no good harbour, but three tolerable roads, at Plymouth, Old Harbour, and Ker's Bay, where they ship the produce of the island. Public affairs are administered here as in the other isles, by a lieutenant governor, council, and assembly, composed of no more than eight members, two from each of the four districts into which it is divided. The wonderful effects of industry and experience in meliorating the gifts of nature have been nowhere more conspicuous than in these islands, and particularly in this, by gradually improving their produce, more especially of late years, since the art of planting hath been reduced to a regular system, and almost all the defects of soil so thoroughly removed by proper management and manure, that, except from the failure of seasons, or the want of hands, there is seldom any fear of a crop. In 1770 there were exported from this island to Great Britain 167 bags of cotton, 167ol.; 740 hogheads of rum, 740ol. To Ireland 133 ditto, 133ol.; 4338 hogheads, 232 tierces, 202 barrels of sugar, 79,507l.; in the whole 80,907l. To North America 12,633l. There are a few ships employed in trading to this island from London and from Bristol. As to the number of inhabitants, according to the most probable accounts, they consist of between 1200 and 1500 whites, and from 10,000 to 12,000 negroes, though some say not so many.

MONUMENT, in architecture, a building destined to preserve the memory, &c. of the person who raised it, or the person for whom it was raised; such are a mausoleum, a triumphal arch, a pyramid, &c.

MOOD, or *Mode*. See *MODE*.

Moons of Syllogism. See *LOGIC*, N° 85.

MOOD, or *Mode*, in grammar, the different manner of conjugating verbs. See *GRAMMAR*.

MOON, (*Luna* η), in astronomy, one of the heavenly bodies, usually ranked among the planets; but with more propriety accounted a satellite, or secondary planet.

Among the ancients, the moon was an object of prime regard.—By the *Hebrews* she was more regarded than the sun, and they were more inclined to worship her as a deity. The new moons, or first days of every month, were kept as festivals among them, which were celebrated with sound of trumpets, entertainments, and sacrifice. (See *Numb.* xxviii. 11. x. 16. 1 *Sam.* xx. 5—18.) People were not obliged on these days to rest. The feasts of new moons were a miniature representation of the feast of trumpets, which was held on the first of the month *Tisri*, which was the beginning

of the civil year. The Jews not being acquainted with the physical cause of eclipses, looked upon them, whether of sun or moon, as signs of the divine displeasure. The Grecians looked upon the moon as favourable to marriage; and the full moons, or the times of conjunction of sun and moon, were held the most lucky seasons for celebrating marriages; because they imagined the moon to have great influence over generation. The full moon was held favourable for any undertakings by the Spartans: And no motive could induce them to enter upon an expedition, march an army, or attack an enemy, till the full of the moon. The moon was supposed both by Greeks and Romans to preside over child-birth.—The patricians at Rome wore a crescent on their shoes, to distinguish them from the other orders of men. This crescent was called *Lunula*. Some say it was of ivory, others that it was worked upon the shoe, and others that it was only a particular kind of fibula or buckle.

As all the other planets move primarily round the sun, so does the moon round the earth: her orbit is an ellipsis, in which she is retained by the force of gravity; performing her revolution round the earth, from change to change, in 29 days 12 hours and 44 minutes, and round the sun with it every year: she goes round her orbit in 27 days 7 hours, 43 minutes, moving about 2290 miles every hour; and turns round her axis exactly in the time that she goes round the earth, which is the reason of her keeping always the same side towards us; and that her day and night taken together are as long as our lunar month.

The mean distance of the moon from the earth is $60\frac{1}{2}$ semi-diameters of the earth; which is equivalent to 240,000 miles. The mean eccentricity of her orbit is $\frac{1}{55}$ of her mean distance, or in miles 13,000, which makes a considerable variation in that mean distance.—Her diameter is to that of the earth as 100 to 365, as 11 to 40.15, or 2180 miles: its mean apparent diameter is 31 minutes $16\frac{1}{2}$, and that of the sun 32 minutes 12 seconds. Its mean diameter, as seen from the sun, is 6 seconds.

The moon's surface contains 14,898,750 square miles, and its solidity 5,408,246,000 cubical ones. The density of the moon's body is to that of the earth as 48,911 to 39,214; to that of the sun, as 48,911 to 10,000: its quantity of matter to that of the earth, nearly as 1 to 39.15; the force of gravity on its surface is to that on the surface of the earth as 139.2 to 407.8; and the moon's bulk to that of the earth as $\frac{1}{55}$ to 1. The moon has scarce any difference of seasons, because her axis is almost perpendicular to the ecliptic.

The different appearances of the moon are very numerous; sometimes she is increasing, then waning; sometimes horned, then semicircular, sometimes gibbous, then full and round. Sometimes, again, she illumines us the whole night; sometimes only a part of it; sometimes she is found in the southern hemisphere, sometimes in the northern; all which variations having been first observed by Lindymion, an ancient Grecian who watched her motions, she was fabled to have fallen in love with him. The source of most of these appearances is, that the moon is a dark, opaque, and spherical body, and only shines with the light she receives from the sun; whence only that half turned

Moon.

Moon. turned towards him, at any instant, can be illuminated, the opposite half remaining in its native darkness. The face of the moon visible on our earth, is that part of her body turned towards the earth; whence, according to the various positions of the moon, with regard to the sun and earth, we observe different degrees of illumination; sometimes a large and sometimes a less portion of the enlightened surface being visible.—But for a particular account of the nature, phenomena, &c. of this secondary but interesting planet, see *ASTRONOMY Index*, at *Moon*.

* See *ASTRONOMY Index*, at *Moon*.

New Observations on the Atmosphere, Twilight, &c. of the Moon. M. Schroeter of the Royal Society of Gottingen has lately published a very curious and elaborate work in German, entitled, *Selenotopographische Fragmente*, &c. or Selenotopographical Fragments, intended to promote a more accurate knowledge of the Moon's surface. The several maps of the moon*, which have been delineated by Hevelius, Ricciolus, Cassini, and Mayer, are well known to every person conversant with astronomical subjects. It is evident that these delineations can give only a very general idea of the spots, together with their relative position on the lunar disk; and as, with respect to us, the appearance of these must vary according to the direction in which the rays of the sun fall on them, the moon's surface will not exactly correspond with the representation of it laid down in the map, except when it happens to be illuminated under the same angle as when this map was drawn. This consideration induced the author to apply himself to the invention of a more accurate mode of describing these phenomena than had hitherto been attempted. For this purpose, having provided himself with a telescope seven feet in length, constructed by Dr Herschel, he resolved, repeatedly, and under various angles of illumination, to observe and delineate very small portions of the lunar disk; in order that, by comparing his different drawings of the same objects, he might compile an accurate topographical description of the moon's surface: but, in this manner, to form a complete lunar atlas, was an undertaking too extensive for a single person. He therefore found himself obliged to prescribe more narrow limits to his design, and confined his plan to the delineation of the several portions of the moon's surface under one angle only of illumination, and this a very small one, that he might obtain more distinct and accurate observations and drawings of the shadows; intending at the same time to examine such parts as appeared either more remarkable or less distinct than the rest, by repeated observations under various angles of illumination: And the present volume contains the result of his observations, with respect to the northern parts of the lunar disk.

The author observes, that, through a telescope which magnifies a thousand times, a lunar object of 190 feet in surface appears like a very small point; and that, to be distinguishable with respect to shape, it must not be less than 800 feet in extent. He tells us, that for his observations he preferred those times when the sun's rays fell on the moon under the least angle; that he carefully and repeatedly examined every object that could be distinguished, and either actually measured its apparent diameter and the length of its shadow, or compared these dimensions with others which he had

already measured; and that he never used magnifiers of greater power than what was absolutely necessary to render the object distinct. In order to facilitate the delineation, he applied to his telescope a projecting micrometer, divided into small squares, which, by means of a brass rod, could be placed at any distance from the eye, and always be kept parallel to the line of the moon's horns. His maps or drawings are orthographical projections; and his scale is so constructed, that 20 seconds of the moon's disk correspond with half an English inch on the map; thus the space of 4 seconds is represented in the compass of a decimal line, and, according to M. Schroeter's computation, answers to a German mile or 3807 toises. The inconveniences and inaccuracy of the common method of measuring the lunar mountains, induced him to contrive others capable of greater exactness and more general application: these he varied as the circumstances of the case required; but they are all trigonometrical calculations of the height of the mountain, or the depth of the cavity from the angle of illumination and from the length of the shadow.

If, as some have supposed, a great part of the moon's surface be volcanic, it is natural to expect that the marks of eruptions should from time to time be discernible. A single instance of this kind occurred to our author: ever since the 27th of August 1788, he had constantly seen a cavity, or, as he terms it, a *volcanic crater*, in the spot Hevelius, which he had never before perceived, though he had often examined this part of the moon with the utmost attention, and in the most favourable circumstances. According to his conjectures, this phenomenon must have commenced between the 24th of October 1787 and the 27th of August 1788.

He observed some alterations in the appearance of lunar objects, which, though too considerable to be attributed to the variation of light, were not sufficiently permanent to be considered as the effect of volcanoes. These he ascribes to meteors; for though he does not suppose the moon to be surrounded with air, exactly like that which invests our globe, he thinks it probable that it may have an atmosphere of some kind, in which some of the elements of bodies, decomposed on its surface, may be suspended; and that some of the lunar mountains may emit nebulous vapours, not unlike the smoke of our volcanoes, which obscure and disguise the objects seen through them.

In regard to those bright points, which have been seen on the moon's surface during eclipses, and at other times on her unenlightened part, and which some have supposed to be burning volcanoes; Schroeter, after the most attentive examination of them, imagines that most of them must be ascribed to the light reflected from the earth to the dark part of the moon's disk, which returns it from the tops of its mountains, under various angles, and with different degrees of brightness. Some of these phenomena he suspects to be no more than optical illusions, arising from igneous meteors floating in our atmosphere, which happen to fall within the field of the telescope.

But the most interesting part of this work consists of the author's "Remarks on the Formation and physical Constitution of the Moon's Surface and Atmosphere."

The

Moon.

Moon.

The surface of the moon appears to be much more unequal than that of our earth; and these inequalities have great variety both in form and magnitude. There are large irregular plains, on which are observed long and narrow strata of hills running in a serpentine direction: some of the mountains form extensive chains; others, which are in general the highest, stand alone, and are of a conical shape: some have craters; others form a circular ring enclosing a plain; and in the centre of many of these plains, as well as in the middle of some of the craters, other mountains are found, which have likewise their craters. These mountains are various with respect to colour, some being much darker than others.

The most lofty mountain on the surface of our globe is supposed to be Chimborazo, which is not 20,000 feet in height: but there are many in the moon which are much higher; that which is distinguished by the name of *Ararat*, is not less than 25,000 feet. This elevation will appear more extraordinary, if compared with the moon's diameter, of which it is $\frac{1}{3}$ th; whereas Chimborazo is not above $\frac{1}{10}$ th of that of the earth: thus considered, the lunar mountains are near five times as high as any on our globe.

The craters of the moon are circular, and surrounded with an annular bank of hills: they are remarkable for their width, many of them being from 4 to 15 geographical miles in diameter. Some are not deeper than the level of the moon's surface, others are 9000, 12,000, and 15,000 feet in depth; that of one, which our author calls *Bernoulli*, is above 18,000 feet. The height of the annular bank is seldom equal to the depth of the crater which it surrounds; but the quantity of matter in the one appears to be in general nearly equal to the capacity of the other. The principal mountains and cavities seem to be connected by a series of others of less magnitude, and sometimes by hilly strata, which, like the radii of a circle, may be traced to a common centre; this is generally either a mountain or crater, though not of the greatest height or depth. These hilly strata, which, through smaller telescopes, appear like veins on the moon's surface, have often been mistaken for torrents of lava; none of which, M. Schroeter says, he could ever discover.

From all the preceding circumstances, the author concludes, that whatever may have been the cause of the inequalities of the moon's surface, it must not only have operated with great violence, but also have met with great resistance: which inclines him to think, that the substance of this planet must originally have been very hard and refractory. He is of opinion that these mountains and cavities must have been produced in consequence of some great revolution occasioned by the action of a force directed from the centre towards the surface, and in this respect similar to that which gave birth to our volcanoes; but he observes, that we have no reason to suppose it absolutely volcanic, nor that it originated from fire. In some places, this force has only elevated the surface, and thus formed hills and mountains; in others, the ground has yielded to its violence, and has either been thrown up as a bank round the crater thus formed, or else falling into other cavities, has in part filled them up; after having exerted its greatest violence in these mountainous accumulations, it has diffused itself in various directions,

and produced the hilly strata which are observed to diverge from them, like the radii of a circle from the centre. In support of this hypothesis it is alleged, that the larger craters have the least depth, and that in the deepest there is the most equal proportion between the capacity of the crater and the volume of the annular bank around it: but besides the grand revolution here supposed, M. Schroeter is of opinion that there have been others of later date and less extent; to these he ascribes the formation of secondary mountains, which arise either from the middle of the craters of the primary, or from the centre of a plain surrounded by a circle of hills; many of these have also craters, and, like the primary mountains, are connected by a series of cavities and hilly strata, that mark the progress of the cause by which they were produced. The new crater discovered by our author in the spot Hevelius, together with other circumstances here enumerated, seem to indicate that the surface of the moon is far from being permanently settled and quiescent.

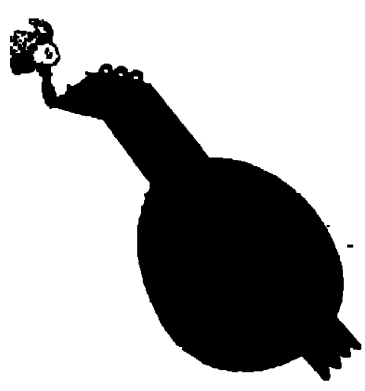
The author's observations confirm the opinion that the cavities visible on the lunar surface do not contain water: hence he concludes, that there can be no extensive seas and oceans, like those which cover a great part of the earth; but he allows that there may be springs and small rivers. The question, whether the moon be inhabited? is not omitted by M. Schroeter, who observes, that though it be not adapted to beings organized as we are, this is no proof that it may not be peopled with intelligent agents, endued with bodily constitutions suitable to the nature and economy of the planet for which they are destined.

With regard to a lunar atmosphere, the existence of which has been a subject of much dispute*, our author adduces a variety of proofs in support of the affirmative side of the question. He also makes a number of observations on several of its relative properties, compared with the same in our atmosphere; such as its greater dryness, rarity, and clearness, which, however, do not prevent its refracting the solar rays, having pointed out the circumstance, that the mountains in the dark hemisphere of the moon, near its luminous border, which are of sufficient height to receive the light of the sun, are the more feebly illuminated the more distant they are from that border; from which proofs of a refracting atmosphere, he also deduced the probability of the existence of a faint twilight, though his long series of observations had not yet fully evinced it.—He had, however, ascertained the existence of a twilight on Venus, and as one fortunate discovery often leads to another, he had no sooner succeeded in his observations on that planet, than he was induced to direct his attention, for a similar purpose, to the moon. In doing this, he applied the calculations and inferences he there made to some appearances he had already noticed on this satellite. It occurred to him, that if in fact there were a twilight on the moon, as there is on Venus and our earth, it could not, considering the greater rarity of its atmosphere, be so considerable: that the vestiges of it, allowing for the brightness of the luminous part of the moon, the strong light that is thence thrown upon the field of the telescope, and in some measure the reflected light of our earth, could only be traced on the limb, particularly

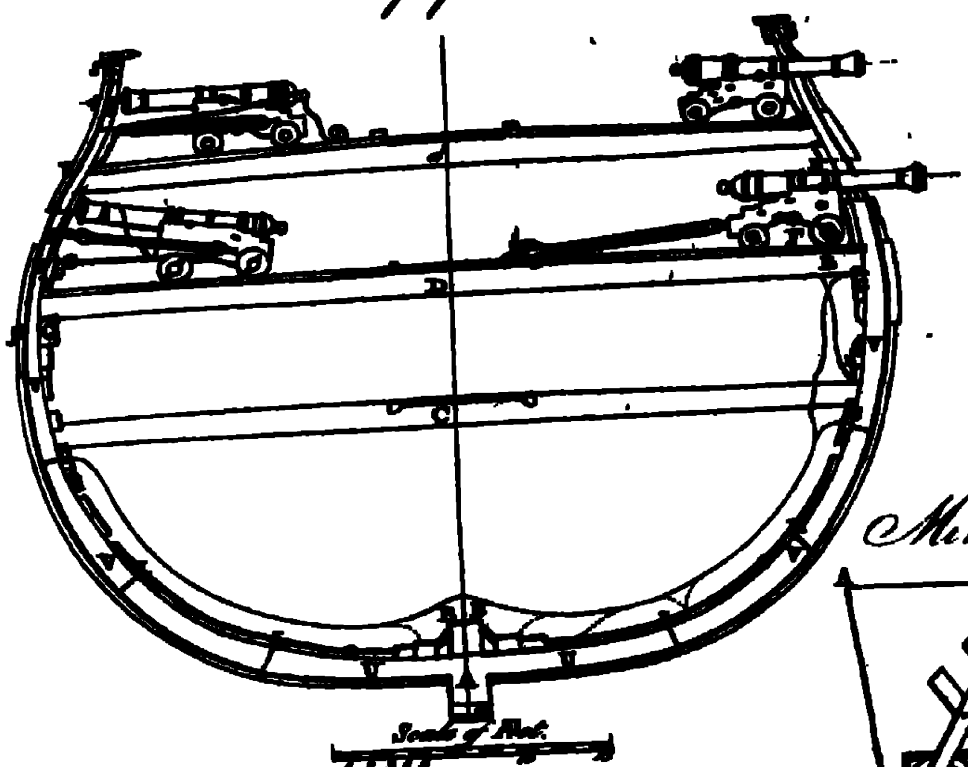
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* See A-
STRONOMY
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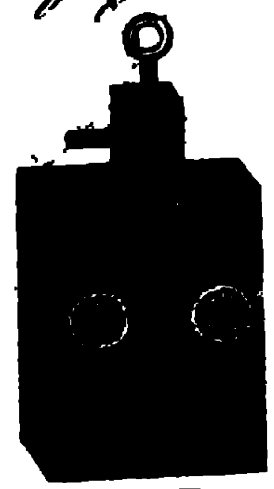
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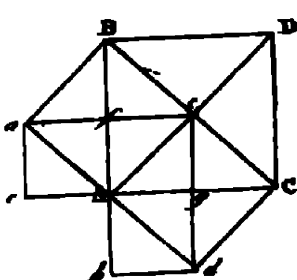
Midship frame



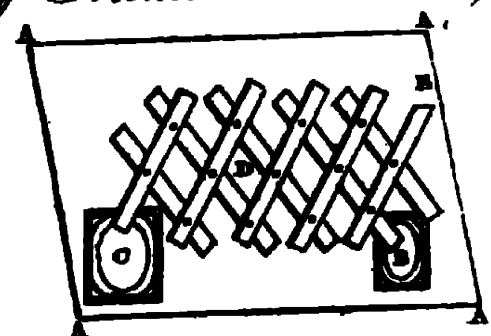
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1 Motion



Minature Puntong.



Moan.

Fig. 1.

Scale of Feet

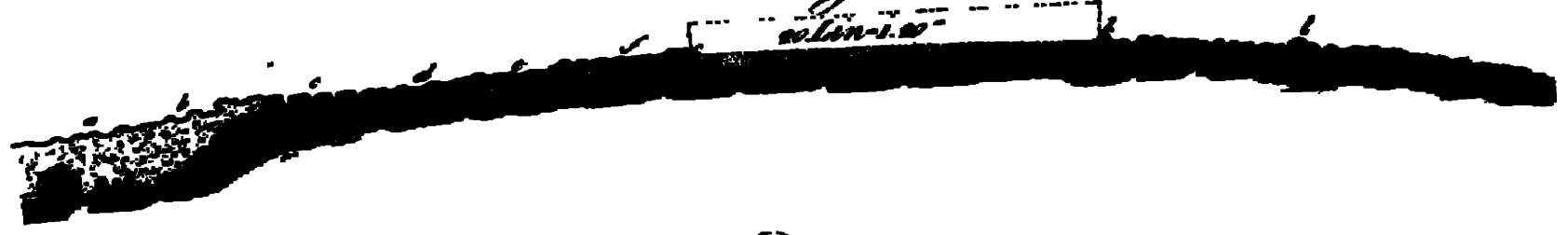


Fig. 2.

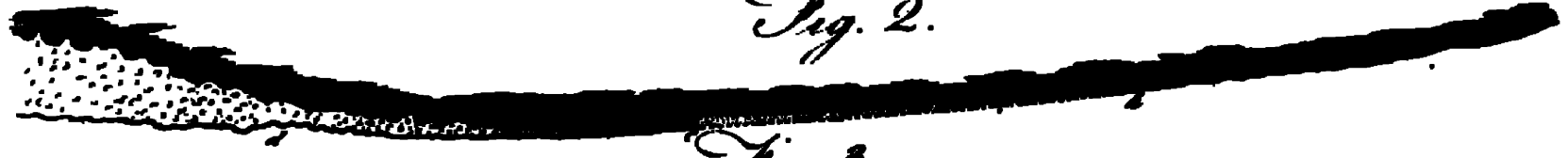


Fig. 3.



Fig. 4

Fig. 5

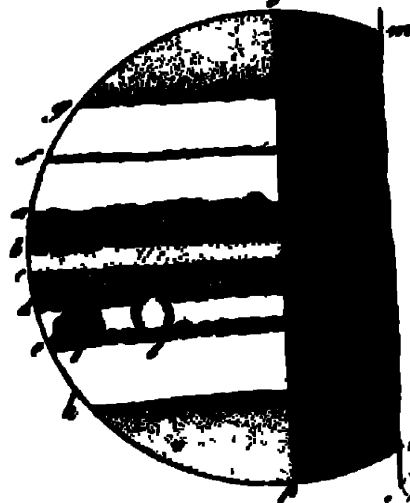


Fig 6
Amatarebow.



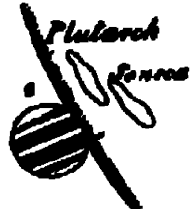
North

Fig 8



North

Fig 7.



8

8

Shell. From that pulper just

Moon. cularly at the cusps; and even this only at the time when our own twilight is not strong, but the air very clear, and when the moon, in one of its least phases, is in a high altitude, either in the spring, following the sun two days after a new moon; or in the autumn, preceding the sun in the morning, with the same aspect: in a word, that the projection of this twilight will be the greater and more perceptible the more fal-cated the phase, and the higher the moon above the horizon, and out of our own twilight.

All the requisite circumstances do not often coincide. M. Schroeter, however, was so fortunate as to be favoured with a combination of them on the 24th of February 1792: And the observation proved in every respect so complete, and the inferences deducible from it appeared to him so new and interesting, that he could not withhold the immediate communication of it from the public. His observations concerning both the Moon and Venus have been accordingly detailed in a paper sent to the Royal Society of London, and inserted in their Transactions for 1792; from which the following respecting the Moon are extracted.

"On the above-mentioned evening, at 5^h 40', two days and 12 hours after the new moon, when in consequence of the libration the western border of the gray surface of the Mare Crisium was 1' 20" distant from the western limb of the moon, the air being perfectly clear, I prepared my seven feet reflector, magnifying 74 times, in order to observe the first clearing up of the dark hemisphere, which was illuminated only by the light of our earth, and more especially to ascertain whether in fact this hemisphere, which, as is well known, is always somewhat more luminous at the limb than in the middle, would emerge out of our twilight at many parts at once, or first only at the two cusps. Both these points appeared now, most distinctly and decidedly, tapering in a very sharp, faint, scarce anywhere interrupted, prolongation; each of them exhibiting, with the greatest precision, its farthest extremity faintly illuminated by the solar rays, before any part of the dark hemisphere could be distinguished. But this dark hemisphere began soon after to clear up at once at its border, though immediately only at the cusps, where, but more particularly at their points, this border displayed, on both at the same time, a luminous margin, above a minute in breadth, of a very pale gray light, which, compared with that of the farthest extremities of the cusps themselves, was of a very different colour, and relatively as faint as the twilight I discovered on the dark hemisphere of Venus, and that of our own earth, when compared with the light immediately derived from the sun. This light, however, faded away so gradually towards the east, as to render the border on that side perfectly undefined, the termination losing itself imperceptibly in the colour of the sky.

"I examined this light with all possible care, and found it of the same extent at both points, and fading away at both in the same gradual proportion. But I also, with the same caution, explored whether I could distinguish any part of the limb of the moon farther towards the east; since, if this crepuscular light had been the effect of the light reflected from our globe, it would undoubtedly have appeared more sensibly at

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the parts most remote from the glare of the illuminated hemisphere. But, with the greatest exertion of my visual powers, I could not discover any part of the, as yet, wholly darkened hemisphere, except one single speck, being the summit of the mountainous ridge Leibnitz, which was then strongly illuminated by the solar light; and indeed eight minutes elapsed before the remainder of the limb became visible; when not only separate parts of it, but the whole, displayed itself at once.

"This alone gave me certain hopes of an ample recompense, and satisfied me that the principles I had laid down in my Selenotop. Fragm. § 525. et seq. concerning the atmospheres of the planets, and especially of the moon, are founded on truth. But a similar observation made on the 6th, after seven o'clock, afforded me several collateral circumstances, which strongly corroborate what I have there advanced on this subject. The whole limb of the dark hemisphere, illuminated only by the reflected light of our globe, appeared now so clear and distinct, that I could very readily discern not only the large but also the smaller spots, and among these Plato, Aristarchus, Mercula, Manilius, Copernicus, &c. and even the small speck to the north west of Aristarchus, marked *b*, Tab. XXVII. fig. 1. of the Fragments. I could apply the usual power, magnifying 161 times; and had full leisure, and the means, to examine every thing carefully and repeatedly, and to take very accurate measurements.

"Although a just idea of so delicate a phenomenon as this crepuscular light cannot possibly be conveyed by a drawing, but must be gathered from actual inspection, I have, nevertheless, attempted a delineation of it, and of the southern and eastern cusps, fig. 1, and 2. as deduced from my measurements, especially at the southern cusp, in hopes thereby to render what I have farther to say concerning this observation the more intelligible.

"The southern cusp (fig. 1.) extended from *a* to *e*, with a gradually fading but still resplendent solar light, of its usual pale yellow colour, and terminated at *e* with a mountain. That this was really the point of the cusp, appears not only from the general construction of the falcated segment, which was sufficiently narrow even at its beginning *a*, near which it was somewhat disfigured at *b* by a high mountain, but also from the narrowness of its luminous curve at *d* and *f*, the breadth of which seldom exceeded 1", and had a sensible interruption so near as *d*. This curve was throughout, from *a* to *e*, except where the glare of the solar rays spread some degree of light, bordered with the pale ash-colour of the dark hemisphere, glimmering with the faint light reflected from our earth; out of which, however, rose the higher mountains *g*, *h*, *i*, *c*, which were now already illuminated by the sun; and farther on, not less than 30 lines, or, according to my usual projection, two minutes distant from the point *e*, was seen another mountain *l*, which belonged to the high ridge Leibnitz, and also received its light immediately from the sun.

"There can hence be no doubt of the termination of the cusp being at *e*; and this being well ascertained, I now distinguished with the greatest certainty the twilight extending from *e* to *k*. The most remarkable circumstances attending this light were, that it

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Moon. was broadest and brightest at *c*, and that it dwindled away and contracted towards *k*, where it lost itself in the faint glimmering of our terrestrial light; and that at the northern cusp (fig. 2.), at which there do not appear to be so many mountains and inequalities as at the southern, this light exhibited the same pyramidal form, and was of equal length, and alike fading in intensity and colour, as that at the southern.

"This light compared with that of the thinnest and least bright part of the cusp *dc*, was as faint as the pale ash-coloured spots in the luminous hemisphere, when opposed to the bright ones. But this is still better illustrated by a comparison between the high mountain *l* (fig. 1.) which now already appeared illuminated by the solar light and the spot Aristarchus, which shone moderately merely with the light reflected from our globe. The said mountain had, comparatively with the thin luminous arc *dcf* of the bright hemisphere, and the mountains *g, b, i, c*, a very pale, fading, but yet brighter light than Aristarchus, as indeed might have been expected from what I said in my Selenotop. Fragm.; but this reflected light upon Aristarchus, was, however, sensibly brighter than the glimmering light from *c* to *k*. And, respecting the still fainter terrestrial light which bordered the luminous curve from *c* to *k* (fig. 1. and 2.), I cannot give a better idea of it than by observing, that the light at the extremities of both the cusps appeared of a pyramidal form, similar to, but though gradually fading, and very undefined, yet brighter than that of our zodiacal light, when, in the months of March and April, it blends itself, comparatively with the remaining colour of the sky, with the terrestrial light, terminating in a very sharp point.

"The undefined and gradually fading appearance of this light was the cause that, though I had recourse to a dark projection table, I could not, however, take any accurate measurements of it. I found nevertheless, by repeated comparisons, that the length of this pyramidal glimmering light, in which I could perceive no sensible inequality at the limb of the moon, amounted to about $\frac{2}{3}$ of the distance between the two mountains *c, l*, (fig. 1.) which shone with the solar light. Comparing also this southern twilight with the northern, it appeared of the same length; and, on measuring the distance, *c, l*, I found it repeatedly = 30 lines = 2'; so that the length of the twilight must have amounted to 20 lines = 1' 20". Its greatest breadth at *c* could, on the other hand, because of the extent and greater density of its light, be easily ascertained by means of the immediate application of the projection table. This measurement gave at most $\frac{1}{3}$ of a line, or full 2".

"Although I be positively certain of this very remarkable appearance at both cusps, and of its perfect similarity, in all my observations, I could not, however, trace any vestige of a like crepuscular light at any other part of the terminating border: nor could I on the very next evening, being the 25th, and also on the 26th of February, perceive, even at the cusps, any of the twilight I expected to see there: the very thin, faint, luminous line, which did indeed appear on the 26th, at the southern cusp between *a* and *b*, (fig. 3.), being undoubtedly the effect of the immediate solar light, probably illuminating some pro-

minent, flat area, as yet situated in the dark hemisphere.

"Thus far the observations; and now for the application of them.

"I need hardly insist upon the proofs, that the very faint pyramidal glimmering light, observed on the 24th of February at the extremities of both cusps, could by no means be the immediate effect of the solar light, all the circumstances of the observations militating uniformly and decidedly against this supposition, which, were it true, would oblige us to admit a most unaccountable diminution of light, and thence also a density of the lunar atmosphere, that ought to exceed even the density of ours; a fact absolutely contradicted by all the lunar observations hitherto made. This light, indeed, was so very faint, that it disappeared at 7^h 20', when the moon approached the horizon; whilst, on the other hand, Aristarchus, which had no light but what it received from the earth, was still very distinguishable; and the summit of Leibnitz *l*, fig. 1. (which, though far within the dark hemisphere, was, however, illuminated by the immediate solar rays) displayed a degree of brightness, which, although when compared with that of the cusp *dcf*, it appeared very faint and dwindling, equalled, however, that of our Peak of Teneriffe. Nor can it be conceived why this glimmering light broke off so suddenly at both the cusps, without a progressive diminution. It can hardly be supposed, that similar, gray, prominent, flat areas, of the same form and dimensions, and comparatively of a faint light, which, whilst in the dark hemisphere, they derive immediately from the sun, exist on all parts of the moon; more especially as, at the places observed, the limb happened to exhibit throughout an exact spherical form, without the least sensible inequality; and as in both the bordering regions of the northern and southern hemispheres, especially in the latter, no such gray prominent planes are anywhere discernible. It may then be asked, why did this faint glimmering light appear at both cusps, along equal arcs of the limb, of equal length and breadth, and of the same pyramidal form? and why did its farther extremity blend itself with the terrestrial light of the dark hemisphere, which, according to a great number of my selenotopographic observations, is by no means the case, even with those gray prominent areas, which, being at some distance on the dark side of the terminating border, are nevertheless illuminated immediately by the sun?

"These, therefore, could certainly not derive their light immediately from the sun; whence this appearance, like the similar ones on the planet Venus, can only be ascribed to the solar rays reflected by the atmosphere of the moon upon those planes, producing on them a very faint, gradually diminished, glimmering light, which at last loses itself in the reflected terrestrial light, in the same manner as our twilight blends itself with the light of the moon. Every circumstance of the above observation seems to me to confirm this supposition; and hence the observation itself, which, though single, was however a most fortunate and complete one, must appear of no small degree of importance, since it not only confirms the observations and inferences on the long contested lunar atmosphere

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Moon. atmosphere contained in my Selenotop. *Fragm.* but also furnishes us with many more lights concerning the atmosphere of planets in general than had been afforded us by all those observations collectively."

This, and the mathematical certainty that the phenomenon is in fact nothing but a real twilight in the lunar atmosphere, he farther evinces by a series of theoretical deductions and calculations, which do not admit of being here stated. Among other results, it appears, that the lower and more dense part of the lunar atmosphere, that part, namely, which has the power of reflecting this bright crepuscular light, is only 1356 Paris feet in height; and hence it will easily be explained how, according to the different librations of the moon, ridges of mountains, even of a moderate height, situated at or near the terminating border, may partially interrupt, or at times wholly prevent, this crepuscular light, either at one or the other cusp, and sometimes at both. "I cannot hence (says our author) but consider the discovery I here announce as a very fortunate one, both as it appears to me decisive, and as it may induce future observers to direct their attention to this phenomenon. Admitting the validity of this new observation, which I think cannot well be called in question, I proceed now to deduce from it the following inferences.

"1. It confirms, to a degree of evidence, all the selenotopographic observations I have been so successful as to make on the various and alternate changes of particular parts of the lunar atmosphere. If the inferior and more dense part of this atmosphere be in fact of sufficient density to reflect a twilight over a zone of the dark hemisphere $2^{\circ} 34'$, or $10\frac{1}{2}$ geographical miles in breadth, which shall in intensity exceed the light reflected upon its dark hemisphere by the almost wholly illuminated disk of our earth; and if, by an incidental computation, this dense part be found to measure 1356 feet in perpendicular height, it may, according to the strictest analogy, be asserted, that the upper, and gradually more rarefied strata, must, at least, reach above the highest mountains in the moon. And this will appear the more evident, if we reflect, that notwithstanding the inferior degree of gravitation on the surface of the moon, which Newton has estimated at somewhat less than one-sixth of that on our earth, the lower part of its atmosphere is nevertheless of so considerable a density. This considerable density will, therefore, fully account for the diminution of light observed at the cusps, and on the high ridges Leibnitz and Doerfel, when illuminated in the dark hemisphere; as also for the several obscurations and returning serenity, the eruptions, and other changes, I have frequently observed in the lunar atmosphere. This observation also implies:

"2. That the atmosphere of the moon is, notwithstanding this considerable density, much rarer than that of our earth. And this indeed is sufficiently confirmed by all our other lunar observations. I think I may assert, with the greatest confidence, that the clearer part of our twilight, when the sun is 4° below our horizon, and when we can conveniently read and write by the light we receive from it, surpasses considerably in intensity the light which the almost wholly illuminated disk of our earth reflects upon the dark hemisphere of the moon $2\frac{1}{2}$ days before and after the

new moon. But should we even admit an equal degree of intensity, it will, however, appear from computation, that our inferior atmosphere, which reflects as strong a light over 4° as that of the moon does over $2^{\circ} 34'$ of their respective circumferences, must be at least eight times higher than that of the moon.

"3. The striking diminution of light I noticed in my twelve years observations on Venus, likewise indicates, that the atmosphere of that planet, which is in many respects similar to ours, is much denser than that of the moon; and this will be still farther corroborated, if we compare together the several measurements and computations made concerning the twilights of different planets. There is no doubt but that the faintest twilight of Venus, as seen either before or after the rising and setting of the sun across our twilight, is much brighter than that of the moon; and it appears, moreover, from computation, that the denser part of the atmosphere of Venus measures at least 15000 Paris feet in height, and spreads its twilight 67 geographical miles into the dark hemisphere, whilst the denser part of the lunar atmosphere, whose height does not exceed 1356 feet, produces a faint twilight not above $10\frac{1}{2}$ geographical miles in breadth. Thus, as my successful observations on the twilight of Venus led me to the discovery of that of the moon, so did these latter reciprocally confirm the former: and thus, whichever way we contemplate the subject, must we be struck with the coincidence that prevails throughout.

"4. But if the lunar atmosphere be comparatively so rare, it follows, that the inflection of light produced by it cannot be very considerable; and hence does the computation of M. du Séjour, according to which the inflection of the solar rays which touch the moon amounts to no more than $4\frac{1}{2}''$, receive an additional degree of authenticity*. Besides which,

"5. As the true extent of the brightest lunar twilight amounts to $2^{\circ} 34'$, the obliquity of the ecliptic in the moon only to $1^{\circ} 29'$; the inclination of the orbit of the moon, on the contrary, to $5^{\circ} 15'$, and its synodic period, during which it performs a revolution round its axis is $= 29^d 12^h$; it follows, that its brightest twilight, to where it loses itself in the light reflected by the almost fully illuminated disk of our earth, must, at least at its nodes, last $5^h 3'$, and that it will be still longer at other parts of the orbit, according to the situation of the nodes.

"6. And lastly, it being a well known fact † that † the fixed stars, as they approach the moon, diminish in splendour at the most only a very few seconds before their occultations, it was natural for me, after the successful observations I had made on the twilight of the moon, to pay particular attention to this circumstance. On the 25th of February, at 6^h P. M. the sky being very clear, the limb of the dark part of the moon appeared uncommonly distinct; and only a few seconds of a degree from its edge was seen a telescopic star of about the 10th or 12th magnitude. I counted full 20' before its occultation, and $18\frac{1}{2}$ of these, without the least perceptible diminution of light. The star, however, began now gradually to fade, and after the remaining $1''$, during which I observed it with all possible attention, it vanished in an instant. This observation agrees perfectly with the above com-

Moon. putations. Although it be proved that the inferior dense part of the lunar atmosphere reflects a stronger light than that which the dark hemisphere receives from an almost fully illuminated disk of our earth; and although, considering the inferiority of gravitation on the surface of the moon, there be no doubt that this dense part, together with the superior gradually more rarefied regions of its atmosphere, must extend far above its highest mountains; it is yet a fact, that the breadth of this observed twilight, to which it loses itself in our reflected terrestrial light, does not measure more than $2^{\circ} 34'$: it is therefore highly probable, that its greatest extent, in the most favourable phases near our new moon, can never exceed the double of the above arc, or $5^{\circ} 8'$, and hence we can only infer a perpendicular height of an atmosphere, capable of reflecting the solar rays, which at most measures 5376 feet: nor is it very likely that, unless accidental and hitherto unknown circumstances should occasionally condense different parts of this atmosphere, these upper strata should materially affect the distinctness of a star seen through it.

"But admitting the height of the atmosphere, which may affect the brightness of a fixed star, not to be less than 5376 feet, this will amount to an arc of only $0.94''$, or not quite one second; and as the moon describes an arc of $1''$ in $2''$ of time, it follows, that in general the fading of a star, which approaches to an occultation, cannot last quite $2''$ in time; that if the appulse be at a part of a limb of the moon where a ridge of mountains prevails, the gradual obscuration will last a shorter time, and that it may, under some circumstances of this nature, be even instantaneous."

To the foregoing observations, M. Schroeter subjoins the following account of an occultation of Jupiter by the moon when near its full, which occurred to him by mere accident on the 7th of April 1792.

"The sky being very serene, and Jupiter uncommonly bright, I prepared my seven-foot reflector, magnifying 74 times, in hopes that the strong light and distinctness it afforded would enable me to compare the appearances of this phenomenon with the results which I had deduced from my late observations on the height and density of the atmosphere of the moon.

"Fig. 4. represents the situation of Jupiter's four satellites, as they appeared, most distinctly, two of them to the westward, the second about one, and the first near two of Jupiter's diameters distant from its limb; and the two others to the eastward, the third about seven and the fourth near eight of the same diameters, distant from the first limb.

"Fig. 5. shows Jupiter with its belts, and of a somewhat circular form, as it now appeared to me, and as distinctly as I had ever seen it. The equatorial belt, from *a* to *d*, was very apparent. It consisted properly of two zones, *ab* and *cd*, of a brownish gray colour, with a more luminous interval *bc* between them. At *e* and *f* were two comparatively well defined stripes, which I had noticed for many years back, but which now crossed the whole disk, and the polar regions appeared again, from *g* and *h*, more dim and gray than the bright part of the planet. But what particularly struck me, were two nebulous undefined spots, *i* and *k*, which were sensibly darker than the

principal zone *dd*; and at *l* a still more remarkable, circular, though imperfectly defined spot, somewhat brighter than the luminous interval between the zones, and perfectly similar to the remarkable luminous spot which I had observed in 1786 and 1787 on the same part of Jupiter, and which then led me to some very unexpected inferences concerning the atmosphere of that planet*.

"These favourable circumstances led me to the following accurate observation, which I was certain would prove instructive to me. At $10^h 40' 50''$ I saw the spot, at about the middle of its parallel; and immediately after began the occultation; than which a more distinct and beautiful one was perhaps never seen.

"*Immersion.* The western, preceding, first satellite, disappeared behind the sharp bright limb of the moon, at $10^h 43' 12''$.

The second satellite disappeared, without becoming at all indistinct, exactly at $10^h 45' 19''$.

The western limb of Jupiter came in contact, most distinctly, with the eastern limb of the moon, at $10^h 46' 32''.5$.

Jupiter's eastern limb disappeared, as distinctly, at $10^h 48' 20''.5$. This immersion took place, as represented in fig. 6. to the eastward of Aristarchus, at about the 25th degree of north latitude.

"The third satellite disappeared, after having been for about one or two seconds faint and indistinct, at $10^h 58' 57''.5$.

"The fourth satellite, which appeared the least of them all, became undiscernible near the limb, and vanished at about $11^h 2' 16''$.

"*Immersion.* The two preceding first and second satellites were here likewise of use in determining precisely the emersion of both the limbs of Jupiter from the dark hemisphere of the moon.

"The first appearance of Jupiter's western limb was very distinct at $11^h 43' 54''$.

"Emersion of the eastern limb, as distinct, at $11^h 45' 39''.5$. This emersion took place, as represented in fig. 7. to the north-eastward of Seneca (B, Tab. VIII. of the Frag.), at about the 23d degree of north latitude.

"The emersion of the next, or third satellite, was not observed.

"That of the fourth was distinct at $21^h 59' 1''$.

"This observation gave me the more satisfaction, as it singularly contributed to confirm the discovery I had been so fortunate as to make of the twilight in the moon, and the height and density of the lower stratum of its atmosphere.

"Experience has sufficiently proved, that a stronger will ever obscure a fainter light; and it follows hence, that the light of a bright star approaching the moon, when full or nearly so, will lose something of its lustre: but little can be inferred in favour of an atmosphere either of the Moon or of Mars, from the observation of Cassini: in which, as Dr Herchel has illustrated by some observations of his own*, a star in Aquarius, of the sixth magnitude, and as yet six minutes distant from Mars, diminished in light when both were seen in the same field of the telescope. A mere apparent diminution of light, occasioned by the glare of a larger luminous object, when seen at the same time with a smaller

Moon. smaller one in the field of the telescope, in one thing; and another thing is a real indistinctness of the small luminous body, which increases in proportion as they approach nearer to each other.

"It was very natural for Jupiter to diminish in brightness when it approached so near to the moon, then almost at its full, as to be seen at the same time in the field of the telescope, which was in fact the circumstance of this observation: but I could not observe any progressive variation of light in the eastern and western, equally luminous, disks, proportional to their distances from the limb of the moon, much less a real indistinctness; and this neither when the limbs of the two planets were nearly in contact, nor when Jupiter was partly, or about one half covered by the moon.

"It was a sight truly gratifying to an eye accustomed to the light of the moon, or in general to similar observations, to behold how Jupiter, at its immersion as well as emersion, being half or more than half covered by the moon, exhibited its belts and other parts as distinctly close to the limb of the moon as it does at some distance from it; and had I not already succeeded in my numerous observations on the atmosphere of the moon, and very recently in those which enabled me to determine its twilight, I should perhaps have adopted the doubts the ancient astronomers entertained concerning the existence of a lunar atmosphere; and this the rather, as when Jupiter in its immersion was so far covered, that the luminous spot *l*, fig. 5. was close to the moon, I could plainly distinguish this spot, although it be in itself by no means very perceptible.

"Such, however, must have been the appearances, according to my new observations and measurements of the twilight of the moon: for if it be proved, that the extent of this twilight, to where it loses itself in the light reflected from the almost wholly illuminated disk of our earth, amounts to no more than an arc of $2^{\circ} 34'$ of the circumference of the moon, and if it be hence demonstrable, that its greatest dilatation does barely amount to $5' 8''$, and the perpendicular height of that part of the lowermost corded stratum of its atmosphere, which is capable of reflecting the solar rays, and of producing heretofore, perhaps more remarkable, obstructions in the stars seen through it, does not exceed 5000 Paris feet, and hence cannot reach above one second of a degree above the limb of the moon; we need not wonder that so small a magnitude which loses itself in the inequalities of the limb, many parts of which are known to be considerably mountainous, should not become sensible, especially at the approach of a body of so large a diameter as Jupiter, and when so small a magnifying power is applied. And thus may I with confidence assert a perfect coincidence between this and my many other observations.

"The appearance, for S. when Jupiter, at the emersion, the object being particularly sharp and distinct, came forth from behind the moon, which now covered no more than one quarter of its diameter, was truly splendid and satisfactory: and I must here particularly mention the circumstance, that the part of the moon's dark hemisphere, between its bright termination edge *m n* and its outward bulge, bordering upon the emerging planet *o p*, was particularly obscure, and hence produced a very striking effect.

"I omit entering here upon any farther considerations; and shall conclude with observing, that, after the occultation was completely ended, the luminous spot *l* had at $12^h 1'$ so far advanced in its parallel *d e*, as to have reached to within $\frac{1}{2}$, or at most $\frac{1}{3}$, of its whole length of the western limb: and that on the 28th of March, five days after new moon, I observed an occultation of a very distinct, though telescopic, star, by the dark hemisphere of the moon; in which, agreeably to the above observation, not the least gradual diminution of light or indistinctness could be perceived, the star being seen to vanish on a sudden."

Influence of the Moon on the Human Body, the Weather, &c. The vulgar doctrine concerning the influence of the moon on the changes of weather is very ancient, and has gained credit among the learned without sufficient examination; but it seems now to be pretty generally exploded by philosophers, as equally destitute of all foundation in physical theory, and unsupported by any plausible analogy. The common opinion is, that the lunar influence is exerted at the syzygies and quadratures, and for three days before and after each of those epochs. There are 24 days, therefore, in each synodic month, over which the moon at this rate is supposed to preside, and as the whole consists but of 29 days 12 $\frac{1}{2}$ hours, only $5\frac{1}{2}$ days are exempt from her pretended dominion. Hence, though the changes of the weather should happen to have no connexion whatever with the moon's aspects, and they should be distributed in an equal proportion through the whole synodic month, yet any one who shall predict, that a change shall happen on some one of the 24 days assigned, rather than in any of the remaining $5\frac{1}{2}$, will always have the chances 24 to $5\frac{1}{2}$ in his favour. Men may, therefore, easily deceive themselves, especially in so unsettled a climate as ours. Moreover, the writers who treat of the signs of the weather, derive their prognostics from circumstances which neither argue any real influence of the moon as a cause, nor any belief of such an influence, but are merely indications of the state of the air at the time of observation: such are, the shape of the horns, the degree and colour of the light, and the number and quality of the luminous circles which sometimes surround the moon, and the circumstances attending their disappearance. (See the *Astronomia* of Aratus, and the *scholia* of Theon.) The vulgar soon began to consider these things as causes, which had been proposed to them only as signs: and the notion of the moon's influence on all terrestrial things was confirmed by her manifest effect upon the ocean. See, on this subject, Phil. Trans. Vol. LXV. part 2. p. 178, &c.

The famous Dr Mead was a believer in the influence of the sun and moon on the human body, and published a book to this purpose, entitled *De Infectione Solis ac Lune in Corpore humano*. but this opinion has been exploded by most philosophers as equally unreasonable in itself, and contrary to fact. As the most accurate and sensible barometer is not affected by the various positions of the moon, it is not thought likely that the human body should be affected by them. Several learned and ingenious men, however, still consider Dr Mead's doctrine as far from being unfounded.

Harvest Moon. It is remarkable, that the moon, during the week in which she is full in harvest, rises sooner

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soon after sunsetting than she does in any other full moon week in the year. By doing so, she affords an immediate supply of light after sunset, which is very beneficial to the farmers for reaping and gathering in the fruits of the earth: and therefore they distinguish this full moon from all the others in the year, by calling it the *harvest moon*. For an account of which, see *ASTRONOMY*, N^o 370, 371.

MOON EYES, in the manege. A horse is said to have moon eyes when the weakness of his eyes increases or decreases according to the course of the moon; so that in the wane of the moon his eyes are muddy and troubled, and at new moon they clear up; but still he is in danger of losing his eyesight quite.

MOON STONE, a genus of siliceous earths, of a clear white colour approaching to that of milk. When looked at in a certain position, it reflects a strong light like mother-of-pearl; in others, it shows spots of a carnation colour. It is found in pieces with obtuse angles, sometimes of a quadrangular figure. When broken, it appears evidently foliated. According to Werner it agrees in hardness and most other respects with felt spar. He tells us, likewise, that it is probably the *androdamas* of Pliny, the common *girasole* of the Italians, and the *water opal* of Ceylon. Sometimes, he tells us, it is classed with the opal, and sometimes with the cat's eye. According to M. Magellan, this stone is of the chalcedony or pseudo-opal kind: it reflects a whitish light, with some various shades of few intermixed colours on a bluish bottom, like the face of the moon when high enough not to appear reddish by the interposition of earthy vapours. The iris, or rainbow stone, seems to be no other than a moon stone in which the yellow, purple, and blue, rays are most conspicuously reflected. When looked at, it appears of a reddish brown; but on holding it in the light of the sun, we discover the figure of a rainbow. There are, however, several other stones which have the same appearance in the sun's light.

MOON WORT in botany. See *LUNARIA*.

MOOR (Sir Karel de), a capital painter of portraits, history, and conversations, was born at Leyden, in 1656: and at first was a disciple of Gerard Douw, with whom he continued for a considerable time. He afterwards studied successively under Abraham Vanden Tempel, Francis Mieris, and Godfrey Schalcken. As soon as he began to follow his profession, the public in a short time did justice to his extraordinary merit; and he took the most effectual method to establish his reputation, by working with a much stronger desire to acquire fame than to increase his fortune. According to Mr Pilkington, he painted portraits in a beautiful style, in some of them imitating the taste, the dignity, the force, and the delicacy of Vandyck; and in others, he showed the striking effect and spirit of Rembrandt. His pictures were always neatly, and highly finished; he designed them excellently, and grouped the figures of his subjects with great skill. His works were universally admired; and some of the most illustrious princes of Europe seemed solicitous to employ his pencil. The grand duke of Tuscany desired to have the portrait of De Moor, painted by himself to be placed in the Florentine gallery; and on the receipt of it, that prince sent him

in return a chain of gold and a large medal of the same metal. The Imperial ambassador Count Sinzendorf, by order of his master, engaged him to paint the portraits of Prince Eugene and the duke of Marlborough on horseback; and in that performance, the dignity and expression of the figures, and also the attitudes of the horses, appeared so masterly, that it was beheld with admiration, and occasioned many commendatory poems in elegant Latin verse to be published to the honour of the artist; and the emperor, on seeing that picture, created De Moor a knight of the holy Roman empire. He likewise had the honour to paint the portrait of Peter the Great czar of Muscovy; and an extraordinary number of other portraits for which he received very large prices.—His historical paintings were admirable; although he most frequently was employed to paint in a large size, yet he often painted small easel pictures, with subjects of history or conversations; and those are exceedingly valued, having all the merit of neat penciling and sweet colouring added to an elegant taste of design. He died in 1738.

MOOR, in country affairs, denotes an unlimited tract of land, usually over-run with heath.

MOOR COCK, or *Gor Cock*. See *TETRAO*.

MOOR LAND, or *moory soil*, in agriculture, is a black, light, and soft earth, very loose, and without any admixture of stones; and with very little clay or sand.

The uppermost stratum of the fen lands is usually of this earth, and it commonly constitutes a moderately thick or deep bed. Intermixed with water it cannot easily be worked up into a paste; and when with labour worked up into somewhat of a firm mass, its surface appears spongy and porous; and as soon as dry, it easily moulders away to powder.

It is usually soft to the touch, unless it be worked very closely between the fingers; then it shows a mixture of a small quantity of sand, both to the touch and to the eye. It seems indeed to consist almost entirely of pure vegetable matter; and this lying in such plenty on the surface of the fen lands is the cause of their being so very fertile.

The great disadvantage of the places which have this soil, is their being liable to be glutted with wet; and to remedy the inconveniences arising from thence, the farmers who rent these lands have a custom of burning the soil at proper seasons. It burns very freely and easily, the surface readily catching flame; and a substance somewhat bituminous, usually contained among the soil, helps the burning.

MOORE, or *More*, (Edward), a late ingenious writer, was bred a linen draper, but quitted business to join the retinue of the Muses; and he certainly had a very happy and pleasing talent for poetry. In his *Trial of Selim the Persian*, he complimented Lord Lyttelton in an elegant kind of panegyric, couched under the appearance of accusation: and his *Fables for the Female Sex*, for easy versification, poignant satire, and striking morals, approach nearer to the manner of Gay than any other of the numerous imitations of that author. He wrote also three dramatic pieces; *The Gamester*, a tragedy; *The Foundling*, and *Gil Blas*, comedies. The success of these was not such as they merited: the first of them having met with a cold reception,

Moer,
Moore.

Moor, ception, for no other apparent reason but because it too nearly touched a favourite and fashionable vice : and the second having been condemned for its supposed resemblance to Sir Richard Steele's *Conscious Lovers*, but to which good judges have been inclined to give it greatly the preference. Mr Moore married a lady of the name of *Hamilton*, daughter to Mr Hamilton table-decker to the princesses : who had herself a very poetical turn, and has been said to have assisted him in the writing of his tragedy. One specimen of her poetry, however, was handed about before their marriage, and has since appeared in print in different collections of songs, particularly in one called the *Goldfinch*. It was addressed to a daughter of the famous Stephen Duck ; and begins with the following stanza :

Would you think it, my Duck ? (for the fault I must own),
Your Jenny at last is quite covetous grown
Though millions of Fortune should lavishly pour,
I still should be wretched if I had not Moore.

And after half a dozen stanzas more, in which, with great ingenuity and delicacy, and yet in a manner that expresses a great affection, she has quibbled on our author's name, she concludes with the following lines :

You may wonder, my girl, who this dear one can be,
Whose merit can boast such a conquest as me
But you shan't know his name, tho' I told you before,
It begins with an M, but I dare not say Moore.

In the year 1753, Mr Moore commenced a weekly miscellaneous paper, entitled, *The World, by Adam Fitz-Adam* ; in which undertaking he was assisted by Lord Chesterfield with some essays. This paper was collected into volumes, and Mr Moore died soon after.

MOORING, the act of confining and securing a ship in a particular station, by chains or cables, which are either fastened to the adjacent shore, or to anchors in the bottom.

A ship may be either moored by the head, or by the head and stern : that is to say, she may be secured by anchors before her, without any behind ; or she may have anchors out, both before and behind her ; or her cables may be attached to posts, rings or moorings, which answer the same purpose.

When a ship is moored by the head with her own anchors, they are disposed according to the circumstances of the place where she lies, and the time she is to continue therein. Thus wherever the tide ebbs and flows, it is usual to carry one anchor out towards the flood, and another towards the ebb, particularly where there is little room to range about ; and the anchors are laid in the same manner, if the vessel is moored head and stern in the same place. The situation of the anchors, in a road or bay, is usually opposed to the reigning winds, or those which are most dangerous ; so that the ship rides therein with the effort of both her cables. Thus if she rides in a bay, or road, which is exposed to a northerly wind and heavy sea from the same quarter, the anchors passing from the opposite bows ought to lie east and west from each other : hence both the cables will retain the ship in her station with equal effort against the action of the wind and sea.

MOORINGS, in sea language, are usually an assemblage of anchors, chains, and bridles, laid athwart the bottom of a river or haven, to ride the shipping con-

tained therein. The anchors employed on this occasion have rarely more than one fluke, which is sunk in the water near low-water mark. Two anchors being fixed in this manner in the opposite side of the river, are furnished with a chain extending across from one to the other. In the middle of the chain is a large square link, whose lower end terminates in a swivel, which turns round in the chain as about an axis, whenever the ship veers about with the change of the tide. To this swivel link are attached the bridles, which are short pieces of cable, well served, whose upper ends are drawn into the ship at the mooring ports, and afterwards fastened to the masts or cable bolts. A great number of moorings of this sort are fixed in the harbours adjacent to the king's dock-yards, as Deptford, Chatham, Portsmouth, Plymouth, &c.

MOORLANDS, a tract so called, in the north part of Staffordshire, where the land rises gradually into small hills, which run through the midst of England in one continued ridge, rising higher and higher to Scotland, and sending forth many rivers. The soil here is so foul and cold, that the snows lie almost all the year on the tops of the hills ; and it is withal very rugged and barren : it, however, yields plenty of coal, lead, copper, rance-marble, and millstones ; and some of the limestone hills bear such a sweet though short grass, as is very grateful to the oxen, of which here is a very good breed. It is observed here, that the west wind always brings rain, and the east and south fair weather ; that though this tract is full of bogs, it is as healthy as any other part of the county ; and that it produces the same plants as the Peak of Derby.

MOORS. See MOROCCO.

MOORS, in the Isle of Man, those who summon the courts for the several shadings ; such as the lord's bailiffs. Every moor has the like office with our bailiff of the hundred.

MOOSE, or ELK, See CERVUS.

MOOT, a difficult case, argued by the young barristers and students at the inns of court, by way of exercise, the better to qualify them for practice, and to defend the causes of their clients. This, which is called *mooting*, is the chief exercise of the inns of court. Particular times are appointed for the arguing moot cases : the place where this exercise is performed was anciently called *moot-hall* ; and there is a bailiff, or surveyor of the moots, annually chosen by the bench to appoint the moot men for the inns of chancery, and to keep an account of the performance of exercises. The word is formed either from the Saxon *metan*, *gemetan*, "meeting ;" or from the French *mot*, "word."

MOPSUS (fab. hist.), a celebrated prophet, son of Manto and Apollo during the Trojan war. He was consulted by Amphimachus, king of Colophon, who wished to know what success would attend his arms in a war which he was going to undertake. He predicted the greatest calamities ; but Calchas, who had been a soothsayer of the Greeks during the Trojan war, promised the greatest successes. Amphimachus followed the opinion of Calchas ; but the prediction of Mopsus was fully verified. This had such an effect upon Calchas, that he died soon after. His death

Moorland
Mopsus.

Mopsus is attributed by some to another mortification of the same nature. The two soothsayers, jealous of each other's fame, came to a trial of their skill in divination. Calchas first asked his antagonist, how many tips a neighbouring tree bore? 10,000 except one, replied Mopsus, and one single vessel can contain them all. The tips were gathered, and his conjectures were true. Mopsus now to try his adversary, asked him how many young ones a certain pregnant sow would bring forth? Calchas confessed his ignorance; and Mopsus immediately said that the sow would bring forth on the morrow ten young ones, of which only one should be a male, all black, and that the females should all be known by their white streaks. The morrow proved the veracity of his prediction; and Calchas died by excess of the grief which his defeat produced. Mopsus after death was ranked among the gods, and had an oracle at Malia, celebrated for the true and decisive answers which it gave.—Another *Mopsus*, son of Ampyx and Chloris, born at Titarussa in Thessaly. He was the prophet and soothsayer of the Argonauts, and died at his return from Colchis by the bite of a serpent in Libya. Jason erected him a monument on the sea shore, where afterwards the Africans built him a temple where he gave oracles. He has often been confounded with the son of Manto, as their professions and their names were alike.

MORÆA, in botany: A genus of the monogymia order, belonging to the triandria class of plants; and in the natural method ranking under the 6th order, *Enfute*. The corolla is hexapetalous; the three interior petals patent, the rest like those of the iris.

MORAI, is the name given at Otaheite in the South sea to the burying grounds, which are also

places of worship. This is a pile of stone raised pyramindically upon an oblong base or square 267 feet long and 87 wide. On each side is a flight of steps, those at the sides being broader than those at the ends; so that it terminated not in a square of the same figure with the base, but in a ridge like the roof of a house. There were 11 of these steps to one of these morais, each of which was 4 feet high, so that the height of the pile was 44 feet; each step was formed of one course of white coral stone which was neatly squared and polished; the rest of the mass (for there was no hollow within) consisted of round pebbles, which from the regularity of their figure seemed to have been wrought. The foundation was of rock stones, which were also squared. In the middle of the top stood an image of a bird carved in wood, and near it lay the broken one of a fish carved in stone. The whole of this pyramid made part of one side of a spacious area or square 360 feet by 354, which was walled in with stone, and paved with flat stones in its whole extent. About 100 yards to the west of this building was another paved area or court, in which were several small stages raised on wooden pillars about 7 feet high, which are called by the Indians *ewattas*, and seem to be a kind of altars, as upon these are placed provisions of all kinds, as offerings to their gods. On some of them are seen whole hogs, and on others the skulls of above 50, besides the skulls of many dogs. The principal object of ambition among the natives is to have a magnificent morai. The male deities (for they have them of both sexes) are worshipped by the men, and the female by the women; and each have morais, to which the other sex is not admitted, though they have also morais common to both.

MORAL PHILOSOPHY, OR MORALS.

MORAL PHILOSOPHY is, "The science of **MANNERS OR DUTY**, which it traces from man's nature and condition, and shows to terminate in his happiness." In other words, it is, "The knowledge of our **DUTY AND FELICITY**;" or, "The art of being **VIRTUOUS AND HAPPY**."

It is denominated an *art*, as it contains a system of rules for becoming virtuous and happy. Whoever practises these rules, attains an habitual power or facility of becoming virtuous and happy. It is likewise called a *science*, as it deduces those rules from the principles and connexions of our nature, and proves that the observance of them is productive of our happiness.

It is an art, and a science of the highest dignity, importance, and use. Its object is man's duty, or his conduct in the several moral capacities and connexions which he sustains. Its office is to direct that conduct; to show whence our obligations arise, and where they terminate. Its use, or end, is the attainment of happiness; and the means it employs are rules for the right conduct of our moral powers.

Moral Philosophy has this in common with Natural Philosophy, that it appeals to nature or fact; depends on observation; and builds its reasonings on plain un-

controverted experiments, or upon the fullest induction of particulars of which the subject will admit. We must observe, in both these sciences, how nature is affected, and what her conduct is in such and such circumstances: Or, in other words, we must collect the appearances of nature in any given instance; trace these to some general principles or laws of operation; and then apply these principles or laws to the explaining of other phenomena.

Therefore Moral Philosophy inquires, not how man might have been, but how he is, constituted: not into what principles or dispositions his actions may be artfully resolved, but from what principles and dispositions they actually flow: not what he may, by education, habit, or foreign influence, come to be or do, but what, by his nature, or original constituent principles, he is formed to be and do. We discover the office, use, or destination of any work, whether natural or artificial, by observing its structure, the parts of which it consists, their connexion or joint action. It is thus we understand the office and use of a watch, a plant, an eye, or hand. It is the same with a living creature of the rational or brute kind. Therefore, to determine the office, duty, or destination of man; or, in other words, what his business is, or what conduct he

he is obliged to pursue; we must inspect his constitution, take every part to pieces, examine their mutual relations one to the other, and the common effort or tendency of the whole.

It has not been thus, however, that the science has always been taught. The earliest moralists did not erect systems upon a just analysis of the powers of the human mind; nor have all those who thought such a foundation necessary to be laid, deduced their theories from the very same principles. As moral truths are not capable of rigid demonstration, it appears to us, that we cannot more properly introduce the system which we have adopted, than by giving our readers a short view of the most celebrated systems that have been maintained by others. They will thus have an opportunity of judging for themselves of the respective merits of the different theories, and of adopting that which shall appear to them to place practical virtue on the firmest basis.

History of the Science of MORALS.

I
Various opinions concerning the criterion of virtue, &c.

Whilst there has been a remarkable agreement among the writers on morality, as to the particular actions which are virtuous and those which are vicious; and whilst they have uniformly taught, that it is our duty and our interest to perform the one and to avoid the other; they have yet differed exceedingly concerning the *test* or *criterion* of virtue, as well as concerning the *principle* or *motive* by which men are induced to pursue it. One cause of this difference, in opinion respecting matters of such universal importance, may perhaps be traced to the mistakes into which philosophers are apt to fall concerning the original state of man.

2
Probable cause of this variety.

It is very generally taken for granted, that the first men were savages of the lowest rank, and that the race gradually civilized itself during the course of many succeeding ages. Without mutual intercourse, the progress of civilization could never have commenced; and as the practice of justice is absolutely necessary to every species of friendly intercourse, those original savages, it is supposed, must have been just in their dealings, and just upon some principle which has its foundation in human nature. But to develop the principle by which savages are influenced in their conduct, no tedious or intricate process of reasoning can be necessary. It must have a place in every mind, and be instantaneous in all its decisions. Hence it has been supposed, that the principle to which modern philosophers have given the name of the *moral sense*, is instinctive; that it is the sole judge of virtue and vice; and that its admonitions have such authority, as to enforce obedience without regard to the consequences of any action.

Other philosophers, who deny that the moral sense is instinctive, and who yet suppose that the original state of man was savage, are forced to pile hypothesis upon hypothesis, each unnatural in itself, and all contradictory to one another, in order to account for the commencement of civilization and the formation of society. It has been supposed, that the desire of self-preservation and the love of power are the governing principles in human nature; that in the savage state every man had a right to every thing which he could take by fraud or force; that all had an innate

propensity to invade each other's property; and that hence war, rapine, and bloodshed, prevailed universally, till the savages discovered the expediency of uniting under some form of government for their mutual protection.

But before the original state of man had been made the basis of such opposite theories as these, it would surely have been proper to inquire upon what grounds that state has been supposed to be savage. To us these grounds appear to be nothing better than mere imaginations; the dreams of poets, and of such philosophers as bend facts to their own systems. In the authentic *history* of our species, there is no evidence, indeed there can be no evidence, that the first men were savages; and every thing which we know of human nature leads us to believe, that had they been so, the race could never have been civilized but by the miraculous interposition of some superior being. The only record of the earliest ages of the world to which the smallest credit is due, represents all the nations of the earth as having sprung from one pair, and that pair as having been instructed in their duty by their beneficent Creator. If this be the fact, and no consistent theory can controvert it, the precepts of morality would be originally conveyed from one generation to another; not in a systematical or scientific form, but as the laws of the Universal Sovereign, whose authority demanded implicit obedience. Accordingly we find, that the first teachers of morals were men of superior rank as well as of eminent talents, who formed collections of maxims derived from their ancestors, "with by the earliest view of perfecting subordination, polishing manners, and educating youth. Such were the Proverbs of Solomon, the Words of Agur, and the Wisdom of the son of Sirach." These instructors did not analyze the human mind into its various faculties, and build a system of morals either upon a particular instinct pointing to the supreme good, or upon the fitness of things discovered by reason. Short isolated sentences were the mode in which they conveyed their precepts, which they prefaced by observing, that "the fear of the Lord is the beginning of knowledge;" and carried by the assurance, that "length of days, and long life, and peace, should they add to those who obeyed them." The sayings of the celebrated wise men of Greece were collections of apophthegms, made in the same manner, and delivered with similar views. Thales and Pythagoras, who founded the one the Ionic and the other the Italic school, made collections of precepts for the conduct as well of a state as of private life. "Neither the crimes nor the thoughts of bad men (said Thales) are concealed from the gods. The only method of being just, is to avoid doing that which we blame in others." Of Pythagoras it is related by Porphyry and Laertius, that from Samos he repaired to Delos, and after presenting an offering of cakes to Apollo, there received, or pretended to receive, moral dogmas from the priestess, which he afterwards delivered to his disciples under the character of divine precepts. Amongst these were the following: That, "next to gods and demons, the highest reverence is due to parents and legislators; and that the laws and customs of our country are to be religiously observed."

To these maxims or apophthegms, which, for the sake of delighting the ear and aiding the memory,

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were

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were sometimes delivered in verse, succeeded, as has been supposed, the mode of instruction by fable or allegory. But the truth seems to be, that this method of communicating moral and political wisdom was as ancient as the other; for we have a beautiful specimen of it in the ninth chapter of the book which relates the transactions of the Judges of Israel. The fables of Esop, too, which were written at a very early period, remain lasting models of this species of art among the Greeks.

When the instructors of mankind had proceeded thus far as to give an artificial form to their precepts, they soon advanced a step farther, and reduced their observations into classes or predicaments. Pythagoras, who visited Egypt, has been supposed to have learned from its priests the method of arranging the virtues into distinct classes. But it is the opinion of [†] Mr Bruce, an excellent writer †, founded on the previous aspects of ethics, and on the comprehensive talents of the Samian philosopher, that the honour of the invention ought to be ascribed to himself. Be this as it may, it was observed by the inventor, that "all the maxims of morality might be referred to the duties which men owe to themselves, and the duties which they owe to each other." Hence the four cardinal virtues of the ancients, PRUDENCE, TEMPERANCE, FORTITUDE, and JUSTICE; of which the first three refer to the individual, and the fourth to society.

[†] The moral principles of Socrates. Hitherto lessons in morality had not taken a systematic form; but they were gradually approaching to it. Socrates was perhaps the first Pagan philosopher who established all his precepts on one sure and steady basis. In his lectures and discourses, he seems to have had one great object in view †, to connect the moral maxims which were fitted to regulate the conduct of mankind, with sublime conceptions respecting the character and government of a supreme Being. The first principles of virtuous conduct which are common to all mankind, are, according to this excellent moralist, laws of God: and the conclusive argument by which he supports this opinion is, that no man departs from these principles with impunity. "It is frequently possible (says he) for men to screen themselves from the penalty of human laws, but no man can be unjust or ungrateful without suffering for his crime; hence I conclude, that these laws must have proceeded from a more excellent legislator than man." From this it would appear, that in the opinion of Socrates, conscience, or the moral sense, approving of any action, is the criterion by which it is known to be virtuous, and the will of God that which obliges men to perform it.

[‡] Origin of the Greek sects. Socrates himself left no writings behind him, nor, as far as we know, offered any regular and complete theory of ethics. His disciples, however, who were numerous and distinguished, became the founders of the celebrated Greek sects. Among them the first great question was, "what are the foundations of virtue?" and the second, "what are the distinctions betwixt good and evil, happiness and misery?" The answers given to these important questions divided the philosophers and their disciples into distinct orders.

[§] Enfield. In answer to the former question, Plato taught †, that "virtue is to be pursued for its own sake; and

that being a divine attainment, it cannot be taught, but is the gift of God." This seems to differ in nothing but the name from the doctrine of those moderns who place the sole foundation of virtue in the approbation of the moral sense. The founder of the academy indeed has no such phrase as *moral sense* in any of his writings with which we are acquainted; but if virtue cannot be taught, and if it is to be pursued for its own sake, it must in itself be good, and the object of some feeling, whether called *sense*, *instinct*, or *passion*. His solution of the second question agitated among the sects is not indeed very consistent with this necessary inference from his answer to the first; but for his inconsistencies we are not accountable. "Our highest good (he says) consists in the contemplation and knowledge of the first good, which is mind or God; and all those things which are called good by men, are in reality such only so far as they are derived from the first and highest good. The only power in human nature which can acquire a resemblance to the supreme good, is reason; and this resemblance consists in prudence, justice, sanctity, and temperance."

⁷ Aristotle, the founder of the Peripatetic school, was Of Arist. the pupil of Plato; but of the two great moral questions he gives solutions somewhat different from those of his master. "Virtue (according to him †) is either theoretical or practical. Theoretical virtue consists in the due exercise of the understanding; practical, in the pursuit of what is right and good. Practical virtue is acquired by habit and exercise." This theory seems to differ little from that adopted by Cudworth, Clarke, and Price, which shall be considered afterwards. With respect to happiness or good, the doctrine of Aristotle is very rational. "Pleasures (he says) are essentially different in kind. Disgraceful pleasures are wholly unworthy of the name. The purest and noblest pleasure is that which a good man derives from virtuous actions. Happiness, which consists in a conduct conformable to virtue, is either contemplative or active. Contemplative happiness, which consists in the pursuit of knowledge and wisdom, is superior to active happiness, because the understanding is the higher part of human nature, and the objects on which it is employed are of the noblest kind. The happiness which arises from external possessions is inferior to that which arises from virtuous actions; but both are necessary to produce perfect felicity."

⁸ Of the Stoics; Enfield. The Stoics, another celebrated sect of Greek philosophers, maintained †, that "nature impels every man to pursue whatever appears to him to be good." † According to them, "self-preservation and defence is the first law of animated nature. All animals necessarily derive pleasure from those things which are suited to them; but the first object of pursuit is, not pleasure, but conformity to nature. Every one, therefore, who has a right discernment of what is good, will be chiefly concerned to conform to nature in all his actions and pursuits. This is the origin of moral obligation." With respect to happiness or good, the Stoical doctrine was altogether extravagant: They taught, that "all external things are indifferent, and cannot affect the happiness of man; that pain, which does not belong to the mind, is no evil; and that a wife

6
Theories
of Plato.

† Enfield.

8
Of the
Stoics;
Enfield.

wise man will be happy in the midst of torture, because virtue itself is happiness (a)."

As the Stoics held that there is but one substance, partly active and partly passive, in the universe (see *METAPHYSICS*, N^o 261, 262), and as they called the active principle *God*, their doctrine, which makes virtue consist in a conformity to *nature*, bears no small resemblance to that of those moderns who rest moral obligation on the *Divine will*. It was therefore on better grounds than has been sometimes supposed, that Warburton, when characterizing the founders of the three principal sects in Greece, represented † *Plato* as the patron of the *moral sense*; *Aristotle*, of the *essential differences*; and *Zeno*, of *arbitrary will*. These principles, when separated from each other, and treated in the manner of the ancients, may not each be able to bear the superstructure which was raised upon it; but the principles of most of the other sects were much less pure, and infinitely more dangerous.

Cudworth §, whose testimony when relating the doctrines of antiquity is entitled to the fullest credit, affirms, that Aristippus the founder of the Cyrenaic school, Democritus, and Protagoras, with their followers among the atomists, taught, that "the distinction between virtue and vice is merely arbitrary; that nothing is just or unjust, sacred or profane, but as it is agreeable or contrary to established laws and customs; that what is just to-day, human authority may make unjust to-morrow; and that present pleasure is the sovereign good of man."

With these impieties, the moral doctrines of Epicurus have very unjustly been confounded. The physical and metaphysical systems of that philosopher are indeed strange compositions of ingenuity and absurdity, truth and falsehood; and the moral precepts of many of his followers were in the highest degree licentious and impure. But his own life was exemplary; and his ethical system, if candidly interpreted, is much more rational than that of the Stoics; though it must be confessed, that no sect produced men of more determined virtue than the school of Zeno. According to Epicurus*, "the end of living, or the ultimate good which is to be sought for its own sake, is happiness. The happiness which belongs to man, is that state in which he enjoys as many of the good things, and suffers as few of the evils incident to human nature as possible; passing his days in a smooth course of tranquillity. Pleasure is in its own nature good, as pain is in its nature evil. The one is therefore to be pursued, and the other to be avoided, for its own sake. Pleasure and pain are not only good and evil in themselves, but they are the measure of what is good or evil in every object of desire and aversion; for the ultimate reason why we pursue one thing and avoid another is, because we expect pleasure from the former, and apprehend pain from the latter.—That pleasure, however, which prevents the enjoyment of a greater pleasure, or produces a greater pain, is to be shunned; and that pain which either removes a greater pain, or procures a greater pleasure, is to be endured."

Upon these self-evident maxims, Epicurus builds his system of ethics; and proves, with great force of argument, "that a steady course of virtue produces the greatest quantity of happiness of which human nature is capable." Without a *prudent* care of the body, and a steady government of the mind to guard the one from diseases and the other from the clouds of prejudice, happiness is unattainable. By *temperance* we enjoy pleasure, without suffering any consequent inconvenience. *Sobriety* enables us to content ourselves with simple and frugal fare. *Gentleness*, as opposed to an irascible temper, greatly contributes to the tranquillity and happiness of life, by preserving the mind from perturbation, and arming it against the assaults of calumny and malice. *Fortitude* enables us to bear those pains which prudence cannot shun, and banishes fear from the mind; and the practice of *justice* is absolutely necessary to the existence of society, and by consequence to the happiness of every individual." These reasonings come home to every man's bosom; and had not this philosopher, by denying the providence, if not the being, of God, most unhappily excluded from his system the very possibility of a future state of retribution, his moral philosophy would have been the most rational, and of course the most useful, of any that was taught in the schools of Greece. This enormous defect, however, laid it open to the grossest corruptions; and by his followers it was in fact corrupted so as to countenance the most impure and criminal pleasures of sense.

These several systems of ethics continued to be cultivated with more or less purity through all the revolutions of the Grecian states, and they were adopted by the Romans after Greece itself became a province of the empire. They had been introduced into Egypt during the reigns of the Ptolemies, and were taught with much celebrity in the schools of Alexandria.—The philosophy which was most cultivated in those schools was that of Plato; but from a desire of uniformity which took possession of the Alexandrian Platonists, many of the dogmas of Aristotle and Zeno, as well as the extravagant fictions of the east, were incorporated with the principles of the old academy.—The patrons of this heterogeneous mass have been called *eclectic* philosophers, because they professed to select from each system those doctrines which were rational and important, and to reject every thing which was false or futile; but they added nothing to the purity of Plato's ethics, and they increased the obscurity and mysticism of his physics and metaphysics.

After the subversion of the Roman empire, every species of philosophy, if syllogistic wrangling deserve not that name, was banished for ages from the schools of Europe; and ethics, properly so called gave place to ecclesiastical casuistry, and to the study of the civil and canon law. When the Greeks, whom the fury and fanaticism of Mahomet II. had driven from Constantinople, introduced into Italy the knowledge of their own language, the cabinets of ancient philosophy were again unlocked; the systems of the different sects were adopted with the utmost avidity; and, without

M m 2

accurate

(a) Since this short history was written, a very pleasing view of Stoicism has been given to the public in Ferguson's *Principles of Moral and Political Science*; a work which the student of ethics will do well to consult. Perhaps the amiable author may unintentionally have softened the austere dogmas of the Porch, by transfusing into them something of the mild spirit of the gospel; but, if so, he has much improved the system of Zeno.

accurate investigation of their respective merits, men became Platonists, Peripatetics, or Stoics, as fancy or caprice prompted them to choose their leaders. The *author* of Aristotle, in particular, had not less authority over his modern admirers than it had of old in the Lyceum at Athens. At length the spirit of Luther and the genius of Bacon broke these fetters, and taught men to think for themselves as well in science as in religion. In physics, the effects produced by the writings of Bacon were great and rapid; for in physics the ancient theories were totally and radically wrong.—With respect to morals, however, the case was different. Each of the celebrated schools of antiquity was in possession of much moral truth, blended indeed with error: and long after the Stagyrice and his rivals had lost all influence in physical science, philosophers of eminence followed them implicitly in the science of ethics.

13
Theories
of Hobbes.

At this day, indeed, there is hardly a theory of morals at all distinguished, to which something very similar may not be found in the writings of the ancients.—Hobbes adopted the principles of Democritus and Protagoras, and taught expressly that “there is no criterion of justice or injustice, good or evil, besides the laws of civil state; and that it is absurd to inquire at any person except the established interpreters of the law, whether an action be right or wrong, good or evil (A).” These impious absurdities have been often confuted. Cudworth, who composed his *True Intellectual System of the Universe* in order to trace the metaphysical atheism of Hobbes to its source, and to expose it to the public in all its weakness, undertook likewise to overthrow his ethical system, in a treatise, entitled *Of Eternal and Immutable Morality*. That work was left unfinished, but the theory of its great author was adopted, illustrated, and very ably supported, by the Doctors Clarke and Price.

14
Of Cud-
worth,
Clarke,
and Price

According to these three admirable scholars, “we feel ourselves irresistibly determined to approve some actions, and to disapprove others. Some actions we cannot but conceive of as *right*, and others as *wrong*; and of all actions we are led to form some idea, as either *fit* to be performed or *unfit*, or as neither fit nor unfit to be performed, i. e. as *indifferent*. The power within us which thus perceives and determines, they declare to be the *understanding*; and they add, that it perceives or determines immediately or by intuition, because *right* and *wrong* denote *simple ideas*. As there are some propositions, which when attended to necessarily determine all minds to *believe* them, so are there some actions whose natures are such, that when observed all rational beings immediately and necessarily *approve* them. He that can impartially attend, it is said, to the nature of his own perceptions, and determineth that when he conceives gratitude or benevolence to be *right*, he perceives nothing *true* of them, or *understands* nothing, but only *suffers* from a sense, has a turn of mind which appears inaccountable: for the more we examine, the more indisputable it will appear to us, that we express *necessity*, when we say of some action that they are *right*, and of others that they are *wrong*.” It is

added, that “we cannot perceive an action to be right without *approving* it, or *approve* it without being conscious of some degree of *satisfaction* and complacency; that we cannot perceive an action to be wrong without *disapproving* it, or *disapprove* it without being *displeased* with it, and that the *first* must be liked, the *last* disliked: the *first* loved, the *last* hated.” By the patrons of this system *obligation* to action, and *rightness* of action are held to be coincident or identical. “Virtue, they affirm, has a real, full, obligatory power, antecedently to all laws, and independently of all will; for obligation is involved in the very nature of it. To affirm that the performance of that which to omit would be wrong is not obligatory, unless conducive to private good, or enjoined by a superior power, is a manifest contradiction*.”

* Price's
Review,
and Clarke
on the
Atheism.

Few men have deserved better of letters and philosophy than Cudworth, Clarke, and Price; and yet their theory of morals appears to us to be contradictory and unintelligible. It is certainly romantic, and founded upon principles which, if they be denied, no man by argument can be compelled to grant. There is, say they, an absolute right and wrong, fitness and unfitness, in actions, but if so, the actions which are *right* and *fit* must be right and fit for something, because fitness, which respects no end, is wholly inconceivable. To say that any particular action is *fit*, and yet fit for *no particular purpose*, is just as absurd as to say that the angles at the base of an isosceles triangle are *equal*, but neither to *one another*, nor to *any other angles*; and we may with no less propriety talk of the relation of equality attaching to a particular angle, and to nothing else with which the angle is equal, than of the *absolute* fitness or rightness of any action or course of actions. If it be said that such actions are fit and right, because they tend to promote the harmony of the world and the happiness of men, this may be granted; but it overturns the intellectual theory from its very foundation. Actions which are fit and right only for their consequences, are approved and liked for the sake of those consequences; and the happiness of men, among whom the virtuous person himself is certainly to be included, is the motive or ultimate obligation to their performance.

Similar to this theory, and liable to the same objections, is that which resolves moral approbation into a sense of propriety; for if actions be approved because they are proper, it must be because they are proper for some *end* or *purpose*, propriety in the abstract being a word without meaning.

Many philosophers, feeling the force of these and of similar objections to the intellectual theory of Cudworth, Clarke, and Price, as well as to a sense of propriety in the abstract, have had recourse to another hypothesis apparently better founded. Observing that all mankind decide on the morality of characters and actions instantaneously, without weighing their consequences in the balance of reason, they suppose that such decisions are made by an *instinct* of our common nature, implanted in the human breast by the hand that formed it. To this instinct some of them give the

15
Of Lord
Shaftesbury
and Hutcheson, &c.

(c) *Utrum de iusto et iniusto, bono et malo, prater leges in unaquaque civitate constitutas, authenticas esse debemus: utrum a qua actio iusta vel iniusta, bona vel mala futura sit, a nemine inquirendum esse, praterquam ab illis, quibus legum suarum interpretationem civitas demandaverit. De Civ. p. 343.*

the name of *conscience*, and others that of *moral sense*, in contradiction to *external sense* the other great and universal inlet of human knowledge. By this *moral sense* we intuitively discover an essential difference in the *quality* of all thoughts and actions, and a general distinction of them into *good* and *evil*, just as by the *tongue* and *palate* we discover an essential difference in the *taste* of all objects, and a general distinction of them into *pleasant* and *unpleasant*. The ablest advocates for this instinctive system agree, that the moral sense is the immediate and involuntary criterion of only a few general truths, which in their joint operation upon the mind, lay the basis of moral obligation. Others have carried it to what we think a very dangerous extreme; as by affirming that we cannot prove, in regard to our moral feelings, that they are conformable to any extrinsic and eternal relations of things, they seem to wish that reason were banished from the science of ethics. Were this true, it would in many cases be impossible to distinguish the prejudices of early education from the pure dictates of original instinct, and the most pernicious conduct might be sanctified with the approbation of what would be deemed the ultimate test of virtue and vice.

To remedy the defects of the intellectual and instinctive theories of morality, Mr Hume blended them together; and, upon the broader basis of reason and internal sense co-operating with each other, he reared a system which, though different from those of all his predecessors, he rendered plausible, and supported with his usual ingenuity.

16
Of Mr
Hume.

According to him, *sensiment* and *reason* concur in almost all moral determinations; and he proves, that for this purpose "there is implanted in the human breast a disinterested principle of *benevolence* or *sympathy* which makes men take pleasure in each other's happiness. The merit or demerit of actions consists wholly in their utility or natural tendency to add to the sum of human happiness; and the same he holds to be true of qualities whether bodily or mental. This utility or natural tendency it is the office of reason to discover; for that faculty alone can trace relations and consequences. Such qualities or actions as reason discovers to be useful, either to the individual or to society, the instinctive principle of benevolence makes us instantly approve, and this approbation constitutes their morality. Thus, temperance, fortitude, courage, and industry, &c. reason discovers to be useful to him who possesses them; and upon this discovery they are approved of by the sentiment of sympathy. They are therefore moral qualities and the sources of the *private* virtues. In like manner, generosity, cheerfulness of temper, mercy, and justice, are discovered to be useful to society, and are accompanied with the approbation of that sentiment of sympathy which makes every man feel a satisfaction in the felicity of all other men. They therefore constitute the *social* virtues. Of every quality and every action, the merit or demerit, and of consequence the degree of approbation or disapprobation which is bestowed upon it, is in exact proportion to its utility and the consequence of the act in which it occurs. The *social* virtues are therefore greater than those which are *private*, and one social virtue is greater than a dozen *private*, but every quality and every action which is useful, either to society or to the individual, is more

or less virtuous, provided the good of the individual be considered as subordinate to the good of the public."

This theory is ingenious; and in placing the merit of actions in their utility, it furnishes a criterion of virtue which can be employed by reason: but it seems not to be wholly free from error, and it is obviously defective. By pretending that the same sentiment of approbation is given to useful actions voluntarily performed and to useful qualities which are merely constitutional, Mr Hume confounds the merit of virtuous habits with the value of natural talents. Yet every man's consciousness will surely tell him, that the feeling or sentiment which attaches to deeds of justice, clemency, and beneficence, is very different from that which attaches to beauty of form, strength of body, vigour of mind, and mere extent of capacity. All these actions and qualities are useful; but when we approve of the former, besides attending to their utility, we consider them as in the man's power, and attribute the merit of them immediately to himself. When we approve, or rather admire, the latter on account of their utility, we know them to be not in the man's power, and we attribute the merit of them immediately to the Author of nature.

But the defects of this theory are in practice more pernicious than its errors. The author well observes, that the end of all moral speculations is to teach us our duty; and by proper representations of the deformity of vice and beauty of virtue, to beget correspondent habits, and engage us to avoid the one and embrace the other: but the theory under review holds out no motive sufficient in all cases for this purpose.

It is indeed true, as Mr Hume affirms, that the virtues which are immediately useful or agreeable to the person possessed of them, are desirable in a view to self-interest, and that a regard to self-interest ought to engage us in the pursuit. It is likewise true, that the virtues which are *useful* and *agreeable* to others, are generally more desirable than the contrary qualities; for as by the constitution of our nature no enjoyment is sincere without some reference to company and society, so no society can be agreeable, or even tolerable, where a man feels his presence unwelcome, and discovers all around him symptoms of disgust and aversion. These considerations he deems sufficient to enforce the duties of humanity, clemency, and beneficence; but he states a case himself, in which they would certainly fail to make a man abstain from his neighbour's property. The greater part of property he considers, and rightly considers, as having its foundation in human laws which are so calculated as to preserve the peace and promote the general good of the society, at the unavoidable expense sometimes of the individual. Now in particular incidents, a sensible knave, by secretly purloining from the hoards of a worthless miser might make himself comfortable and independent for life without causing any breach in the social union, and even without hurting a single individual. What then should hinder him from acting thus? His self-interest would be promoted, and if he possessed a generous spirit, he might gratify his sentiment of benevolence or sympathy by doing good with his money to the poor, which the miser never did. For enforcing the uniform practice of justice in such cases as this, Mr Hume's theory of morals contains no adequate motive; but a very sufficient.

17
A system
of ethics
built upon
religion.

sufficient one is held out by the system which we are now to consider.

That system, which seems to have been unknown to the ancients, is built upon religion, of which indeed it constitutes a very essential part; and those by whom it has been taught, maintain that no other foundation is sufficient to bear a regular superstructure of practical ethics. The philosophers of this school (D) define virtue to be "the doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness." So that with them "the good of mankind" is the *subject*, "the will of God" the *criterion* or *rule*, and "everlasting happiness" the *motive*, of human virtue. The moral sense, supposing it real, they consider as a very inadequate rule of conduct, as being in many cases difficult to be distinguished from prejudice; and many of them confidently deny its existence. The other rules, such as the *finest of things*, abstract *right*, the *truth of things*, the *law of reason*, &c. they consider either as unintelligible, or as relative to some end by which the rules must themselves be tried. The two great questions, which in the system of these religious philosophers demand solution, are: 1st, By what means shall a man in every case discover precisely what is the will of God? and, 2^{dly}, What evidence have we that there will be a future state of retribution and of everlasting happiness?

Of these two questions, the latter belongs wholly to religion; and to solve it they call in the aid of revelation, as well as of that which is called the religion of nature. The former question is in the province of morality; and to find answers to it which will apply to every case, is the whole business of their system.

The will of God respecting human conduct may be discovered by reasoning *à priori* from his existence and attributes, or *à posteriori* from the tendency of his works. Being himself independent and all-perfect, it is inconceivable that his view in creating the world could be any thing else than to communicate some portion of his own felicity. (See METAPHYSICS, N° 312.) This conclusion is agreeable to what we perceive of his works, in which there are a thousand contrivances, all tending to give happiness to man, and to all animated nature; and not of one of which the natural tendency is to inflict pain, or prove ultimately injurious. Mankind are linked together by various ties, and made to depend in a great measure upon each other's conduct. That conduct, therefore, which is naturally productive of the greatest sum of human happiness, must be agreeable to the will of God; or, in other words, virtuous conduct. That, of which the natural tendency is the reverse, must be vicious; and that conduct, if there be any such, which tends to produce neither happiness nor misery, must be indifferent, i. e. neither morally good nor morally evil. It is to be observed, however, that as, previous to their own obedience or disobedience, all men stand in the same relation to their Creator, it must be his will that an equal portion of the happiness of which human nature is capable be communicated to all by whom that nature is shared. Whence it follows, that only such conduct as, if universally pursued by all men in the same station and circumstances, would be productive of the greatest

sum of human happiness on the whole, can be agreeable to the will of the Creator; and that, in judging of the morality of actions, we are not to regard their immediate consequences in any particular case, but their natural and ultimate tendency if performed in all cases.

This is a criterion of virtue which differs widely from the local or occasional utility set up by Mr Hume; for the particular consequences of an action and its general tendency may often be at variance, so that what might in certain circumstances be immediately useful, would yet be highly criminal and ultimately pernicious. The general tendency of actions, too, may be always known, and known with the utmost certainty: the whole of their particular consequences can never be discovered. One thing, however, is evident, that if all men in their respective stations would regulate their conduct by the natural tendency of every action, the *particular* and *general* consequences of their conduct would be the same, and the greatest happiness would result from it of which human nature is in this world capable. And therefore, since it is only through the perverseness of some person or persons concerned, that the *particular consequences* of any action, of which the *natural tendency* is to produce *misery*, can ever bring *happiness* to a single individual; it can no more be the will of God that we make these *occasional* and *distorted* consequences the rule of our conduct, than it can be his will that the *vices* of other men should be the basis of our *virtues*. According to this scheme of morals, which rests all obligation on private happiness, the whole difference between an act of *prudence* and an act of *duty*, is this: That in the former case we consider only what we shall gain or lose in this world; in the latter, what we shall gain or lose in the world to come.

Although the patrons of this theory question the reality of the moral sense as an instinct, they allow that a sentiment of approbation or disapprobation of actions, according as they are virtuous or vicious, is generated by the associating principle (see INSTINCT, and METAPHYSICS, N° 97.); and that this sentiment, tho' factitious, operates instantaneously as if it were instinctive. They insist that our earliest actions are the result of imitation; that when we first begin to trace consequences, education and the desire of immediate enjoyment are our only guides; that as our mind expands and our knowledge increases, the hopes and fears of futurity become the *motives*, and the will of God the *rule* of our conduct; and that long practice in virtue, upon these principles, produces habits by which we go on with satisfaction in the same course, without looking forward, on every *particular* occasion, to the ultimate consequences and first motives of our actions. Thus do habits of justice, benevolence, clemency, and moral approbation, spring through a proper course of discipline, out of the selfish principle; and when these habits are completely formed and deeply rooted, man has attained the utmost perfection of which he is capable in this state of probation, and is fitted for another of retribution and happiness.

That these philosophers have not a just view of human nature, when they deny that there is any innate excellency principle of benevolence in man, we shall endeavour to rem-

(1) GREGG, CUMBERLAND, PUFFENDORF, NORRIS, BERKELEY, GAY, LAW, RUTHERFORTH, SOAME, DE JOHNSON, Mr PALLY, and Mr GIBBONS, &c.

Stuart's
Elements of
the Philosophy
of the
Human
Mind.

Johnson.

to show when we lay the foundation of that theory which we think deserves to be preferred to all others; but we fully agree with a candid and able writer *, who seems to consider them as under the same mistake, "that their theory of morals has no tendency to weaken the foundations of virtue; and that by the account which it gives of the rise of the social affections, it obviates many of the arguments which had formerly been urged against the selfish system." Nay, we scruple not to confess, that the mode of investigation which it employs in *all cases* to discover the will of God, may in *some cases* be necessary in any system which does not banish the use of reason from the science of ethics. On this account, as well as out of respect to the first moralist † of the age, who affirms, that "it must be embraced by all who are willing to know why they act, or why they

forbear, to give any reason of their conduct to themselves or to others," we shall apply it to one of those cases of social duty which Mr Hume's principle of utility could not resolve. Such an example will enable the meanest of our readers to decide between the merits of it and of the theory which we shall adopt; or, as we rather hope, it will show them that the two theories lead to the same practical conclusions.

Having thus given our readers a short view of the most celebrated systems of ethics which have prevailed from the earliest ages of the world to the present day, we now proceed, agreeably to our definition of the science, to trace man's duty from his nature and connexions, and to show that the steady practice of virtue must terminate in his ultimate happiness.

P A R T I.

CHAP. I. Of MAN and his CONNEXIONS.

20
Man's infant state.

MAN is born a weak, helpless, delicate creature, unprovided with food, clothing, and whatever else is necessary for subsistence or defence. And yet, exposed as the infant is to numberless wants and dangers, he is utterly incapable of supplying the former, or securing himself against the latter. But, though thus feeble and exposed, he finds immediate and sure resources in the *affection* and *care* of his parents, who refuse no labours, and forego no dangers, to nurse and rear up the tender babe. By these powerful instincts, as by some mighty chain, does nature link the parent to the child, and form the strongest moral connexion on his part, before the child has the least apprehension of it. Hunger and thirst, with all the sensations that accompany or are connected with them, explain themselves by a language strongly expressive, and irresistibly moving. As the several senses bring in notices and informations of surrounding objects, we may perceive in the young spectator early signs of a growing wonder and admiration. Bright objects and striking sounds are beheld and heard with a sort of commotion and surprise. But, without resting on any, he eagerly passes on from object to object, still pleased with whatever is most new. Thus the *love* of novelty is formed, and the passion of wonder kept awake. By degrees he becomes acquainted with the most familiar objects, his parents, his brethren, and those of the family who are most conversant with him. He contracts a *fondness* for them, is uneasy when they are gone, and charmed to see them again. These feelings become the foundation of a *moral attachment* on his side; and by this reciprocal sympathy he forms the domestic alliance with his parents, brethren, and other members of the family. Hence he becomes interested in their concerns; and feels joy or grief, hope or fear, on their account, as well as his own. As his affections now point beyond himself to others, he is denominated a *good* or *ill* creature, as he stands *well* or *ill affected* to them. These, then, are the first links of the moral chain; the early rudiments, or outlines, of his character; his first rude essays towards agency, freedom, manhood.

When he begins to make excursions from the nur-

tery, and extends his acquaintance abroad, he forms ²¹ His child- a little circle of companions; engages with them in hood- play, or in quest of adventures; and leads, or is led by them, as his genius is more or less aspiring. Though this is properly the season in which *appetite* and *passion* have the *ascendant*, yet his *imagination* and *intellectual* powers open apace; and as the various images of things pass before the mental eye, he forms variety of tastes; relishes some things, and dislikes others, as his parents, companions, and a thousand other circumstances, lead him to combine agreeable or disagreeable sets of ideas, or represent to him objects in alluring or odious lights.

As his views are enlarged, his *active* and *social* powers expand themselves in proportion; the *love* of action, of imitation, and of praise, emulation, curiosity, docility, a passion for command, and fondness of change.— His passions are quick, variable, and pliant to every impression; his attachments and disgusts quickly succeed each other. He compares things, distinguishes actions, judges of characters, and loves or hates them, as they appear well or ill affected to himself, or to those he holds dear. Meanwhile he soon grows sensible of the consequences of his own actions, as they attract applause, or bring contempt: he triumphs in the former; and is ashamed of the latter, wants to hide them, and blushes when they are discovered. By means of these powers he becomes a fit subject of culture, the moral tie is drawn closer, he feels that he is accountable for his conduct to others as well as to himself, and thus is gradually ripening for society and action.

As man advances from *childhood* to *youth*, his pas- ²² His youth- sions as well as perceptions take a more extensive range. New senses of pleasure invite him to new pursuits; he grows sensible to the attractions of beauty, feels a peculiar sympathy with the sex, and forms a more tender kind of attachment than he has yet experienced. This becomes the cement of a *new moral relation*, and gives a softer turn to his passions and behaviour. In this turbulent period he enters more deeply into a *relish* of friendship, company, exercises, and diversions; the *love* of truth, of imitation, and of design, grows upon him; and as his connexions spread among his neighbours, fellow citizens, and countrymen,

Of Man
at his
Creation
1000

trymen, his *thirst of praise, emulation, and social affections* grow more intense and active. Meanwhile, it is impossible for him to have lived thus long without having become sensible of those more august figures of order, wisdom, and goodness, which are stamped on the visible creation; and of those strong suggestions within him felt of a parent mind, the source of all intelligence and beauty; an object as well as source of the activity, and noble aspirations which form and refine his innermost frame, and carry him out of himself to an almighty and all-governing power: Hence arise those sentiments of *reverence*, and those affections of *gratitude, resignation, and love*, which link the soul with the Author of Nature, and form that most sublime and godlike of all connexions.

23
His man-
hood.

Man having now reached his prime, either new passions succeed, or the old set are wound up to a higher pitch. For, growing more sensible of his connexions with the whole, and that particular community to which he more immediately belongs, and taking withal a larger prospect of human life, and its various wants and enjoyments; he forms more intimate friendships, grasps at power, courts honour, lays down cooler plans of interest, and becomes more attentive to the concerns of society: he enters into family connexions, and indulges those charities which arise from thence. The *rising* passions of this period powerfully prompt him to provide for the decays of life: and in it *compassion* and *gratitude* exert their influence in urging the *man*, now in full vigour, to requite the affection and care of his parents, by supplying their wants and alleviating their infirmities.

24
Old age

At length human life verges downwards; and *old age* creeps on apace, with its *anxiety, love of ease, interestlessness, farsightedness, foresight, and love of offspring*. —The experience of the aged is formed to direct, and their coolness to temper, the heat of youth: the former teaches them to look back on past follies; and the latter to look forward into the consequences of things, and provide against the worst. Thus every age has its peculiar genius and set of passions corresponding to that period, and most conducive to the prosperity of the rest. And thus are the *wants* of one period supplied by the *capacities* of another, and the *weaknesses* of one age tally to the *passions* of another.

25
Passions of
very age.

Besides these, there are other passions and affections of a less *ambulatory* nature, not peculiar to one period, but belonging to every age, and acting more or less in every breast throughout life. Such are *self-love, benevolence, love of life, honour, shame, hope, fear, desire, aversion, joy, sorrow, anger*, and the like. The two first are affections of a cooler strain; one pointing to the good of the individual, the other to that of the species: *joy* and *sorrow, hope* and *fear*, seem to be only modifications, or different exertions, of the same *original* affections of *love* and *hatred, desire* and *aversion*, arising from the different circumstances or position of the object desired or abhorred, as it is present or absent. From these likewise arise other *secondary* or *occasional* passions, which depend, as to their existence and several degrees, upon the original affections being gratified or disappointed; as *anger, complacence, confidence, jealousy, love, hatred, dejection, exultation, contentment, disgust*, which do not form *leading* passions, but rather hold of them.

By these simple but powerful springs, whether *periodical* or *fixed*, the life of man, weak and indigent as he is, is preserved and secured, and the creature is prompted to a constant round of action, even to supply his own numerous and ever-returning *wants*, and to guard against the various *dangers* and *evils* to which he is obnoxious. By these links men are connected with each other, formed into families, drawn into particular communities, and all united as by a common league into one system or body, whose members feel and sympathize one with another. By this admirable adjustment of the constitution of *man* to his *state*, and the gradual evolution of his powers, order is maintained, society upheld, and human life filled with that variety of passion and action which at once enliven and dignify it.

Of Man
and his
Connex-
ions.

26
The joint
effects.

This is a short sketch of the *principal movements* of the human mind. Yet these movements are not the whole of man; they impel to action, but do not direct it: they need a *regulator* to guide their motions, to measure and apply their forces; and accordingly they have one that naturally *superintends* and *directs* their action. We are conscious of a principle within us, which examines, compares, and weighs things; notes the differences, observes the forces, and foresees the consequences, of affections and actions. By this power we look back on past times, and forward into future, gather experiences, estimate the real and comparative value of objects, lay out schemes, contrive means to execute them, and settle the whole order and economy of life. This power we commonly distinguish by the name of *reason* or *reflection*, the business of which is not to suggest any original notions or sensations, but to canvass, range, and make deductions from them.

28

We are intimately conscious of another principle within us, which approves of certain *sentiments, passions, and actions*, and disapproves of their contraries. In consequence of the decisions of this inward judge, we denominate some actions and principles of conduct *right, honest, good*; and others *wrong, dishonest, ill*. The former excite our *esteem, moral complacence, and affection*, immediately and originally of themselves, without regard to their consequences, and whether they affect our interest or not. The latter do as naturally and necessarily call forth our *contempt, scorn, and aversion*. That power by which we perceive this difference in affections and actions, and feel a consequent relish or dislike, is commonly called *conscience* or the *moral sense*.

The judge-
ment or ap-
proving
powers.

That there is such a power as this in the mind of every man of sound understanding, is a fact which cannot be controverted; but whether it be an instinctive power, or the result of *early* and deep-rooted associations, has been long and ably debated. The question is of importance in the science of human nature, as well as in ascertaining the standard of practical virtue; but to us it appears that the contending parties have carried their respective opinions to dangerous extremes.

When it is affirmed, as it sometimes has been, that *reason* has nothing to do in ethical science, but that in every possible situation our duty is pointed out and the performance of it enforced by mere sentiment, the consequence seems to be, that virtue and vice are

nothing

Of Man
and his
Con-
nexions.

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An attempt
to prove
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have from
nature no
such
powers,

thing permanent in themselves, but change their nature according to local circumstances. Certain it is, that sentiment has in similar situations approved of very different practices in different ages and different nations. At present this sentiment in Europe approves of the universal practice of justice, and of parents protecting their children, whether well or ill formed, whether strong or weak: but in Sparta we know that theft, if dexterously practised, was approved, and not unfrequently rewarded; and that the exposition of lame and deformed children was not only permitted, but absolutely enjoined. There is nothing which our conscience or moral sense condemns with greater severity, or views as a crime of a deeper dye, than children's unkind treatment of their aged parents; yet there are savages, among whom instincts of all kinds ought to prevail in greater purity than in civilized nations, whose moral sense permits them to put their aged and decrepid parents to death. If this sense be instinctive, and the sole judge of right and wrong, how comes it to decide so differently on the same line of conduct in different ages and distant countries? The instincts of brutes, in similar circumstances, prompt uniformly to similar actions in every age and in every region where the species is found; and the external senses of man afford in all nations the same unvaried evidence concerning their respective objects. To these observations we may add, that instincts must be calculated for the state of nature, whatever that state may be, and therefore cannot be supposed capable of directing our steps through all the labyrinths of polished society, in which duties are to be performed that in a state of nature would never have been thought of.

But though for these reasons it is apparent that mere sentiment, whether called conscience or the moral sense, would *alone* be a very unsafe guide to virtue in every individual case that may occur, we think that those who resolve all such sentiment into habit and the effect of education, without giving any part of it to nature, advance an opinion which is equally ill-founded and not less dangerous. There are, indeed, men who affirm that all benevolence is hypocrisy, friendship a cheat, public spirit a farce, fidelity a snare to procure trust and confidence; and that while all of us at bottom pursue only our private interest, we wear those fair disguises, in order to put those off their guard with whom we have to deal, and to expose them the more to our wiles and machinations. Others again, too virtuous to accuse themselves and all mankind of direct knavery, yet insist, that whatever affection one may feel, or imagine he feels, for others, no passion is or can be disinterested; that the most generous friendship, however sincere, is only a modification of self-love; and that even unknown to ourselves we seek only our own gratification, while we appear the most deeply engaged in schemes for the liberty and happiness of mankind.

Surely the mildest of these representations is an exaggerated picture of the selfishness of man. Self-love is indeed a very powerful as well as an essential principle in human nature; but that we have likewise an instinctive principle of benevolence, which, without any particular regard to our own interest, makes us feel pleasure in the happiness of other men, is a fact which we think admits of very complete proof. For, as Mr

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Hume well argues, "when a man grieves for a friend who could be of no service to him, but on the contrary stood in need of his constant patronage and protection, how is it possible to suppose that such passionate tenderness arises from self interest, which has no foundation in nature? What interest (asks the same deep thinker) can a fond mother have in view, who loses her health by her assiduous attendance on her sick child, and afterward languishes and dies of grief when freed by its death from the slavery of attendance?—Have we no satisfaction (continues he) in one man's company above another's, and no desire of the welfare of our friend, even though absence or death should prevent us from all participation in it? Or what is it commonly that gives us any participation in it, even while alive and present, but our affection and regard to him?" Nor is it to contemporaries and individuals alone, that, independent of all interest, we feel a benevolent attachment. We constantly bestow praise on actions calculated to promote the good of mankind, though performed in ages very distant and in countries most remote; and he who was the author of such actions is the object of our esteem and affection. There is not perhaps a man alive, however selfish in his disposition, who does not applaud the sentiment of that emperor, who, recollecting at supper that he had done nothing in that day for any one, exclaimed with regret, that the day had been lost! yet the utmost subtilty of imagination can discover no appearance of interest that we can have in the generosity of *Virtus*, or find any connexion of our present happiness with a character removed so far from us both in time and in place. But, as Mr Hume justly observes, if we even feign a character consisting of all the most generous and beneficent qualities, and give instances in which these display themselves, after an eminent and most extraordinary manner, for the good of mankind, we shall instantly engage the esteem and approbation of all our audience, who will never so much as inquire in what age or country the accomplished person lived.

These are facts which cannot be controverted, and they are wholly unaccountable, if there be not in human nature an instinctive sentiment of benevolence or sympathy which feels a disinterested pleasure in the happiness of mankind. But an end in which we feel pleasure we are naturally prompted to pursue, and therefore the same sentiment impels every man, with greater or less force, to promote the happiness of other men, which by means of it becomes in reality his own good, and is afterwards pursued from the combined motives of benevolence and self-enjoyment. For in obeying this sentiment we all feel an inward *complacency*, *self-approbation*, or consciousness of *worth* or *merit*, and in disobeying it, which cannot be done but with reluctance, we feel *remorse*, or a consciousness of *unworthiness* or *demerit*. It appears, however, from history, that this sentiment, as it is instinctive, points only to the good of mankind, without informing us how that good is to be promoted. The means proper for this purpose must be discovered by reason; and when they are brought into view, this *sentiment*, *conscience*, or *moral sense*, instantly shows us that it is our duty to pursue them.

Hence we see how different lines of conduct may in similar circumstances be approved of as virtuous in dif-

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ferent nations. When the Spartan exposed his sickly and deformed child, and when the savage put his aged parents to death, neither of them erred from want of sentiment, or from having sentiments originally different from ours. Their errors resulted from a defect in reasoning. They both imagined that they were obeying the law of benevolence by preventing misery: for a weak and deformed person was very ill qualified to exist with any degree of comfort under the military constitution of Sparta, where all were soldiers, and under the necessity of undergoing the greatest hardships; and in a state where the people have no fixed habitations, and where the chase supplies even the necessities of life, an aged and infirm person is in danger of perishing through hunger, by one of the cruellest and most lingering of deaths. The theft allowed in Sparta, if theft it may be called, was a still less deviation from the instinctive law of benevolence. Boys were taught to steal cunningly as they could into the gardens and public hills, in order to steal away herbs or meat; and if they were caught in the fact, they were punished for their want of dexterity. This kind of theft, since it was authorized by the law and the consent of the citizens, was no robbery; and the intention of the legislator in allowing it, was to inspire the Spartan youth, who were all designed for war, with the greater boldness, subtlety, and address; to inure them sometimes to the life of a soldier, and to teach them to flit for themselves, and to live upon little. That the Spartan legislator did wrong in giving his countrymen a constitution, of which successful war was the ultimate object, and that savages, rather than kill their aged parents, or suffer them to die of hunger, ought to cultivate the ground, and abandon the chase; is readily granted: but the faults of the one as well as of the other arose not from any improper decision of the moral sense, but from a defect in their reasoning powers, which were not able to estimate the advantages and disadvantages of different modes of life. In moral decisions, therefore, conscience and reason are aiding to each other. The former principle, when separated from the latter, is defective, enjoining only the good of mankind, but unable to point out the means by which it can be most effectually promoted; and the latter principle, when separated from the former, only direct a man to do what is most prudent, but cannot give him a conception of duty.

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which are
different in
view and
kind from
the passions
and affec-
tions.

These two powers of *reason* and *conscience* are evidently principles different in *nature* and *kind* from the passions and affections. For the passions are mere *force* or *power*, *blind impulses*, acting violently and without choice, and ultimately tending each to their respective objects, without regard to the interest of the others, or of the whole system. Whereas the *directing* and *judging* powers distinguish and ascertain the different forces, mutual proportions and relations, which the passions bear to each other, and to the whole; recognize their several degrees of merit, and judge of the whole temper and conduct, as they respect either the individual or the species; and are capable of directing or restraining the blind impulses of passion in a due consistency one with the other, and a regular subordination to the whole system.

This is some account of the *constituent principles* of our nature, which, according to their different mix-³³tures, degrees, and proportions, mould our character and sway our conduct in life. In reviewing that large train of affections which fill up the different stages of human life, we perceive this obvious distinction among them; that some of them respect the *good* of the *individual*, and others carry us beyond ourselves to the *good* of the *species* or *kind*. The former have therefore been called *private*, and the latter *public* affections. Of the first sort are *love of life*, of *pleasure*, of *power*, and the like. Of the last are *compassion*, *gratitude*, *friendship*, *natural affection*, and the like. Of the *private* passions (a), some respect merely the *security* and *defence*, of the creature, such as *resentment* and *fear*; whereas others aim at some *positive* advantage or good, as *wealth*, *ease*, *honor*. The former sort, therefore, because of this difference of objects, may be termed *defensive* passions. These answer to our *dangers*, and prompt us to avoid them if we can, or boldly to encounter them when we cannot.

The other class of *private* passions, which pursue ³⁵*private positive* good, may be called *appetitive*. However, we shall still retain the name of *private* in contradistinction to the *defensive* passions. Man has a great variety of wants to supply, and is capable of many enjoyments, according to the several periods of his life, and the different situations in which he is placed. To these therefore a suitable train of *private* passions correspond, which engage him in the pursuit of whatever is necessary for his subsistence or welfare.

Our *public* or *social* affections are adapted to the several *social connexions* and *relations* which we bear to others, by making us sensible of their dangers, and interesting us in their wants, and so prompting us to secure them against one and supply the other.

This is the first step then to discover the *duty* and *destination* of man, the having analyzed the principles of which he is composed. It is necessary, in the next place, to consider in what *order*, *proportion*, and *measure*, of those inward principles, *virtue*, or a sound moral temper and right conduct, consists; that we may discover whence *moral obligation* arises.

CHAP. II. OF DUTY, OR MORAL OBLIGATION.

It is by the end or design of any power or movement ³⁷that we must direct its motions, and estimate the degree of force necessary to its just action. If it want the force requisite for the obtaining its end, we reckon it defective; if it has too much, so as to be carried beyond it, we say it is overcharged; and in either case it is imperfect and ill-contrived. If it has just enough to reach the scope, we esteem it right and as it should be. Let us apply this reasoning to the passions.

The *defence* and *security* of the individual being the ³⁸*aim* of the *defensive* passions, that *security* and *defence* must be the *measure* of their *strength* or *indulgence*. If live passions are so weak as to prove insufficient for that end, or if they *carry us beyond it*, i. e. raise unnecessary commotions, or continue longer than is needful, they are unfit to answer their original design, and therefore are in an unsound and unnatural state. The exercise of *fear* or of *resentment* has nothing desirable in it, nor

(a) Here we use passions and affections without distinction. Their difference will be marked afterwards.

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can we give way to either without painful sensations. Without a certain degree of them, we are naked and exposed. With too high a proportion of them, we are miserable, and often injurious to others. Thus *cowardice* or *timidity*, which is the excess of fear, instead of saving us in danger, gives it too formidable an appearance, makes us incapable of attending to the best means of preservation, and disarms us of *courage*, our natural armour. *Valour* or *hardiness*, which is the want of a due measure of fear, leads us headlessly into danger, and lulls us into a pernicious security. *Revenge*, i. e. *excessive resentment*, by the violence of its commotion, robs us of the *presence of mind* which is often the best guard against injury, and inclines us to pursue the aggressor with more severity than self-defence requires. *Puissance*, or the want of a just indignation against wrong, leaves us quite unguarded, and tends to sink the mind into a passive enervated tameness. Therefore, "to keep the defensive passions duly proportioned to our dangers, is their natural pitch and tenor."

39
Measure of
the private
passions.

The *private* passions lead us to pursue some *positive* species of *private* good: that good therefore which is the object and end of each must be the measure of their respective force, and direct their operation. If they are too *weak* or *suggest* to engage us in the pursuit of their several objects, they are evidently *deficient*; but if they defeat their end by their *impetuosity* then are they strained beyond the just tone of nature. Thus *vanity*, or an *excessive passion for applause*, betrays into such meannesses and little arts of popularity, as makes us forfeit the honour we so anxiously court. On the other hand, a *total indifference about the esteem of mankind*, removes a strong guard and spur to virtue, and lays the mind open to the most abandoned prosecutions. Therefore, "to keep our private passions and desires proportioned to our wants, is the just measure and pitch of this class of affections."

40
Comparative
force

The *defensive* and *private* passions do all agree in general, in their tendency or conduciveness to the interest or good of the individual. Therefore, when there is a collision of interest, as may sometimes happen, that *aggregate of good or happiness*, which is composed of the particular goods to which they respectively tend, must be the common standard by which their *comparative degrees* of strength are to be measured: that is to say, if any of them, in the degree in which they prevail, are incompatible with the greatest aggregate of good or most extensive interest of the individual, then are they unequal and disproportionate. For in judging of a particular *system* or *constitution* of powers, we call that the *supreme* or *principal* end in which the aims of the several parts or powers coincide, and to which they are subordinate; and reckon them in due proportion to each other, and right with regard to the whole, when they maintain that subordination of subserviency. Therefore, "to proportion our defensive and private passions in such measure to our dangers and wants as best to secure the individual, and obtain the greatest aggregate of private good or happiness, is their just balance or comparative standard in case of competition."

41
Measure of
the public
affection

In like manner as the *public* or *social* affections point at the good of others, that good must be the measure of their force. When a particular *social* affection, as

gratitude or *friendship*, which belongs to a particular *social connexion*, viz. that of a *benefactor* or of a *friend*, is too feeble to make us act the *grateful* or *friendly* part, that affection, being insufficient to answer its end, is *defective* and *unsound*. If, on the other hand, a particular passion of this class co-interact or defeat the interest it is designed to promote, by its violence or disproportion, then is that passion *excessive* and *irregular*. Thus *natural affection*, if it degenerates into a *passionate fondness*, not only hinders the parents from judging coolly of the interest of their offspring, but often leads them into a most partial and pernicious indulgence.

42
Collision of
social affec-
tions.

As every kind affection points at the good of its particular object, it is possible there may sometimes be a collision of interests or goods. Thus the regard due to a *friend* may interfere with that which we owe to a *community*. In such a competition of interests, it is evident that the *greatest* is to be chosen; and that is the greatest interest which contains the greatest sum or aggregate of public good, greatest in *quantity* as well as *duration*. This then is the *common standard* by which the respective forces and subordinations of the social affections must be adjusted. Therefore we conclude that "this class of affections are sound and regular when they prompt us to pursue the *interest* of *individuals* in an entire consistency with the *public good*;" or in other words, "when they are duly proportioned to the *dangers* and *wants* of others, and to the various *relations* in which we stand to *individuals* or to *society*."

Thus we have found, by an induction of particulars, the *natural pitch* or *tenor* of the *different orders of affection*, considered apart by themselves. Now, as the *virtue* or *perfection* of every creature lies in following its nature, or acting suitably to the just proportion and harmony of its several powers: therefore, "the *virtue* of a creature endowed with such affections as *man* must consist in observing or acting agreeably to their *natural pitch and tenor*."

But as there are no independent affections in the fabric of the mind, no passion that stands by itself, without some relation to the rest, we cannot pronounce of any one, considered *apart*, that it is either *too strong* or *too weak*. Its strength and just proportion must be measured not only by its subserviency to its own immediate end, but by the respect it bears to the whole system of affection. Therefore we say a passion is *too strong*, not only when it defeats its own end, but when it impairs the force of other passions, which are equally necessary to form a *temper of mind* suited to a certain *economy* or *state*; and *too weak*, not merely on account of its insufficiency to answer its end, but because it cannot sustain its *part* or *office* in the balance of the whole system. Thus the *love of life* may be *too strong* when it takes from the *regard* due to one's country, and will not allow one bravely to encounter dangers, or even death, on its account. Again, The *love of fame* may be *too weak* when it throws down the fences which render virtue more secure, or weakens the incentives which make it more active and public spirited.

If it be asked, "How far may the affections towards private good or happiness be indulged?" One limit was before fixed for the particular indulgence of each, viz. their subordination to the common aggregate of good to the private system. In this therefore a due

44
Limits of
private af-
fections.

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regard is always supposed to be had to *health, reputation, fortune, the freedom of action, the unimpair'd exercise of reason, the calm enjoyment of one's self*, which are all private goods. Another limit now results from the balance of affection just named, viz. "The security and happiness of others; or, to express it more generally, "a *private* affection may be safely indulged, when, by that indulgence, we do not violate the obligations which result from our higher relations or public connexions." A just respect therefore being had to these boundaries which nature has fixed in the breast of every man, what should limit our pursuits of private happiness? Is nature sullen and penurious? or, does the God of nature envy the happiness of his offspring?

45
Collision of
interests

Whether there is ever a real collision of interests between the *public* and *private* system of affections, or the ends which each class has in view, will be afterwards considered, but where there is no collision, there is little or no danger of carrying either, but especially the *public* affections, to excess, provided both kinds are kept subordinate to a discreet and cool *self-love*, and to a calm and universal *benevolence*, which principles stand as guards at the head of each system.

46
Right

This then is the conduct of the passions, considered as *particular* and *separate* forces, carrying us out to their respective ends; and this is their balance or economy, considered as *compound* powers, or powers mutually related, acting in conjunction towards a *common* end, and consequently forming a *system* or *whole*.

47
Subordina-
tion of
powers

Now, whatever adjusts or maintains this *balance*, whatever in the human constitution is formed for *directing* the passions so as to keep them from defeating their own end or interfering with each other, must be a principle of a *superior* nature to them, and ought to direct their measures and govern their proportions. But it was found that *reason* or reflection is such a principle, which points out the tendency of our passions, weighs their influence upon private and public happiness, and shows the best means of attaining either. Having been likewise found that there is another directing or controlling principle, which we call *conscience* or the *moral sense*, which, by a native kind of authority, judges of affections and actions, pronouncing some just and *right*, and others *unjust* and *ill*; it follows, that the passions, which are mere impulse or blind force, are principles inferior and subordinate to this *regulating* faculty. Therefore, if we would follow the order of nature, i.e. observe the mutual respects and the subordination which the different parts of the human constitution bear one to another, the passions ought to be subjected to the direction and authority of the *leading* or *controlling* principles.

48
Inward
control

We conclude, therefore, from this induction, that the constitution or *just economy* of human nature consists in a regular subordination of the passions and affections to the authority of conscience and the direction of reason."

49
Economy
of nature
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If it *be* human nature is regular, when the proportion formerly mentioned is maintained; that is to say, "when the *defensive* passions are kept proportioned to our *dangers*, when the *private* passions are proportioned to our *interests*, and when the *public* affections are adapted to our *public connexions*, and proportioned to the *wants* and *interests* of others.

But the *inner* control, or the *formal* and *rigorous* con-

stitution of any creature, or the *just economy* of its powers, we call its *health* and *perfection*; and the acting agreeably to these, its *virtue* or *goodness*. Therefore, "the *health* and *perfection* of man must lie in the above-said *supremacy* of *conscience* and *reason*, and in the *subordination* of the passions to their *authority* and *direction*. And his *virtue* or *goodness* must consist in acting agreeably to that *order* or *economy*."

That such an ornament of the mind, and such a how conduct of its powers and passions, will stand the test of *reason*, cannot admit of any dispute. For, upon a fair examination into the consequences of things, or the relations and aptitudes of *means* to *ends*, *reason* evidently demonstrates, and *experience* confirms it, that, "to have our *defensive passions* duly proportioned to our *dangers*, is the surest way to avoid or get clear of them, and obtain the security we seek after.—To proportion our *private passions* to our *wants*, is the best means to supply them;—and, to adapt our *public affections* to our *social relations*, and the *good* of others, is the most effectual method of fulfilling *one*, and procuring the *other*." In this sense, therefore, *virtue* may be said to be a "conduct conformable to *reason*," as *reason* discovers an apparent *aptitude*, in such an *order* and *economy* of powers and passions, to answer the end for which they are *naturally* formed.

If the idea of *moral obligation* is to be deduced merely from this *aptitude* or *connexion* between certain passions, or a certain order and balance of passions, and certain ends obtained or to be obtained by them, then is *reason* or *reflection*, which perceives that aptitude or connexion, the proper judge of *moral obligation*; and upon this supposition it may be defined, as hath been done by some, the connexion between the *affection* and the *end*, or, which is the same thing, between the *action* and the *motive*; for the *end* is the *motive* or the *final cause*, and the *affection* is the *action*, or its immediate natural cause. A man, from mere self-love, may be induced to fulfil that obligation which is founded on the connexion between the *defensive* passions and their *ends*, or the *private* passions and their *ends*; because in that case his own interest will prompt him to indulge them in the due proportion required. But if he has no affections which point beyond himself, no principle but *self-love*, or some subtle modification of it, what shall interest him in the happiness of others, where there is no connexion between it and his own? or what sense can he have of *moral obligation* to promote it? Upon this scheme, therefore, without public or social affection there could be no *motive*, and consequently no *moral obligation*, to a beneficent disinterested conduct.

But if the mere connexion between certain passions, or a certain order of passions and certain ends, are what constitute, or gives us the idea of *moral obligation*, then why may not the appositiveness of any temper or conduct, nay, of any piece of machinery, to obtain its end, form an equally strict *moral obligation*? for the connexion and aptitude are as strong and invariable in the latter instances as in the former. But as this is confounding the most obvious differences of things, we must trace the idea of *moral obligation* to another and a more natural source.

Let us appeal, therefore, to our inmost sense, or to our experience, "how we stand affected to those different

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Human
virtue and
perfection,

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Connexion
between af-
fections and
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moral obli-
gation.

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rience

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sets of passions, in the just measure and balance of which we found a right temper to consist." For this is entirely a matter of experience, in which we must examine, as in any other natural inquiry, "what are the genuine feelings and operations of nature, and what affections or symptoms of them appear in the given instance."

54
Why the
defensive
passions ap-
proved.

The defensive passions, as *anger* and *fear*, give us rather pain than pleasure, yet we cannot help feeling them when provoked by injury, or exposed to harm. We account the creature imperfect that wants them, because they are necessary to his defence. Nay, we should in some measure condemn ourselves, did we want the necessary degree of *resentment* and *caution*. But if our *resentment* exceeds the wrong received, or our *caution* the evil dreaded, we then blame ourselves for having overacted our part. Therefore, while we are in danger, to be totally destitute of them we reckon a *blameable defect*, and to feel them in a just, i. e. necessary measure, we *approve*, as suited to the nature and condition of such a creature as man. But our security obtained, to continue to indulge them, we not only *disapprove* as *hurtful*, but *condemn* as *unmanly*, *unbecoming*, and *mean-spirited*: Nor will such a conduct afford any self-approving joy when we coolly reflect upon it.

55
Why the
private.

With regard to the *private* passions, such as *love of life*, *pleasure*, *ease*, and the like, as these aim at private good, and are necessary to the perfection and happiness of the individual, we should reckon any creature *defective*, and even *blameable*, that was destitute of them. Thus, we condemn the man who imprudently ruins his fortune, unpairs his health, or exposes his life; we not only pity him as an unfortunate creature, but feel a kind of *moral indignation* and contempt of him, for having made himself such. On the other hand, though a discreet self-regard does not attract our esteem and veneration, yet we approve of it in some degree, in a higher and different degree from what we would regard a well contrived machine, as necessary to constitute a finished creature, nay, to complete the virtuous character, as exactly suited to our present indigent state. There are some passions respecting private good, towards which we feel higher degrees of approbation, as the *love of knowledge*, of *action*, of *honour*, and the like. We esteem them as marks of an ingenious mind, and cannot help thinking the character in which they are wanting remarkably stupid, and in some degree *immoral*.

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Why the
public

With regard to the social affections, as *compassion*, *natural affection*, *friendship*, *humanity*, and the like, we approve, admire, and love them in ourselves, and, in all in whom we discover them, with an esteem and approbation, if not different in kind, yet surely far superior in degree, to what we feel towards the other passions. These we reckon necessary, just, and excellently fitted to our structure and state; and the creature which wants them we call defective, ill-constituted, a kind of abortion. But the *public* affections we esteem as self-worthy, originally and eternally amiable.

57
Distinction
between ve-
hement and
calm affec-
tions.

But among the *social* affections we make an obvious and constant distinction, viz. between those particular passions which urge us with a sudden violence, and a steady kind of sensation, to pursue the good of them

respective objects, as *pity*, *natural affection*, and the like; and those calm dispassionate affections and desires which prompt us more steadily and uniformly to promote the happiness of others. The former we generally call *passions*, to distinguish them from the other sort, which go more commonly by the name of *affections*, or *calm desires*. The first kind we approve indeed, and delight in; but we feel still higher degrees of approbation and moral complacency towards the *last*, and towards all limitation of the particular instincts, by the principle of *universal benevolence*. The more objects the calm affections take in, and the worthier these are, their dignity rises in proportion, and with this our approbation keeps in exact pace. A character, on the other hand, which is quite divested of these public affections, which feels no love for the species, but instead of it entertains malice, rancour, and ill will, we reckon totally immoral and unnatural.

Such then are the sentiments and dispositions we feel when these several orders of affection pass before the mental eye.

Therefore, "that state in which we feel ourselves moved, in the manner above described, towards those affections and passions, as they come under the mind's review, and in which we are, instantaneously and independently of our choice or volition, prompted to a *correspondent* conduct, we call a state of *moral obligation*." Let us suppose, for instance, a parent, a friend, a benefactor, reduced to a condition of the utmost indigence and distress, and that it is in our power to give them immediate relief. To what conduct are we *obliged*? what *duty* does nature dictate and require in such a case? Attend to nature, and nature will tell, with a voice irresistibly audible and commanding to the *human heart*, with an authority which no man can silence without being self-condemned, and which no man can elude but at his peril, "that immediate relief *ought* to be given." Again, let a friend, a neighbour, or even a stranger, have lodged a *deposit* in our hands, and after some time reclaim it; no sooner do these ideas of the confidence reposed in us, and of property not *transferred*, but *deposited*, occur, than we immediately and unavoidably feel and recognize the *obligation* to restore it. In both these cases we should condemn and even loathe ourselves if we acted otherwise, as having done, or omitted doing, what we *ought not*, as having acted beneath the dignity of our nature, — contrary to our most intimate sense of *right* and *wrong*. — we should accuse ourselves as guilty of ingratitude, injustice, and inhumanity, — and be conscious of deserving the censure, and therefore dread the resentment, of all rational beings. — But in complying with the *obligation*, we feel joy and self-approbation, — we are conscious of an inviolable harmony between our nature and duty, and think ourselves entitled to the applause of every impartial spectator of our conduct.

To describe therefore what we cannot perhaps de-
fine, a state of *moral obligation* is "that state in which a creature, endued with such senses, powers, and affections as man, would condemn himself, and think he deserved the condemnation of all others, should he refuse to fulfil it, but would approve himself, and expect the approbation of all others, upon complying with it."

And.

Of Moral
Obligation

60
Moral a-
gent

60
Moral ac-
tion good
and bad

61
Moral cha-
racter and
temper,
good and
bad.

62
How we
come by
the idea of
moral obli-
gation.

And we call him a MORAL AGENT, who is in such a state, or is subject to moral obligation. Therefore, as man's structure and connexions often subject him to such a state of moral obligation, we conclude that he is a moral agent. But as man may sometimes act without knowing what he does, as in cases of frenzy or disease, or in many natural junctions; or, knowing what he does, he may act without choice or affection, as in cases of necessity or compulsion; therefore, to denominate an action moral, i. e. approvable, or blameable, it must be done knowingly and willingly, or from affection and choice. "A morally good action, then, is to fulfil a moral obligation knowingly and willingly." And a morally bad action, or an immoral action, is, "to violate a moral obligation knowingly and willingly."

As not an action, but a series of actions, constitute a character; as not an affection, but a series of affections, constitute a temper; and as we denominate things by the goods, *a fortiori*, or by the qualities which chiefly prevail in them; therefore we call that a "morally good character, in which a series of morally good actions prevail; and that a "morally good temper, in which a series of morally good affections have the ascendant." A bad character and bad temper are the reverse. But where the above mentioned order or proportion of passions is maintained, there a series of morally good affections and actions will prevail. Therefore, "to maintain that order and proportion, is to have a morally good temper and character." But a "morally good temper and character is moral rectitude, integrity, virtue, or the completion of duty."

If it be asked, after all, "how we come by the idea of moral obligation or duty?" we may answer, That we come by it in the same way as by our other original and primary perceptions. We receive them all from nature, or the great Author of nature. For this idea of moral obligation is not a creature of the mind, (i) dependent on any previous act of volition; but arises on certain occasions, or when certain other ideas are presented to the mind, as necessarily, instantaneously, and unavoidably, as pain does upon too near an approach to the fire, or pleasure from the fruition of any good. It does not, for instance, depend on our choice, whether we shall feel the obligation to succour a distressed parent, or to restore a deposit intrusted to us when it is recalled. We cannot call this a compound idea made up of one or more simple ideas. We may indeed, nay we must, have some ideas antecedent to it, e. g. that of a parent—in distress—of a child—able to relieve—of the relation of one to the other—of a trust—of right, &c. But none of these ideas constitute the perception of obligation. This is an idea quite distinct from, and something superadded to, the ideas of the correlatives, or the relation subsisting between them. These indeed, by a law of our nature, are the occasion of suggesting it; but they are as totally different from it as colours are from sounds. By sense of reflection we perceive the correlatives; our memory recalls the favours or deposits we received, the various circumstances of the case are matters of fact or experience; but some delicate inward organ or power, or call it what we please, does, by a certain instantaneous sympathy, antecedent to the cool deductions of reason, and independent of previous instruction, art, or volition, perceive

the moral harmony, the living, irresistible charms of moral obligation, which immediately interests the correspondent passions, and prompts us to fulfil its lawful dictates.

We need not apprehend any danger from the quickness of its decisions, nor be frightened because it looks like instinct, and has been called so. Would we approve one for deliberating long, or reasoning the matter much at leisure, whether he should relieve a distressed parent, feed a starving neighbour, or restore the trust committed to him? Should we not suspect the reasoner of knavery, or of very weak affections to virtue? We employ reason, and worthily employ it, in examining the condition, relations, and other circumstances of the agent or patient, or of those with whom either of them are connected, or, in other words, the state of the case: and in complicated cases, where the circumstances are many, it may require no small attention to find the true state of the case, but when the relations of the agent or patient, and the circumstances of the action are obvious, or come out such after a fair trial, we should scarce approve him who demurs on the obligation to that conduct which the case suggests.

From what has been said, it is evident, that it is not the pleasure or agreeable sensations which accompany the exercise of the several affections, nor those consequent to the actions, that constitute moral obligation, or excite in us the idea of it. That pleasure is posterior to the idea of obligation; and frequently we are obliged, and acknowledge ourselves under an obligation, to such affections and actions as are attended with pain; as in the trials of virtue, where we are obliged to sacrifice private to public good, or a present pleasure to a future interest. We have pleasure in serving an aged parent, but it is neither the perception nor prospect of that pleasure which gives us the idea of obligation to that conduct.

CHAP. III. The Final Causes of our moral Faculties of PERCEPTION and AFFECTION.

We have now taken a general prospect of man and of his moral powers and connexions, and on these erected a scheme of duty, or moral obligation, which seems to be confirmed by experience, consonant to reason, and approved by his most inward and most sacred senses. It may be proper, in the next place, to take a more particular view of the final causes of those delicate springs by which he is impelled to action, and of those clogs by which he is restrained from it. By this detail we shall be able to judge of their aptitude to answer their end, in a creature endued with his capacities, subject to his wants, exposed to his dangers, and susceptible of his enjoyments; and from thence we shall be in a condition to pronounce concerning the end of his whole structure, its harmony with its state, and consequently its subserviency to answer the great and benevolent intentions of its Author.

The supreme Being has seen fit to blend in the whole of things a prodigious variety of discordant and contrary principles, light and darkness, pleasure and pain, good and evil. There are multifarious natures, higher and lower, and many intermediate ones between the wide-distant

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tion and
Affection

wide-distant extremes. These are differently situated, variously adjusted, and subjected to each other, and all of them subordinate to the order and perfection of the whole. We may suppose *man* placed as in a centre amid those innumerable orders of beings, by his *outward* frame drawing to the *material* system, and by his *inward* connected with the *intellectual* or *moral*, and of course affected by the laws which govern both, or affected by that good and that ill which result from those laws. In this infinite variety of *relations* with which he is surrounded, and of *contingencies* to which he is liable, he feels strong attractions to the *good*, and violent repulsions, or aversions to the *ill*. But as good and ill are often blended, and wonderfully complicated one with the other; as they sometimes immediately produce and run up into each other, and at other times lie at great distances, yet by means of intervening links introduce one another; and as these effects are often brought about in consequence of hidden relations and general laws, of the energy of which he is an incompetent judge; it is easy for him to mistake *good* for *evil*, and *evil* for *good*, and consequently he may be frequently attracted by such things as are destructive or repel such as are salutary. Thus, by the tender and complicated frame of his body, he is subjected to a great variety of ills, to *sickness*, *cold*, *heat*, *fatigue*, and innumerable *wants*. Yet his knowledge is so narrow withal, and his reason so weak, that in many cases he cannot judge, in the way of investigation or reasoning, of the connexions of those effects with their respective causes, or of the various latent energies of natural things. He is therefore informed of this connexion by the experience of certain *senses* or *organs* of *perception*, which by a mechanical instantaneous motion, feel the *good* and the *ill*, receiving pleasure from one, and pain from the other. By these, without any reasoning, he is taught to attract or choose what tends to his welfare, and to repel and avoid what tends to his ruin. Thus, by his senses of *taste* and *smell*, or by the *pleasure* he receives from certain kinds of food, he is admonished which agree with his constitution; and by an opposite sense of *pain* he is informed which sort disagree, or are destructive of it; but is not by means of this instructed in the inward natures and constitutions of things.

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Use of p-
petites and
passions

Some of those senses are armed with strong degrees of *uneasiness* or *pain*, in order to urge him to seek after such objects as are suited to them. And these respect his more immediate and pressing *wants*, as the sense of *hunger*, *thirst*, *cold*, and the like; which, by their painful importunities, compel him to provide *food*, *drink*, *warmth*, *shelter*. Those instincts by which we are thus prompted with some kind of commotion or violence to attract and pursue *good*, or to repel and avoid *ill*, we call *appetites* and *passions*. By our senses then we are informed of what is *good* or *ill* to the *private system*, or the *individual*, and by our *private appetites* and *passions* we are impelled to one, and restrained from the other.

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Man's out-
ward state

In consequence of this machinery, and the great train of wants to which our nature subjects us, we are engaged in a continued series of occupations, which require much application of thought, or great bodily labour, or both. The necessaries of life, food,

cloaths, shelter, and the like, must be provided; conveniences must be acquired to render life still more easy and comfortable. In order to obtain these, arts, industry, manufacture, and trade are necessary. And to secure to us the peaceable enjoyment of their fruits, civil government, policy, and laws, must be contrived, and the various business of public life carried on: thus, while man is concerned and busied in making provision, or obtaining security for himself, he is by degrees engaged in connexions with a family, friends, neighbours, a community, or a commonwealth. Hence arise new wants, new interests, new cares, and new employments. The passions of one man interfere with those of another. Interests are opposed. Competitions arise, contrary courses are taken. Disappointments happen, distinctions are made, and parties formed. This opens a vast scene of distraction and embarrassment, and introduces a mighty train of good and ill, both public and private. Yet amidst all this confusion and hurry, plans of action must be laid, consequences foreseen or guarded against, inconveniences provided for; and frequently particular resolutions must be taken, and schemes executed, without reasoning or delay.

Now what provision has the Author of our nature made for this necessitous condition? how has he fitted for it the actor, man, for playing his part in this perplexed and busy scene?

Our supreme Parent, watchful for the whole, has not left himself without a witness here neither, and hath made nothing imperfect, but all things are double one against the other. He has not left man to be informed, only by the cool notices of reason, of the *good* or *ill*, the *happiness* or *misery* of his fellow creatures.—He has made him sensible of their good and happiness, but especially of their ill and misery, by an immediate sympathy, or quick feeling of *pleasure* and of *pain*.

The latter we call *PIETY* or *COMPASSION*. For the former, though every one, who is not quite divested of humanity, feels it in some degree, we have got not a name, unless we call it *CONGRATULATION* or *joyful sympathy*, or that *good humour* which arises on seeing others pleased or happy. Both these feelings have been called in general the *FEELING* or *COMMON SENSE*, *sensum commune*, by which we feel for others, and are interested in their concerns as really, though perhaps less sensibly than in our own.

When we see our fellow creatures unhappy through the fault or injury of others, we feel *resentment* or *indignation* against the *unjust* causes of that misery.—If we are conscious that it has happened through our fault or *injurious* conduct, we feel *shame*, and both these classes of *senses* and *passions*, regarding *misery* and *wrong*, are armed with such sharp sensations of *pain*, as not only prove a powerful guard and security to the *species*, or *public system*, against those ills it may, but serve also to lessen or remove those ills it does, suffer. Compassion draws us out of ourselves to bear a part of the misfortunes of others, powerfully solicits us in their favour, melts us at the sight of their distress, and makes us in some degree unhappy till they are relieved from it. It is peculiarly well adapted to the condition of human life, because it is much more and oftener in our power to do mischief than good, and to prevent or lessen misery than to communicate positive

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tion and
Affection

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Provision

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By feel-
ing and
reason

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Pity

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Congratul-
ation

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Resent-
ment

Of Percep- tive happiness; and therefore it is an admirable restraint
tion and upon the more *selfish* passions, or those violent impulses
of Affection that carry us to the hurt of others.

There are other particular *instincts* or *passions* which
public af- int- it is in the concerns of others, even while we
fecter are it busy about our own, and which are strongly
of good, and repulsive of ill to them. Such
are *natural affection, friendship, love, gratitude, desire of
fame, love of society, of one's country*, and others that
might be named. Now as the *private* appetites and
passions were found to be armed with strong sensa-
tions of desire and uneasiness, to prompt man the
more effectually to sustain labours, and to encounter
dangers in pursuit of those goods that are necessary to
the preservation and welfare of the individual, and to
avoid those ills which tend to his destruction; in like
manner it was necessary, that this *other* class of desires
and affections should be prompted with as quick sen-
sations of pain, not only to counteract the strength of
their antagonists, but to engage us in a virtuous acti-
vity for our relations, families, friends, neighbours,
country. Indeed our *sense of right and wrong* will ad-
monish us that it is our *duty*, and *reason* and *experience*
further assure us that it is both our *interest* and best
security, to promote the happiness of others; but that
sense, that *reason*, and that *experience*, would frequent-
ly prove but weak and ineffectual prompters to such
a conduct, especially in cases of danger and hard-
ship, and amidst all the importunities of nature, and
that constant hurry in which the *private* passions in-
volve us, without the aid of those particular *kind* affec-
tions which mark out to us particular spheres of duty,
and with an agreeable violence engage and fix us down
to them.

Contrast or balance of passions. It is evident, therefore, that those two classes of
affection, the *private* and *public*, are set one against the
other, and designed to control and limit each other's
influence, and thereby to produce a just balance in

the whole. In general, the violent sensations of
pain and uneasiness which accompany hunger, thirst,
and the other private appetites, or too great fatigue
of mind as well as of body, prevent the individual
from running to great excesses in the exercise of the
higher functions of the mind, as too intense thought
in the search of truth, violent application to business
of any kind, and different degrees of romantic heroism.
On the other hand, the inner senses of *perception*, and
those *generous desires* and *affections* which are connected
with them, the *love of action*, of *imitation*, of *truth*,
honour, *public virtue*, and the like, are wisely placed
in the opposite scale, in order to prevent us from sink-
ing into the dregs of the *animal* life, and debasing the
dignity of man below the condition of brutes. So
that, by the mutual reaction of those opposite powers,
the bad effects are prevented that would naturally re-
sult from their acting singly and apart, and the good
effects are produced which each are severally formed to
produce.

Contrast or balance of public and private passions. The same wholesome opposition appears likewise
in the particular counter-workings of the *private* and
public affections one against the other. Thus *compassion*
is adapted to counterpoise the *love of ease*, of *plea-
sure*, and of *life*; and to disarm or to set bounds to *re-
sentment*; and *resentment* of injury done to ourselves,
or to our friends who are dearer than ourselves, pre-

vents an effeminate *compassion* or *consternation*, and
gives us a noble contempt of labour, pain, and death.
Natural affection, friendship, love of one's country, nay,
zeal for any particular virtue, are frequently more
than a match for the whole train of *selfish* passions.
—On the other hand, without that intimate over-
ruling passion of *self-love*, and those private desires
which are connected with it, the *social* and *tender in-
stincts* of the human heart would degenerate into the
wildest dottage, the most torturing anxiety, and down-
right frenzy.

But not only are the different orders or classes of
affection checks one upon another, but passions of the
same classes are mutual clogs. Thus, how many are
withheld from the violent outrages of *resentment* by
fear? and how easily is *fear* controlled in its turn,
while mighty wrongs awaken a mighty *resentment*!
The *private* passions often interfere, and therefore
moderate the violence of each other; and a calm *self-
love* is placed at their head, to direct, influence, and
control their particular attractions and repulsions.
The *public* affections likewise restrain one the other;
and all of them are put under the control of a calm
dispassionate *benevolence*, which ought in like manner
to direct and limit their particular motions. Thus
most part, if not all the passions, have a twofold aspect,
and serve a twofold end. In *one* view they may be
considered as *powers*, impelling mankind to a certain
course, with a *force* proportioned to the *apprehended
moment* of the good they aim at. In *another* view
they appear as *weights*, balancing the action of the
powers, and controlling the violence of their impulses.
By means of these *powers* and *weights* a natural *poise*
is settled in the human breast by its all-wise Author,
by which the creature is kept tolerably steady and
regular in his course, amidst that variety of stages
through which he must pass.

But this is not all the provision which God has made
for the hurry and perplexity of the scene in which
man is destined to act. Amidst those infinite attrac-
tions and repulsions towards private and public good
and ill, mankind either cannot often foresee the *con-
sequences* or *tendencies* of all their actions towards one
or other of these, especially where those tendencies
are intricate and point different ways, or those conse-
quences remote and complicated; or though, by care-
ful and cool inquiry, and a due improvement of their
rational powers, they might find them out, yet, di-
stracted as they are with business, amused with trifles,
dissipated by pleasure, and disturbed by passion, they
either have or can find no leisure to attend to those
consequences, or to examine how far this or that con-
duct is productive of private or public good on the
whole. Therefore, were it left entirely to the slow
and sober deductions of reason to trace those tenden-
cies, and make out those consequences, it is evident,
that in many particular instances the business of life
must stand still, and many important occasions of ac-
tion be lost, or perhaps the grossest blunders be com-
mitted. On this account, the Deity, besides that ge-
neral approbation which we bestow on every degree
of *kind* affection, has moreover implanted in man
many particular *perceptions* or *determinations* to ap-
prove of certain *qualities* or *actions*, which, in
tend to the advantage of society, and are connected

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tions and
Affection.

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Contrasts
among
those of
the same
classes.

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Particular
perception
or instincts
of approba-
tion.

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tion and
Affection.

with private good, though he does not always see that tendency, nor mind that connexion. And these *perceptions* or *determinations* do without reasoning point out, and, antecedent to views of interest, prompt to a conduct beneficial to the *public*, and useful to the *private* system. Such is that *sense of candour and veracity*, that *abhorrence of fraud and falsehood*, that *sense of fidelity, justice, gratitude, greatness of mind, fortitude, clemency, decorum*, and that *disapprobation of knavery, injustice, ingratitude, meanness of spirit, cowardice, cruelty, and indecorum*, which are natural to the human mind. The former of those dispositions, and the actions flowing from them, are approved, and those of the latter kind disapproved by us, even abstracted from the view of their tendency or conduciveness to the happiness or misery of others, or of ourselves. In one we discern a *beauty*, a *superior excellency*, a congruity to the *dignity* of man; in the other a *deformity*, a *littleness*, a *debasement*, of human nature.

80
Sins of
an inferior
order.

There are other principles also connected with the good of society, or the happiness and perfection of the individual, though that connexion is not immediately apparent, which we behold with real complacency and approbation, though perhaps inferior in degree, if not in kind, such as *gravity, modesty, simplicity of deportment, temperance, prudent economy*; and we feel some degree of contempt and dislike where they are wanting, or where the opposite qualities prevail. These and the like *perceptions* or *feelings* are either different *modifications* of the *moral sense*, or *subordinate* to it, and plainly serve the same important purpose, being expeditious *monitors*, in the several emergencies of a various and distracted life, of what is *right*, what is *wrong*, what is to be *pursued*, and what *avoided*; and, by the pleasant or painful consciousness which attends them, exerting their influence as powerful *prompters* to a suitable conduct.

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Their gene-
ral tenden-
cies.

From a slight inspection of the above named principles, it is evident they all carry a friendly aspect to *society* and the *individual*, and have a more immediate or a more remote tendency to promote the *perfection* or *good* of both. This tendency cannot be always foreseen, and would be often mistaken or seldom attended to by a weak, busy, short-sighted creature like man, both rash and variable in his opinions, a dupe to his own passions, or to the designs of others, liable to sickness, to want, and to error. Principles, therefore, which are so nearly linked with *private security* and *public good*, by directing him, without operose reasoning, where to find *one*, and how to promote the *other*; and, by prompting him to a conduct conducive to both, are admirably adapted to the exigencies of his present state, and wisely calculated to obtain the ends of universal benevolence.

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Passions fit-
ted to a
state of
trial;

It were easy, by considering the subject in another light, to show, in a curious detail of particulars, how wonderfully the inside of man, or that astonishing train of *moral powers* and *affections* with which he is endued, is fitted to the several stages of that *progressive* and *probationary* state through which he is destined to pass. As our faculties are narrow and limited, and rise from very small and imperfect beginnings, they

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must be improved by exercise, by attention, and repeated trials. And this holds true not only of our *intellectual* but of our *moral* and *active* powers. The former are liable to errors in speculation, the latter to blunders in practice, and both often terminate in misfortunes and pains. And those errors and blunders are generally owing to our passions, or to our too forward and warm *admiration* of those partial *goods* they naturally pursue, or to our fear of those partial *ills* they naturally repel. Those misfortunes, therefore, lead us back to consider where our misconduct lay, and whence our errors flowed; and consequently are salutary pieces of trial, which tend to enlarge our views, to *correct* and *refine* our passions, and consequently improve both our *intellectual* and *moral* powers. Our passions then are the rude materials of our virtue, which Heaven has given us to work up, to refine and polish into a harmonious and divine piece of workmanship. They furnish out the whole machinery, the calms and storms, the lights and shades of human life. They show mankind in every attitude and variety of character, and give *virtue* both its struggles and its triumphs. To conduct them well in every state, is merit; to abuse or misapply them, is demerit.

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The different sets of *senses, powers, and passions*, to a pro- which unfold themselves in those successive stages, are gressive both necessary and adapted to that *rising* and *progressive* state. Enlarging views and growing connexions require new passions and new habits, and thus the mind, by these continually expanding and finding a progressive exercise, rises to higher improvements, and pushes forward to maturity and perfection.

In this beautiful economy and harmony of our structure, both outward and inward, with that state of our we may at once discern the great lines of our duty, traced out in the fairest and brightest characters, and contemplate with admiration a more august and marvellous scene of divine wisdom and goodness laid in the human breast, than we shall perhaps find in the whole compass of nature.

From this detail it appears, that man, by his original frame, is made for a *temperate, compassionate, benevolent, active, and progressive* state. He is strongly *attracted* of the *good*, and *repulsive* of the *ills* which beset others as well as himself. He feels the highest *approbation* and *moral complacency* in those affections, and in those actions, which immediately and directly respect the *good* of others, and the highest *disapprobation* and *abhorrence* of the contrary. Besides these, he has many particular *perceptions* or *instincts* of *approbation*, which, though perhaps not of the same kind with the others, yet are accompanied with correspondent degrees of affection, proportioned to their respective tendencies to the *public good*. Therefore, by acting agreeably to these principles, man acts agreeably to his structure, and fulfils the benevolent intentions of its Author. But we call a thing *good* when it answers its *end*, and a creature *good*, when he acts in a *conformity* to his *constitution*. Consequently, man must be denominated *good* or *virtuous* when he acts suitably to the *principles* and *destination* of his nature.

CHAP. I. *The principal Distinctions of DUTY or VIRTUE.*

WE have now considered the *constitution* and *connexions* of *man*, and on those erected a general system of *duty* or *moral obligation*, consonant to *reason*, approved by his most sacred and intimate *sense*, suitable to his *mixed constitution*, and confirmed by the *experience* of mankind. We have also traced the *final causes* of his *moral faculties* and *affections* to those noble purposes they answer, with regard both to the *private* and the *public system*.

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General division of
duty

86
Duty to
one's self

From this induction it is evident, that there is one order or class of duties which *man* owes to *himself*: another to *society*: and a third to *God*.

The duties he owes to *himself* are founded chiefly on the *defensive* and *private* passions, which prompt him to pursue whatever tends to *private good* or *happiness*, and to avoid or ward off whatever tends to *private ill* or *misery*. Among the various goods which allure and solicit him, and the various ills which attack or threaten him, "to be intelligent and accurate in selecting *one*, and rejecting the *other*, or in preferring the most *excellent goods*, and avoiding the most *terrible ills*, when there is a competition among either, and to be discreet in using the best means to attain the *goods* and avoid the *ills*, is what we call *prudence*." This, in our *narrow frame*, corresponds to *vigilance*, or *quickness of sense*, in our *outward*.—"To proportion our *defensive passions* to our *dangers*, we call *fortitude*; which always implies a just mixture of calm resentment or animosity, and well-governed caution." And this *firmness of mind* answers to the *strength* and *muscling* of the *body*. And "duty to adjust our *private passions* to our *wants*, or to the respective moment of the good we affect or pursue, we call *temperance*;" which does therefore always imply, in this large sense of the word, "a just balance or command of the passions."

87
Duties to
society.

The *second class* of duties arises from the *public* or *social affections*, "the just harmony or proportion of which to the *dangers* and *wants* of others, and to the several *relations* we bear, commonly goes by the name of *justice*." This includes the whole of our duty to *society*, to our *parents*, and the *general polity* of *nature*; particularly *gratitude*, *friendship*, *sincerity*, *natural affection*, *lenevolence*, and the other *social virtues*: This, being the *mildest temper*, and *finest complexion* of the soul, corresponds to the *beauty* and *fine proportion* of the *person*. The virtues comprehended under the former class, especially *prudence* and *fortitude*, may likewise be transferred to this; and according to the various circumstances in which they are placed, and the more confined or more extensive sphere in which they operate, may be denominated *prudence*, *temperance*, or *civil prudence*, *fortitude*, &c. These direct our conduct with regard to the *wants* and *dangers* of those lesser or greater circles with which they are connected.

The *third class* of duties respects the *divine*, and

arises from the *public affections*, and the several glorious *Duties* to *relations* which he sustains to us as our *Creator*, *Benefactor*, *God*, *sovereign*, *Lawgiver*, *Judge*, &c.

We chose to consider this *set* of duties in the last *Method*, place; because, though *prior* in dignity and excellency, they seem to be *last* in order of time, as thinking it the most simple and easy method to follow the gradual progress of nature, as it takes its rise from individuals, and spreads through the *social system*, and still ascends upwards, till at length it stretches to its almighty Parent and Head, and so terminates in those duties which are *highest* and *best*.

The duties resulting from these *relations* are, *reverence*, *gratitude*, *love*, *resignation*, *dependence*, *obedience*, *worship*, *praise*: which, according to the model of our finite capacities, must maintain some sort of proportion to the grandeur and perfection of the object whom we venerate, love, and obey. "This *proportion* or *harmony* is expressed by the general name of *piety* or *devotion*," which is always stronger or weaker according to the greater or less apprehended excellency of its object. This sublime principle of virtue is the enlivening soul which animates the *moral system*, and that cement which binds and sustains the other duties which *man* owes to *himself* or to *society*.

This then is the general temper and constitution of virtue, and these are the principal lines or divisions of duty. To those good dispositions which respect the several objects of our duty, and to all actions which flow from such dispositions, the mind gives its sanction or testimony. And this sanction or judgment concerning the moral quality, or the goodness of actions or dispositions, moralists call *conscience*. When it judges of an action that is to be performed, it is called an *antecedent conscience*; and when it passes sentence on an action which is performed, it is called a *subsequent conscience*. The tendency of an action to produce happiness, or its external conformity to a law, is termed its *material goodness*. But the good dispositions from which an action proceeds, or its conformity to law in every respect, constitutes its *formal goodness*.

When the mind is ignorant or uncertain about the moment of an action or its tendency to private or public good; or when there are several circumstances in the case, some of which, being doubtful, render the mind dubious concerning the morality of the action; this is called a *doubtful* or *scrupulous conscience*; if it mistakes concerning these, it is called an *erroneous conscience*. If the *error* or *ignorance* is *involuntary* or *innocent*, the action proceeding from that *error*, or from that *ignorance*, is reckoned *innocent*, or not imputable. If the error or ignorance is *supine* or *affected*, i. e. the effect of negligence, or of affectation and wilful inadvertence, the conduct flowing from such error, or such ignorance, is *criminal* and *imputable*.—Not to follow one's conscience, though erroneous and ill-informed, is *criminal*, as it is the guide of life; and to counteract it, shows a depraved and incorrigible spirit. Yet to follow an erroneous conscience is

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duty to
Himself

Hutcheson,
Mor. Inq.
Lib. II. c. 3

93
How con-
science is to
be rectified.

wife criminal, if that error which misled the conscience was the effect of inattention, or of any criminal passion *.

If it be asked, "How an erroneous conscience shall be rectified, since it is supposed to be the only guide of life, and judge of morals?" we answer, In the very same way that we would rectify reason if at any time it should judge wrong, as it often does, viz. by giving it proper and sufficient materials for judging right, i. e. by inquiring into the whole state of the case, the relations, connexions, and several obligations of the actor, the consequences and other circumstances of the action, or the surplusage of private or public good which results, or is likely to result, from the action or from the omission of it. If those circumstances are fairly and fully stated, the conscience will be just and impartial in its decision; for, by a necessary law of our nature, it approves and is well affected to the *moral form*; and if it seems to approve of *vice* or *immorality*, it is always under the notion or mask of some *virtue*. So that, strictly speaking, it is not conscience which errs; for its sentence is always conformable to the view of the case which lies before it; and is *just*, upon the supposition that the case is truly such as it is represented to it. All the fault is to be imputed to the agent, who neglects to be better informed, or who, through weakness or wickedness, hastens to pass sentence from an imperfect evidence.

CHAP. II. Of Man's Duty to HIMSELF. Of the Nature of GOOD, and the Chief GOOD.

94
Divisions
of good.

EVERY creature, by the constitution of his nature, is determined to love himself; to pursue whatever tends to his preservation and happiness, and to avoid whatever tends to his hurt and misery. Being endued with sense and perception, he must necessarily receive *pleasure* from some objects, and *pain* from others. Those objects which give pleasure are called *good*; and those which give pain, *evil*. To the former he feels that attraction or motion we call *desire*, or *love*; to the latter, that impulse we call *aversion*, or *hatred*.—To objects which suggest neither pleasure nor pain, and are apprehended of no use to procure one or ward off the other, we feel neither *desire* nor *aversion*; and such objects are called *indifferent*. Those objects which do not of themselves produce pleasure or pain, but are the *means* of procuring either, we call *useful* or *noxious*. Towards them we are affected in a subordinate manner, or with an *indirect* and *reflective* rather than a *direct* and *immediate* affection. All the original and particular affections of our nature lead us out to and ultimately rest in the first kind of objects, viz. those which give immediate pleasure, and which we therefore call *good directly* so. The calm affection of *self-love* alone is conversant about such objects as are only *consequentially good*, or merely useful to ourselves.

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Moral
good.

But, besides those sorts of objects which we call *good*, merely and solely as they give pleasure, or are means of procuring it, there is a higher and nobler species of good, towards which we feel that peculiar movement we call *appetition* or *moral complacency*; and which we therefore denominate *moral good*. Such are our affections, and the consequent actions to them.

The perception of this is, as has been already observed, quite distinct in kind from the perception of other species; and though it may be connected with *pleasure* or *advantage* by the benevolent constitution of nature, yet it constitutes a *good* independent of that pleasure and that advantage, and far superior not in degree only but in dignity to both. The *other*, viz. the *natural good*, consists in obtaining those pleasures which are adapted to the peculiar senses and passions susceptible of them, and is as various as are those senses and passions. This, viz. the *moral good*, lies in the right conduct of the several senses and passions, or their just proportion and accommodation to their respective objects and relations; and this is of a more simple and invariable kind.

By our several senses we are capable of a great variety of pleasing sensations. These constitute distinct ends or objects ultimately pursuable for their own sake. To these ends, or ultimate objects, correspond peculiar appetites or affections, which prompt the mind to pursue them. When these ends are attained, there it rests, and looks no farther. Whatever therefore is pursuable, not on its own account, but as subservient or necessary to the attainment of something else that is intrinsically valuable for its own sake, be that value ever so great or ever so small, we call a *mean*, and not an *end*. So that *ends* and *means* constitute the *materials* or the very *essence* of our *happiness*. Consequently happiness, i. e. *human happiness*, cannot be one simple uniform thing in creatures constituted, as we are, with such various senses of pleasure, or such different capacities of enjoyment. Now the same principle, or law of our nature, which determines us to pursue any one end or species of good, prompts us to pursue every other end or species of good of which we are susceptible, or to which our Maker has adapted an original propension. But amidst the great multiplicity of *ends* or *goods* which form the various ingredients of our happiness, we perceive an evident *gradation* or *subordination* suited to that gradation of *senses*, *powers*, and *passions*, which prevails in our mixed and various constitution, and to that ascending series of connexions which open upon us in the different stages of our progressive state.

Thus the goods of the *body*, or of the *external senses*, seem to hold the lowest rank in this gradation or scale of goods. These we have in common with the brutes, and though many men are brutish enough to pursue the goods of the body with a more than brutal fury, yet, when at any time they come in competition with goods of an higher order, the unanimous verdict of mankind, by giving the last the preference, condemns the first to the meanest place. Goods consisting in exterior social connexions, as *fame*, *fortune*, *power*, *civil authority*, seem to succeed next, and are chiefly valuable as the means of procuring *natural* or *moral* good, but principally the latter. Goods of the *intellect* are still superior, as *taste*, *knowledge*, *memory*, *judgment*, &c. The highest or moral goods of the mind, directly and ultimately regarding ourselves, as *command of the appetites* and *passions*, *prudence*, *fortitude*, *benevolence*, &c. These are the great objects of our pursuit, and the principal ingredients of our happiness.

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duty to
Himself

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Human
happiness.

97

Gradation
of goods.

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duty to
Himself

98
Goods of
the body
99
Good
health;

100
How pre-
served.

101
Strength,
agility, &c.

102
How at-
tained.

103
Patience
change;

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How at-
tained.

pinels. Let us consider each of them as they rise one above the other in this natural series or scale, and touch briefly on our obligations to pursue them.

Those of the body are *health, strength, agility, hardiness, and patience of change, neatness, and decency*.

Good health, and a regular easy flow of spirits, are in themselves sweet natural enjoyments, a great fund of pleasure, and indeed the proper seasoning which gives a flavour and poignancy to every other pleasure. The want of health unites us for most duties of life, and is especially an enemy to the social and humane affections, as it generally renders the unhappy sufferer pensive and sullen, disgusted at the allotments of Providence, and consequently apt to entertain suspicious and gloomy sentiments of its Author. It obstructs the free exercise and full improvement of our reason, makes us a burden to our friends, and useless to society. Whereas the uninterrupted enjoyment of good health is a constant source of good humour, and good humour is a great friend to openness and benignity of heart, enables us to encounter the various ills and disappointments of life with more courage, or to sustain them with more patience; and, in short, conduces much, if we are otherwise duly qualified, to our acting our part in every exigency of life with more firmness, consistency, and dignity. Therefore it imports us much to preserve and improve a habit or enjoyment, without which every other external entertainment is trifles, and most other advantages of little avail.— And this is best done by a strict temperance in diet and regimen, by regular exercise, and by keeping the mind serene and unruffled by violent passions, and untroubled by intense and constant labours, which greatly impair and gradually destroy the strongest constitutions.

Strength, agility, hardiness, and patience of change, suppose health, and are unattainable without it; but they imply something more, and are necessary to guard it, to give us the perfect use of life and limbs, and to secure us against many otherwise unavoidable ills.— The exercise of the necessary manual, and of most of the elegant arts of life, depends on strength and agility of body; personal dangers, private and public dangers, the demands of our friends, our families, and country, require them; they are necessary in war, and ornamental in peace; not for the employment of a country and a town life, and they exalt the entertainments and diversions of both. They are chiefly obtained by moderate and regular exercise.

Few are so much raised above want and dependence, or so exempted from business and care, as not to be often exposed to inequalities and changes of diet, exercise, air, climate, and other irregularities. Now, what can be so effectual to secure one against the mischiefs arising from such unavoidable alterations, as hardiness, and a certain versatility of constitution which can bear extraordinary labours, and submit to great changes, without any sensible uneasiness or bad consequences. This is best attained, not by an over great delicacy and minute attention to forms, or by an invariable regularity in diet, hours, and way of living, but rather by a bold and discreet latitude of regimen. Besides, deviations from established rules and forms of living if kept within the bounds of sobriety and reason, are friendly to thought and original sentiments, animate

the dull scene of ordinary life and business, and agreeably stir the passions, which stagnate or breed ill humour in the calms of life.

Neatness, cleanliness, and decency, to which we may add *dignity of countenance*, and *demeanour*, seem to have something refined and moral in them: at least we generally esteem them indications of an orderly, genteel, and well governed mind, conscious of an inward worth, or the respect due to one's nature. Whereas *naughtiness, slovenliness, awkwardness, and indecency*, are shrewd symptoms of something mean, careless, and deficient, and betray a mind of untaught, illiberal, unconscious of what is due to one's self or to others. How much cleanliness conduces to health, needs hardly to be mentioned; and how necessary it is to maintain one's character and rank in life, and to render us agreeable to others as well as to ourselves, is as evident.—There are certain motions, airs, and gestures, which become the human countenance and form, in which we perceive a *comeliness, openness, simplicity, gratefulness*, and there are others, which to our sense of decorum appear *uncomely, affected, dissingenuous, and awkward*, quite unsuitable to the native dignity of our face and form. The *first* are in themselves the most easy, natural and commodious, give one boldness and presence of mind, a mutual assurance, an address both awful and alluring; they bespeak candour and greatness of mind, raise the most agreeable prejudices in one's favour, render society engaging, command respect, and often love, and give weight and authority both in conversation and business; in fine, they are the colouring of virtue, which show it to the greatest advantage in whomsoever it is; and not only imitate, but in some measure supply it where it is wanting. Whereas the last, *viz. rudeness, affectation, indecorum*, and the like, have all the contrary effects; they are burdensome to one's self, a dishonour to our nature, and a nuisance in society. The former qualities or goods are best attained by a liberal education, by preserving a just sense of the dignity of our nature, by keeping the best and politest company, but, above all, by acquiring these virtuous and ennobling habits of mind which are decency in perfection, which will give an air of unaffected grandeur, and spread a lustre truly engaging over the whole form and deportment.

We are next to consider those goods which consist in exterior social connexions, as *fame, fortune, civil authority, power*.

The first has a twofold aspect, as a good pleasant in itself, or gratifying to an original passion, and then as expedient or useful towards a farther end. Honour from the wise and good, on the account of a virtuous conduct, is regaling to a good man; for then his heart re-echoes to the grateful sound. There are few quite indifferent even to the commendation of the vulgar. Though we cannot approve that conduct which proceeds entirely from this principle, and not from good affection or love of the conduct itself, yet, as it is often a guard and additional motive to virtue in creatures imperfect as we are, and often distracted by interfering passions, it might be dangerous to suppress it altogether, however wise it may be to restrain it within due bounds, and however laudable to use it only as a scaffolding to our virtue, which may be taken down when that glorious structure is finished, but hardly till then

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Himself.

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Neatness,
decency,

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tained.

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tions.

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Fame.

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then. To pursue fame for itself, is innocent; to regard it only as an auxiliary to virtue, is noble; to seek it chiefly as an engine of public usefulness, is still more noble, and highly praise worthy. For though the opinion and breath of men are transient and fading things, often obtained without merit, and lost without cause; yet as our business is with men, and as our capacity of serving them is generally increased in proportion to their esteem of us, therefore sound and well established moral applause may and will be modestly, not ostentatiously, sought after by the good; not indeed as a solitary refined sort of luxury, but as a public and proper instrument to serve and bless mankind. At the same time they will learn to despise that reputation which is founded on rank, fortune, and any other circumstances or accomplishments that are foreign to real merit, or to useful services done to others, and think that praise of little avail which is purchased without desert, and bestowed without judgment.

Fortune,
power, &c

Fortune, power, and civil authority, or whatever is called influence and weight among mankind, are goods of the second division, that is, valuable and pursuable only as they are *useful*, or as means to a farther end, viz. procuring or preserving the immediate objects of enjoyment or happiness to ourselves or others. Therefore to love such goods on their own account, and to pursue them as ends, not the means of enjoyment, must be highly preposterous and absurd. There can be no measure, no limit, to such pursuit; all must be whim, caprice, extravagance. Accordingly such appetites, unlike all the natural ones, are increased by possession, and whetted by enjoyment. They are always precarious, and never without fears, because the objects lie without one's self; they are seldom without sorrow and vexation, because no accession of wealth or power can satisfy them. But if those goods are considered only as the materials or means of private or public happiness, then the same obligations which bind us to pursue the latter, bind us likewise to pursue the former. We may, and no doubt we ought, to seek such a measure of wealth as is necessary to supply all our real wants, to raise us above servile dependence, and provide us with such conveniences as are suited to our rank and condition in life. To be regardless of this measure of wealth, is to expose ourselves to all the temptations of poverty and corruption; to forfeit our natural independency and freedom; to degrade, and consequently to render the rank we hold, and the character we sustain in society, useless, if not contemptible. When these important ends are secured, we ought not to murmur or repine that we possess no more; yet we are not secluded by any obligation, moral or divine, from seeking more, in order to give us that happiest and most godlike of all powers, the power of doing good. A supine indolence in this respect is both absurd and criminal; *absurd*, as it robs us of an inexhausted fund of the most refined and durable enjoyments; and *criminal*, as it renders us so far useless to the society to which we belong. "That pursuit of wealth which goes beyond the former end, viz. the obtaining the necessities, or such conveniences of life, as, in the estimation of reason, not of vanity or passion, are suited to our rank and condition, and is not directed to the latter, viz. the doing good, is what we call *avarice*." And "that pursuit

How far
pursuable.

Avarice.

of power, which, after securing one's self, i. e. having attained the proper independence and liberty of a rational social creature, is not directed to the good of others, is what we call *ambition*, or the *lust of power*." To what extent the strict measures of virtue will allow us to pursue either wealth or power, and civil authority, is not perhaps possible precisely to determine. That must be left to prudence, and the peculiar character, condition, and other circumstances of each man. Only thus far a limit may be set, that the pursuit of either must encroach upon no other duty or obligation which we owe to ourselves, to society, or to its parent and head. The same reasoning is to be applied to power as to wealth. It is only valuable as an instrument of our own security, and of the free enjoyment of those original goods it may, and often does, administer to us, and as an engine of more extensive happiness to our friends, our country, and mankind.

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Himself.

Ambition.

Now the best, and indeed the only way to obtain a solid and lasting fame, is an uniform inflexible course of virtue, the employing one's ability and wealth in supplying the wants, and using one's power in promoting or securing the happiness, the rights and liberties of mankind, joined to an universal affability and politeness of manners. And surely one will not mistake the matter much, who thinks the same course conducive to the acquiring greater accessions both of wealth and power; especially if he adds to those qualifications a vigorous industry, a constant attention to the characters and wants of men, to the conjunctures of times, and continually varying genius of affairs; and a steady intrepid honesty, that will neither yield to the allurements, nor be overawed with the terrors, of that corrupt and corrupting scene in which we live. We have sometimes heard indeed of other ways and means, as fraud, dissimulation, servility, and prostitution, and the like ignoble arts, by which the men of the world (as they are called, shrewd politicians, and men of address) amass wealth, and procure power; but as we want rather to form a man of virtue, an honest, contented, happy man, we leave to the men of the world their own ways, and permit them, unenvied and unimpaired by us, to reap the fruit of their doings.

How fame

and power
are attain-
ed.

The next species of objects in the scale of good, are the goods of the intellect, as knowledge, memory, judgment, taste, sagacity, docility, and whatever else we call intellectual virtues. Let us consider them a little, and the means as well as obligations to improve them.

Goods of the

intellect.

As man is a rational creature, capable of knowing the differences of things and actions;—as he not only sees and feels what is present, but remembers what is past, and often foresees what is future;—as he advances from small beginnings by slow degrees, and with much labour and difficulty, to knowledge and experience;—as his opinions sway his passions,—as his passions influence his conduct,—and as his conduct draws consequences after it, which extend not only to the present, but to the future time, and therefore is the principal source of his happiness or misery; it is evident, that he is formed for intellectual improvements, and that it must be of the utmost consequence for him to improve and cultivate his intellectual powers, on which these opinions, those passions, and that conduct depend.

How

their mo-
ment.

But besides the future consequences and moment of improving

Philos

Sim. Com-

sa. lib 1

improving § 3, 4, &c.

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duty to
Himself

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The pleasures they
give

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Knowledge
and taste,

improving our intellectual power, their immediate exercise on their proper objects yields the most rational and refined pleasures. Knowledge, and a right taste in the arts of *imitation* and *design*, as *poetry*, *painting*, *sculpture*, *music*, *architecture*, afford not only an innocent, but a most sensible and sublime entertainment. By these the understanding is instructed in ancient and modern life, the history of men and things, the energies and effects of the passions, the consequences of virtue and vice; by these the imagination is at once entertained and nourished with the beauties of nature and art, lighted up and spread out with the novelty, grandeur, and harmony of the universe; and, in fine, the passions are agreeably roused, and suitably engaged, by the greatest and most interesting objects that can fill the human mind. He who has a taste formed to these ingenious delights, and plenty of materials to gratify it, can never want the most agreeable exercise and entertainment, nor once have reason to make that fashionable complaint of the tediousness of time. Nor can he want a proper subject for the discipline and improvement of his heart. For, being daily conversant with *beauty*, *order*, and *design*, in inferior subjects, he bids fair for growing in due time an admirer of what is fair and well-proportioned in the conduct of life and the order of society, which is only order and design exerted in their highest subject. He will learn to transfer the numbers of poetry to the harmony of the mind and of well-governed passion; and, from admiring the virtues of others in moral paintings, come to approve and imitate them himself. Therefore, to cultivate a *true* and *correct taste* must be both our interest and our duty, when the circumstances of our station give leisure and opportunity for it, and when the doing it is not inconsistent with our higher obligations or engagements to society and mankind.

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How attained

It is best attained by reading the best books, where *good sense* has more the ascendant than *learning*, and which pertain more to *practice* than to *speculation*; by studying the best models, i. e. those which profess to imitate nature most, and approach the nearest to it, and by conversing with men of the most refined taste, and the greatest experience in life.

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Other intellectual
goods,

As to the other intellectual goods, what a fund of entertainment must it be to investigate the truth and various relations of things, to trace the operations of nature to general laws, to explain by these its manifold phenomena, to understand that order by which the universe is upheld, and that economy by which it is governed! to be acquainted with the human mind, the connexions, subordinations, and uses of its powers, and to mark their energy in life! how agreeable to the ingenious inquirer, to observe the manifold relations and combinations of individual minds in society, to discern the causes why they flourish or decay, and from thence to ascend, through the vast scale of beings, to that general mind which presides over all; and operates unseen in every system and in every age, through the whole compass and progression of nature! Devoted to such entertainments as these, the contemplative have abandoned every other pleasure, retired from the body, so to speak, and sequestered themselves from social intercourse; for these, the *busy* have often preferred to the hurry and din of life the calm retreats of contemplation; for these, when once they came to

taste them, even the *gay* and *voluptuous* have thrown up the lawless pursuits of sense and appetite, and acknowledged these mental enjoyments to be the most *refined*, and indeed the *only* luxury. Besides, by a just and large knowledge of nature, we recognize the perfections of its Author; and thus piety, and all those pious affections which depend on just sentiments of his character, are awakened and confirmed; and a thousand superstitious fears, that arise from partial views of his nature and works, will of course be excluded. An extensive prospect of human life, and of the periods and revolutions of human things, will conduce much to the giving a certain greatness of mind, and a noble contempt to those little competitions about power, honour, and wealth, which disturb and divide the bulk of mankind; and promote a calm endurance of those inconveniences and ills that are the common appendages of humanity. Add to all, that a just knowledge of human nature, and of those hinges upon which the business and fortunes of men turn, will prevent our thinking either too highly or too meanly of our fellow creatures, give no small scope to the exercise of friendship, confidence, and good will, and at the same time brace the mind with a proper caution and distrust (those nerves of prudence), and give a greater mastery in the conduct of private as well as public life. Therefore, by cultivating our intellectual abilities, we shall best promote and secure our interest, and be qualified for acting our part in society with more honour to ourselves, as well as advantage to mankind. Consequently, to improve them to the utmost of our power is our duty; they are talents committed to us by the Almighty Head of society, and we are accountable to him for the use of them.

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duty to
Himself.

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The intellectual virtues are best improved by accurate and impartial observation, extensive reading, and ^{now attained} unconfin'd converse with men of all characters, especially with those who, to private study, have joined the widest acquaintance with the world, and greatest practice in affairs; but, above all, by being much in the world, and having large dealings with mankind. Such opportunities contribute much to diversify one of prejudices and a servile attachment to crude systems, to open one's views, and to give that experience on which the most useful because the most practical knowledge is built, and from which the surest maxims for the conduct of life are deduced.

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The highest goods which enter into the composition of human happiness are *moral* goods of the mind, directly and ultimately regarding ourselves; as *command of the appetites and passions*, *prudence and caution*, *magnanimity*, *fortitude*, *humility*, *love of virtue*, *love of God*, *resignation*, and the like. These sublime goods are goods by way of *emulatio*, goods recommended and enforced by the most intimate and awful sense and consciousness of our nature; goods that constitute the quintessence, the very temper of happiness, that form and complexion of soul which renders us approveable and lovely in the sight of God; goods, in fine, which are the elements of all our future perfection and felicity.

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Most of the other goods we have considered depend partly on ourselves, and partly on accidents which we can neither foresee nor prevent, and result from causes which we cannot influence or alter. They are such goods as we may possess to-day and lose to-morrow,

and

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duty to
Himself.

and which require a felicity of constitution and talents to attain them in full vigour and perfection, and a felicity of conjunctures to secure the possession of them. Therefore, did our happiness depend altogether or chiefly on such transitory and precarious possessions, it were itself most precarious, and the highest folly to be anxious about it. But though creatures, constituted as we are, cannot be indifferent about such goods, and must suffer in some degree, and consequently have our happiness incomplete without them, yet they weigh but little in the scale when compared with moral goods. By the benevolent constitution of our nature, these are placed within the sphere of our activity, so that no man can be destitute of them unless he is first wanting to himself. Some of the wisest and best of mankind have wanted most of the former goods, and all the external kind, and felt most of the opposite ills, such at least as arise from without; yet by possessing the latter, viz. the moral goods, have declared they were happy; and to the conviction of the most impartial observers have appeared happy. The worst of men have been surrounded with every outward good and advantage of fortune, and have possessed great parts; yet for want of moral rectitude, have been, and have confessed themselves, notoriously and exquisitely miserable. The exercise of virtue has supported its votaries, and made them exult in the midst of tortures almost intolerable; nay, how often has some false form or shadow of it sustained even the greatest (n) villains and bigots under the same pressures! But no external goods, no goods of fortune, have been able to alleviate the agonies or expel the fears of a guilty mind, conscious of the deserved hatred and reproach of mankind, and the just displeasure of Almighty God.

123
The mixed
condition
of human
life requires
particular
virtues.

As the present condition of human life is wonderfully chequered with good and ill, and as no height of station, no affluence of fortune, can absolutely ensure the good, or secure against the ill, it is evident that a great part of the comfort and serenity of life must lie in having our minds duly affected with regard to both, i. e. rightly attuned to the loss of one and the sufferance of the other. For it is certain that outward calamities derive their chief malignity and pressure from the inward dispositions with which we receive them. By managing these right, we may greatly abate that malignity and pressure, and consequently diminish the number, and weaken the moment, of the ills of life, if we should not have it in our power to obtain a large share of its goods. There are particularly three virtues which go to the forming this right temper towards ill, and which are of singular efficacy, if not totally to remove, yet wonderfully to alleviate, the calamities of life. These are *fortitude* or *patience*, *humility*, and *resignation*.

124
Fortitude.

Fortitude is that calm and steady habit of mind which either moderates our fears, and enables us bravely to encounter the prospect of ill, or renders the mind serene and invincible under its immediate pressure. It lies equally distant from rashness and coward-

dice: and though it does not hinder us from feeling, yet prevents our complaining or shrinking under the stroke. It always includes a generous contempt of, or at least a noble superiority to, those precarious goods of which we can ensure neither the possession nor continuance. The man therefore who possesses this virtue in this ample sense of it, stands upon an eminence, and sees human things below him; the tempest indeed may reach him, but he stands secure and collected against it upon the basis of conscious virtue, which the severest storms can seldom shake, and never overthrow.

Humility is another virtue of high rank and dignity, though often mistaken by proud mortals for meanness and pusillanimity. It is opposed to *pride*, which commonly includes in it a false or over-rated estimation of our own merit, an ascription of it to ourselves as its only and original cause, an undue comparison of ourselves with others, and in consequence of that supposed superiority, an arrogant preference of ourselves, and a supercilious contempt of them. *Humility*, on the other hand, seems to denote that modest and ingenuous temper of mind, which arises from a just and equal estimate of our own advantages compared with those of others, and from a sense of our deriving all originally from the Author of our being. Its ordinary attendants are mildness, a gentle forbearance, and an easy unassuming humanity with regard to the imperfections and faults of others; virtues rare indeed, but of the fairest complexion, the proper offspring of so lovely a parent, the best ornaments of such imperfect creatures as we are, precious in the sight of God, and which sweetly allure the hearts of men.

Resignation is that mild and heroic temper of mind which arises from a sense of an infinitely wise and good providence, and enables one to acquiesce with a cordial affection in its just appointments. This virtue has something very particular in its nature, and sublime in its efficacy. For it teaches us to bear ill, not only with patience, and as being unavoidable, but it transforms, as it were, ill into good, by leading us to consider it, and every event that has the least appearance of ill, as a divine dispensation, a wise and benevolent temperament of things, subservient to universal good, and of course including that of every individual, especially of such as calmly stoop to it. In this light, the administration itself, nay every act of it, becomes an object of affection, the evil disappears, or is converted into a balm which both heals and nourishes the mind. For though the first unexpected access of ill may surprise the soul into grief, yet that grief, when the mind calmly reviews its object, changes into contentment, and is by degrees exalted into veneration and a divine composure. Our private will is lost in that of the Almighty, and our security against every real ill rests on the same bottom as the throne of him who lives and reigns for ever.

Before we finish this section, it may be fit to observe, that as the Deity is the fountain and author of all good, on whom the happiness of the whole creation

(n) As Ravillac, who assassinated Henry IV. of France; and Balthazar Gerard, who murdered William I. prince of Orange.

Of Man's
duty to
Himself

creation depends; as he is the highest object in nature, and the only object who is fully proportioned to the intellectual and moral powers of the mind, in whom they ultimately rest, and find their most perfect exercise and completion; he is therefore termed the *Chief good of man*, objectively considered. And *virtue*, or the proportioned and vigorous exercise of the several powers and affections on their respective objects, as above described, is, in the schools, termed the *chief good*, formally considered, or its formal idea, being the inward temper and native constitution of human happiness.

From the detail we have gone through, the following corollaries may be deduced.

128
Corollaries.

1. It is evident, that the happiness of such a *progressive* creature as man can never be at a stand, or continue a fixed invariable thing. His finite nature, let it rise ever so high, admits still higher degrees of improvement and perfection. And his progression in improvement or virtue always makes way for a progression in happiness. So that no possible point can be assigned in any period of his existence in which he is perfectly happy, that is, so happy as to exclude higher degrees of happiness. All his perfection is only comparative. 2. It appears that many things must conspire to complete the happiness of so *various* a creature as man, subject to so many wants, and susceptible of such different pleasures. 3. As his capacities of pleasure cannot be all gratified at the same time, and must often interfere with each other in such a precarious and fleeting state as human life, or be frequently disappointed, perfect happiness, *i. e.* the undisturbed enjoyment of the several pleasures of which we are capable, is unattainable in our present state. 4. That state is most to be sought after, in which the fewest competitions and disappointments can happen, which least of all impairs any sense of pleasure, and opens an inexhausted source of the most refined and lasting enjoyments. 5. That state which is attended with all those advantages, is a state or course of virtue. 6. Therefore, a state of *virtue*, in which the moral goods of the mind are attained, is the *happiest state*.

CHAP. III. Duties of SOCIETY.

SECT. I. Filial and Fraternal Duty.

As we have followed the order of nature in tracing the history of man, and those duties which he owes to himself, it seems reasonable to take the same method with those he owes to society, which constitute the *second class* of his obligations.

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Corollaries.

His parents are among the earliest objects of his attention; he becomes soonest acquainted with them, reposes a peculiar confidence in them, and seems to regard them with a fond affection, the early prognostics of his future *piety* and *gratitude*. Thus does nature dictate the first lines of filial duty, even before a just sense of the connexion is formed. But when the child is grown up, and has attained to such a degree of understanding, as to comprehend the *moral tie*, and be sensible of the obligations he is under to his parents; when he looks back on their tender and disinterested affection, their incessant cares and labours in nursing, educating, and providing for him, during that state in which he had neither prudence nor strength to care

and provide for himself, he must be conscious that he owes to them these peculiar duties.

Duties of
Society.

1. To reverence and honour them, as the instruments of nature in introducing him to life, and to that state of comfort and happiness which he enjoys; and therefore to esteem and imitate their good qualities, to alleviate and bear with, and spread, as much as possible, a decent veil over their faults and weaknesses.

130
Duties to
parents.

2. To be highly grateful to them, for those favours which it can hardly ever be in his power fully to repay; to show this gratitude by a strict attention to their wants, and a solicitous care to supply them; by a submissive deference to their authority and advice, especially by paying great regard to it in the choice of a wife, and of an occupation; by yielding to, rather than peevishly contending with, their humours, as remembering how oft they have been persecuted by his; and, in fine, by soothing their cares, lightening their sorrows, supporting the infirmities of age, and making the remainder of their life as comfortable and joyful as possible.

As his brethren and sisters are the next with whom the creature forms a *social* and *moral* connexion, to brethren and sisters he owes a *fraternal* regard; and with them he ought he to enter into a strict league of friendship, mutual sympathy, advice, assistance, and a generous intercourse of kind offices, remembering their relation to common parents, and that brotherhood of nature which unites them into a closer community of interest and affection.

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SECT. II. Concerning Marriage.

When man arrives to a certain age, he becomes sensible of a peculiar sympathy and tenderness towards the other sex; the charms of beauty engage his attention, and call forth new and softer dispositions than he has yet felt. The many amiable qualities exhibited by a fair outside, or by the mild allurements of female manners, or which the prejudiced spectator without much reasoning supposes those to include, with several other circumstances both natural and accidental, point his view and affection to a particular object, and of course contract that general rambling regard, which was lost and useless among the undistinguished crowd, into a peculiar and permanent attachment to one woman, which ordinarily terminates in the most important, venerable, and delightful connection in life.

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The state of the brute creation is very different from that of human creatures. The former are clothed and generally armed by their structure, easily find what is necessary to their subsistence, and soon attain their vigour and maturity; so that they need the care and aid of their parents but for a short while; and therefore we see that nature has assigned to them vagrant and transient amours. The connexion being purely *natural*, and merely for propagating and rearing their offspring, no sooner is that end answered, than the connexion dissolves of course. But the human race are of a more tender and defenceless constitution; their infancy and non-age continue longer; they advance slowly to strength of body and maturity of reason; they need constant attention, and a long series of cares and labours, to train them up to decency, virtue, and the various arts of life. Nature has therefore,

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The
grounds of
this con-
nexion.

Duties of Society. therefore, provided them with the most affectionate and anxious tutors, to aid their weakness, to supply their wants, and to accomplish them in those necessary arts, even their own parents, on whom she has devolved this mighty charge, rendered agreeable by the most alluring and powerful of all ties, parental affection. But unless both concur in this grateful task, and continue their joint labours, till they have reared up and planted out their young colony, it must become a prey to every rude invader, and the purpose of nature in the original union of the human pair be defeated. Therefore our structure as well as condition is an evident indication, that the human sexes are destined for a more intimate, for a moral and lasting union. It appears likewise, that the principal end of marriage is not to propagate and nurse up an offspring, but to educate and form minds for the great duties and extensive destinations of life. Society must be supplied from this original nursery with useful members, and its fairest ornaments and supports.

234 Moral ends of marriage. The mind is apt to be dissipated in its views and acts of friendship and humanity; unless the *former* be directed to a particular object, and the *latter* employed in a particular province. When men once indulge in this dissipation, there is no stopping their career; they grow insensible to moral attractions; and, by obstructing or impairing the decent and regular exercise of the tender and generous feelings of the human heart, they in time become unqualified for, or averse to, the forming a moral union of souls, which is the cement of society, and the source of the purest domestic joys. Whereas a rational, undepraved *love*, and its fair companion, *marriage*, collect a man's views, guide his heart to its proper object, and, by confining his affection to that object, do really enlarge its influence and use. Besides, it is but too evident from the conduct of mankind, that the common ties of humanity are too feeble to engage and interest the passions of the generality in the affairs of society. The connexions of neighbourhood, acquaintance, and general intercourse, are too wide a field of action for many, and those of a *public* or *community* are so for more; and in which they *either care not or know not how* to exert themselves. Therefore nature, ever wise and benevolent, by implanting that strong sympathy which reigns between the individuals of each sex, and by urging them to form a particular moral connexion, the spring of many domestic endearments, has measured out to each pair a particular *sphere of action*, proportioned to their views, and adapted to their respective capacities. Besides, by interesting them deeply in the concerns of their own little circle, she has connected them more closely with society, which is composed of particular families, and bound them down to their good behaviour in that particular community to which they belong. This *moral connexion* is *marriage*, and this *sphere of action* is a *family*.

235 Duties of marriage. Of the *conjugal* alliance the following are the *natural laws*. First, Mutual fidelity to the marriage bed. Disloyalty defeats the very end of marriage; dissolves the natural cement of the relation; weakens the moral tie, the chief strength of which lies in the reciprocation of affection; and by making the offspring uncertain, diminishes the care and attachment necessary to their education.

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2. A conspiracy of counsels and endeavours to promote the common interest of the family, and to educate their common offspring. In order to observe these laws, it is necessary to cultivate, both before and during the married state, the strictest decency and chastity of manners, and a just sense of what becomes their respective characters.

3. The union must be inviolable, and for life. The nature of friendship, and particularly of this species of it, the education of their offspring, and the order of society and of successions, which would otherwise be extremely perplexed, do all seem to require it. To preserve this union, and render the matrimonial state more harmonious and comfortable, a mutual esteem and tenderness, a mutual deference and forbearance, a communication of advice, and assistance and authority, are absolutely necessary. If either party keep within their proper departments, there need be no disputes about power or superiority, and there will be none. They have no *opposite* no *separate* interests, and therefore there can be no just ground for opposition of conduct.

From this detail, and the present state of things, in which there is pretty near a parity of numbers of both sexes, it is evident that *polygamy* is an *unnatural* state; and though it should be granted to be more fruitful of children, which however it is not found to be, yet it is by no means so fit for rearing man, which seems to be as much, if not more, the intention of nature than the propagation of bodies.

SECT III. Of Parental Duty

The connexion of parents with their children is a natural consequence of the matrimonial connexion; and the duties which they owe them result as naturally from that connexion. The feeble state of children, subject to so many wants and dangers, requires their incessant care and attention; their ignorant and uncultivated minds demand their continual instruction and culture. Had human creatures come into the world with the full strength of *men*, and the weakness of reason and vehemence of passions which prevail in *children*, they would have been too strong or too stubborn to have submitted to the government and instruction of their parents. But as they were designed for a progression in knowledge and virtue, it was proper that the growth of their bodies should keep pace with that of their minds, lest the purposes of that progression should have been defeated. Among other admirable purposes which this gradual expansion of their outward as well as inward structure serves, this is one, that it affords ample scope to the exercise of many tender and generous affections, which fill up the domestic life with a beautiful variety of duties and enjoyments; and are of course a noble discipline for the heart, and a hardy kind of education for the more honourable and important duties of *public* life.

The above mentioned weak and ignorant state of children seems plainly to invest their parents with such authority and power as is necessary to their support, protection, and education; but that authority and power can be construed to extend no farther than is necessary to answer those ends, and to last no longer than that weakness and ignorance continue; wherefore, the foundation or reason of the authority and

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power

¹³⁹ Duties of Society
power ceasing, they cease of course. Whatever power or authority then it may be necessary or lawful for parents to exercise during the non-age of their children, to assume or usurp the same when they have attained the maturity or full exercise of their strength and reason would be tyrannical and unjust. From hence it is evident, that parents have no right to punish the persons of their children more severely than the nature of their wardship requires, much less to invade their lives, to encroach upon their liberty, or transfer them as their property to any master whatsoever.

¹⁴⁰ Duties of parents.
The first class of duties which parents owe their children respect their natural life; and these comprehend protection, nurture, provision, introducing them into the world in a manner suitable to their rank and fortune, and the like.

¹⁴⁰ Education.
The second order of duties regards the intellectual and moral life of their children, or their education in such arts and accomplishments as are necessary to qualify them for performing the duties they owe to themselves and to others. As this was found to be the principal design of the matrimonial alliance, so the fulfilling that design is the most important and dignified of all the parental duties. In order therefore to fit the child for acting his part wisely and worthily as a *man*, as a *citizen*, and a *creature of God*, both parents ought to combine their joint wisdom, authority, and power, and each apart to employ those talents which are the peculiar excellency and ornament of their respective sex. The father ought to *lay out* and *superintend* their education, the mother to execute and manage the detail of which she is capable. The former should direct the manly exertion of the intellectual and moral powers of his child. His imagination, and the manner of those exertions, are the peculiar province of the latter. The former should advise, protect, command, and, by his experience, masculine vigour, and that superior authority which is commonly ascribed to his sex, brace and strengthen his pupil for *active* life, for gravity, integrity, and firmness in suffering. The business of the latter is to bend and soften her male pupil, by the charms of her conversation, and the softness and decency of her manners, for *social* life, for politeness of taste, and the elegant decorums and enjoyments of humanity; and to improve and refine the tenderness and modesty of her female pupil, to form her to all those mild domestic virtues which are the peculiar characteristics and ornaments of her sex: To conduct the opening minds of their sweet charge through the several periods of their progress, to assist them in each period, in throwing out the latent seeds of reason and ingenuity, and in gaining fresh accessions of light and virtue; and at length, with all these advantages, to produce the young adventurers upon the great theatre of human life, to play their several parts in the sight of their friends, of society, and mankind.

SECT. IV. *Herile and Servile Duty.*

¹⁴¹ The ground of this connexion
In the natural course of human affairs, it must necessarily happen that some of mankind will live in plenty and opulence, and others be reduced to a state of indigence and poverty. The former need the labours of the latter, and the latter provision and support of

the former. This mutual necessity is the foundation of that connexion, whether we call it *moral* or *civil*, which subsists between masters and servants. He who feeds another has a right to some equivalent, the labour of him whom he maintains, and the fruits of it. And he who labours for another has a right to expect that he should support him. But as the labours of a man of ordinary strength are certainly of greater value than mere food and clothing; because they would actually produce more, even the maintenance of a family, were the labourer to employ them in his own behalf; therefore he has an undoubted right to rate and dispose of his service for certain wages above mere maintenance; and if he has incautiously disposed of it for the latter only, yet the contract being of the *onerous* kind, he may equitably claim a supply of that deficiency. If the service be specified, the servant is bound to that only; if not, then he is to be construed as bound only to such services as are consistent with the laws of justice and humanity. By the voluntary servitude to which he subjects himself, he forfeits no rights but such as are necessarily included in that servitude, and is obnoxious to no punishment but such as a voluntary failure in the service may be supposed reasonably to require. *The offspring of such servants* have a right to that liberty which neither they nor their parents have forfeited.

¹⁴³ The case of great offenders.
As to those who, because of some heinous offence, or for some notorious damage, for which they cannot otherwise compensate, are condemned to perpetual service, they do not, on that account, forfeit all the rights of men; but those, the loss of which is necessary to secure society against the like offences for the future, or to repair the damage they have done.

¹⁴⁴ The case of un-captives.
With regard to captives taken in war, it is barbarous and inhuman to make perpetual slaves of them, unless some peculiar and aggravated circumstances of guilt have attended their hostility. The bulk of the subjects of any government engaged in war may be fairly esteemed innocent enemies; and therefore they have a right to that clemency which is consistent with the common safety of mankind, and the particular security of that society against which they are engaged. Though ordinary captives have a grant of their lives, yet to pay their liberty as an equivalent is much too high a price. There are other ways of acknowledging or returning the favour, than by surrendering what is far dearer than life itself*. To those who, under pretext of the necessities of commerce, drive the *unnatural* trade of bargaining for human flesh, and consigning their innocent but unfortunate fellow creatures to eternal servitude and misery, we may address the words of a fine writer; "Let avarice defend it as it will, there is an honest reluctance in humanity against buying and selling, and regarding those of our own species as our wealth and possessions."

SECT. V. *Social Duties of the private Kind.*

Hitherto we have considered only the *domestic economical* duties, because these are first in the progress of nature. But as man passes beyond the little circle of a family, he forms connexions with relations, friends, neighbours, and others; from whence results a new

Duties of Society,

¹⁴² The conditions of service.

¹⁴³ The case of great offenders.

¹⁴⁴ The case of un-captives.

* *Hutcheson's Moral Inquiry into the Nature of Liberty, c. 3.*

Duties of Society. a new train of duties of the more private social kind, as "friendship, chastity, courtesy, good neighbourhood, charity, forgiveness, hospitality."

145 Man is admirably formed for particular social attachments and duties. There is a peculiar and strong propensity in his nature to be affected with the sentiments and dispositions of others. Men, like certain musical instruments, are set to each other, so that the vibrations or notes excited in one raise correspondent notes and vibrations in the others. The impulses of *pleasure or pain, joy or sorrow*, made on one mind, are by an instantaneous sympathy of nature communicated in some degree to all; especially when hearts are (as a humane writer expresses it) in *unison* of kindness; the joy that vibrates in one communicates to the other also. We may add, that though joy thus imparted swells the harmony, yet grief vibrated to the heart of a friend, and rebounding from thence in sympathetic notes, melts as it were, and almost dies away. All the passions, but especially those of the social kind, are contagious; and when the passions of one man mingle with those of another, they increase and multiply prodigiously. There is a most moving eloquence in the human countenance, air, voice, and gesture, wonderfully expressive of the most latent feelings and passions of the soul, which darts them like a subtle flame into the hearts of others, and raises correspondent feelings there: friendship, love, good humour, joy, spread through every feature, and particularly shoot from the eyes their softer and fiercer fires with an irresistible energy. And in like manner the opposite passions of hatred, enmity, ill humour, melancholy, diffuse a sullen and saddening air over the face, and, flashing from eye to eye, kindle a train of similar passions. By these, and other admirable pieces of machinery, men are formed for society and the delightful interchange of friendly sentiments and duties, to increase the happiness of others by participation, and their own by rebound; and to diminish, by dividing, the common stock of their misery.

146 Duties arising from private relation. The first emanations of the *social* principle beyond the bounds of a family lead us to form a nearer conjunction of friendship or good will with those who are anywise connected with us by *blood* or *domestic alliance*. To them our affection does commonly exert itself in a greater or less degree, according to the nearness or distance of the relation. And this proportion is admirably suited to the extent of our powers and the indigence of our state; for it is only within those lesser circles of consanguinity or alliance that the generality of mankind are able to display their abilities or benevolence, and consequently to uphold their connexion with society, and subserviency to a public interest. Therefore it is our duty to regard these closer connexions as the next department to that of a family, in which nature has marked out for us a sphere of activity and usefulness, and to cultivate the kind affections which are the cement of those endearing alliances.

147 Ingredients of friendship. Frequently the view of distinguishing moral qualities in some of our acquaintance may give birth to that more noble connexion we call *FRIENDSHIP*, which is far superior to the alliances of consanguinity. For these are of a superficial, and often of a transitory nature, of which, as they hold more of *instinct*

than of *reason*, we cannot give such a rational account. But *friendship* derives all its strength and beauty, and the only existence which is durable, from the qualities of the heart, or from virtuous and lovely dispositions. Or, should these be wanting, they or some shadow of them must be supposed present.—Therefore *friendship* may be described to be, "The union of two souls by means of *virtue*, the common object and cement of their mutual affection." Without virtue, or the supposition of it, friendship is only a *mercenary* league, an alliance of interest, which must dissolve of course when that interest decays or subsists no longer. It is not so much any particular passion, as a composition of some of the noblest feelings and passions of the mind. *Good sense*, a *just taste* and *love of virtue*, a *thorough candour* and *benignity of heart*, or what we usually call a *good temper*, and a generous sympathy of sentiments and affections, are the necessary ingredients of this virtuous connection. When it is grafted on esteem strengthened by habit, and mellowed by time, it yields infinite pleasure, ever new and ever growing; is a noble support amidst the various trials and vicissitudes of life, and a high seasoning to most of our other enjoyments.—To form and cultivate virtuous friendship, must be very improving to the temper, as its principal *object* is *virtue*, set off with all the allurements of countenance, air, and manners, shining forth in the native graces of manly honest sentiments and affections, and rendered *visible* as it were to the friendly spectator in a conduct unaffectedly great and good; and as its principal exercises are the very energies of virtue, or its effect and emanations. So that wherever this amiable attachment prevails, it will exalt our admiration and attachment to virtue, and, unless impeded in its course by unnatural prejudices, run out into a friendship to the human race. For as no one can inherit, and none ought to usurp, the sacred name of friend, who hates mankind; so whoever truly loves *them*, possesses the most essential quality of a true friend.

148 Its duties. The duties of friendship are a mutual esteem of each other, unbribed by interest, and independent of it; a generous confidence, as far distant from suspicion as reserve; an inviolable harmony of sentiments and dispositions, of designs and interests; a fidelity unshaken by the changes of fortune; a constancy unalterable by distance of time or place; a resignation of one's personal interest to those of one's friend, and a reciprocal, unenvious, unreserved exchange of kind offices.—But, amidst all the exertions of this moral connexion, humane and generous as it is, we must remember that it operates within a narrow sphere, and its immediate operations respect only the individual; and therefore its particular impulses must still be subordinate to a more public interest, or be always directed and controlled by the more extensive connexions of our nature.

149 Love and chastity. When our friendship terminates on any of the other sex, in whom beauty or agreeableness of person and chastity, external gracefulness of manners conspire to express and heighten the moral charm of a tender honest heart, and sweet, ingenuous, modest temper, lighted up by good sense, it generally grows into a more soft and endearing attachment. When this attachment is im-

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See Sect
II of this
chapter

proved by a growing acquaintance with the worth of its object, is conducted by discretion, and issues at length, as it ought to do, in the moral connexion formerly mentioned †, it becomes the source of many amiable duties, of a communication of passions and interests, of the most refined decencies, and of a thousand nameless deep felt joys of reciprocal tenderness and love, flowing from every look, word, and action. Here friendship acts with double energy, and the natural conspires with the moral charms to strengthen and secure the love of virtue. As the delicate nature of female honour and decorum, and the inexpressible grace of a chaste and modest behaviour, are the surest and indeed the only means of kindling at first, and ever after of keeping alive, this tender and elegant flame, and of accomplishing the excellent ends designed by it; to attempt by fraud to violate one, or, under pretence of passion, to sully and corrupt the other, and, by so doing, to expose the too often credulous and unguarded object, with a wanton cruelty, to the hatred of her own sex and the scorn of ours, and to the lowest infamy of both, is a conduct not only base and criminal, but inconsistent with that truly rational and refined enjoyment, the spirit and quintessence of which is derived from the bashful and sacred charms of virtue kept untainted, and therefore ever alluring to the lover's heart.

150
Courtesy,
good manners,
good neighbourhood,
&c.

Courtesy, good neighbourhood, affability, and the like duties, which are founded on our private social connexions, are no less necessary and obligatory to creatures united in society, and supporting and supported by each other in a chain of mutual want and dependence. They do not consist in a smooth address, an artificial or obsequious air, fawning adulations, or a polite servility of manners; but in a just and modest sense of our own dignity and that of others, and of the reverence due to mankind, especially to those who hold the higher links of the social chain; in a discreet and manly accommodation of ourselves to the foibles and humours of others; in a strict observance of the rules of decorum and civility; but, above all, in a frank obliging carriage, and generous interchange of good deeds rather than words. Such a conduct is of great use and advantage, as it is an excellent security against injury, and the best claim and commendation to the esteem, civility, and universal respect of mankind. Thus inferior order of virtues unite the particular members of society more closely, and form the lesser pillars of the civil fabric; which, in many instances, supply the unavoidable defects of laws, and maintain the harmony and decorum of social intercourse, where the more important and essential lines of value are wanting.

151
Charity and forgiveness
are truly amiable and useful
duties of the social kind.

Charity and forgiveness are truly amiable and useful duties of the social kind. There is a twofold distinction of rights commonly taken notice of by moral writers, viz. *perfect* and *imperfect*. To fulfil the former, is necessary to the being and support of society; to fulfil the latter, is a duty equally sacred and obligatory, and tends to the improvement and prosperity of society, but as the violation of them is not equally prejudicial to the public good, the fulfilling them is not subjected to the cognizance of law, but left to the candour, humanity, and gratitude of individuals. And by

this means ample scope is given to exercise all the generosity, and display the genuine merit and lustre, of virtue. Thus the wants and misfortunes of others call for our charitable assistance and seasonable supplies. And the good man, unconstrained by law, and unconstrained by human authority, will cheerfully acknowledge and generously satisfy this mournful and moving claim; a claim supported by the sanction of heaven, of whose bounties he is honoured to be the grateful trustee. If his own *perfect* rights are invaded by the injustice of others, he will not therefore reject their *imperfect* right to pity and forgiveness, unless his grant of these should be inconsistent with the more extensive rights of society, or the public good. In that case he will have recourse to public justice and the laws, and even then he will prosecute the injury with no unnecessary severity, but rather with mildness and humanity. When the injury is merely personal, and of such a nature as to admit of alleviations, and the forgiveness of which would be attended with no worse consequences, especially of a public kind, the good man will generously forgive his offending brother. And it is his duty to do so, and not to take private revenge, or retaliate evil for evil. For though resentment of injury is a natural passion, and implanted, as was observed † above, for wise and good ends; yet, † See Part I Chap II and IV. considering the manifold partialities which most men have for themselves, was every one to act as judge in his own cause, and to execute the sentence dictated by his own resentment, it is but too evident that mankind would pass all bounds in their fury, and the last sufferer be provoked in his turn to make full reprisals. So that evil, thus encountering with evil, would produce one continued series of violence and misery, and render society intolerable, if not impracticable. Therefore, where the security of the individual, or the good of the public, does not require a proportionable retaliation, it is agreeable to the general law of benevolence, and to the particular end of the passion (which is to prevent injury and the misery occasioned by it), to forgive personal injuries, or not to return evil for evil. This duty is one of the noble refinements which Christianity has made upon the general maxims and practice of mankind, and enforced, with a peculiar strength and beauty, by sanctions no less alluring than awful. And indeed the practice of it is generally its own reward; by expelling from the mind the most dreadful intruders upon its repose, those rancorous passions which are begot and nursed by resentment, and by disarming and even subduing every enemy one has, except such as have nothing left of men but the outward form.

The most enlarged and humane connexion of the private kind seems to be the hospitable alliance, from which flow the amiable and disinterested duties we owe to strangers. If the exercise of passions of the most private and instinctive kind is beheld with moral approbation and delight, how lovely and venerable must those appear which result from a calm philanthropy, are founded in the common rights and connexions of society, and embrace men, not of a particular sect, party, or nation, but all in general without distinction, and without any of the little partialities of self-love.

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Society.

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See Part I
Chap II
and IV.

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Hospitable

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Society.SECT. VI. *Social Duties of the COMMERCIAL-kind.*153
Commer-
cial duties.

The next order of connexions are those which arise from the wants and weakness of mankind, and from the various circumstances in which their different situations place them. These we may call *commercial* connexions, and the duties which result from their *commercial* duties, as *justice*, *fair-dealing*, *sincerity*, *fidelity to contracts*, and the like.

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Their found-
ation.

Though nature is perfect in all her works, yet she has observed a manifest and eminent distinction among them. To all such as lie beyond the reach of human skill and power, and are properly of her own department, she has given the finishing hand. These man may design after and imitate, but he can never rival them, nor add to their beauty or perfection. Such are the forms and structure of vegetables, animals, and many of their productions, as the honey comb, the spider's web, and the like. There are others of her works which she has of design left unfinish'd, as it were, in order to exercise the ingenuity and power of man. She has presented to him a rich profusion of materials of every kind for his convenience and use; but they are rude and unpolish'd, or not to be come at without art and labour. These therefore he must apply, in order to adapt them to his use, and to enjoy them in perfection. Thus nature has given him an infinite variety of herbs, grain, fossils, minerals, woods, water, earth, air, and a thousand other crude materials, to supply his numerous wants. But he must sow, plant, dig, refine, polish, build, and, in short, manufacture the various produce of nature, in order to obtain even the necessaries, and much more the conveniences and elegancies of life. These then are the price of his labour and industry, and, without that, nature will sell him nothing. But as the wants of mankind are many, and the single strength of individuals small, they could hardly find the necessaries, and much less the conveniences of life, without uniting their ingenuity and strength in acquiring these, and without a mutual intercourse of good offices. Some men are better formed for some kinds of ingenuity and labour, and others for other kinds; and different soils and climates are enriched with different productions; so that men, by exchanging the produce of their respective labours, and supplying the wants of one country with the superfluities of another, do in effect diminish the labours of each, and increase the abundance of all. This is the foundation of all commerce, or exchange of commodities and goods, one with another; in order to facilitate which, men have contriv'd different species of coin, or money, as a common standard by which to estimate the comparative values of their respective goods. But to render commerce sure and effectual, *justice*, *fair-dealing*, *sincerity*, and *fidelity to contracts*, are absolutely necessary.

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Justice;

Justice or *fair-dealing*, or, in other words, a disposition to treat others as we would be treated by them, is a virtue of the first importance, and inseparable from the virtuous character. It is the cement of society, or that pervading spirit which connects its members, inspires its various relations, and maintains the order and subordination of each part of the whole. Without it, society would become a den of thieves and

banditti, hating and hated, devouring and devoured, by one another.

And here it may be proper to take a view of Mr Hume's supposed case of the sensible knave and the worthless miser (N^o 16), and consider what would be the duty of the former according to the theory of those moralists who hold the *will of God* to be the *criterion* or *rule*, and *everlasting happiness* the *motive* of human virtue.

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It has been already observed, and the truth of the observation cannot be controverted, that, by secretly a duty on purloining from the coffers of a miser part of that the principles of those gold which there lies useless, a man might in parti- who hold cular circumstances, promote the good of society, the will of without doing any injury to a single individual: and God to be it was hence inferred, that, in such circumstances, it the criterion would be no duty to abstain from theft, were *local utility* arising from *particular consequences* the real criterion or standard of justice. Very different, however, is the conclusion which must be drawn by those who consider the natural tendency of actions, if universally performed, as the criterion of their merit or demerit, in the sight of God. Such philosophers attend, not to the particular consequences of a single action in any given case, but to the general consequences of the principle from which it flows, if that principle were universally adopted. You cannot (say they) permit one action and forbid another, without showing a difference between them. The same sort of actions, therefore, must be generally permitted or generally forbidden. But were every man allowed to ascertain for himself the circumstances in which the good of society would be promoted, by secretly abstracting the superfluous wealth of a worthless miser, it is plain that no property could be secure; that all incitement to industry would be at once removed; and that, whatever might be the *immediate* consequences of any *particular theft*, the *general* and *necessary* consequences of the *principle* by which it was authorized must soon prove fatal. Were one man to purloin part of the riches of a real miser, and to consider his conduct as vindicated by his intention to employ those riches in acts of generosity, another might by the same sort of casuistry think himself authorized to appropriate to himself part of his wealth; and thus theft would spread through all orders of men, till society were dissolved into separate, hostile, and savage families, mutually dreading and shunning each other. The general consequences, therefore, of encroaching upon private property tend evidently and violently to universal misery.

On the other hand, indeed, the particular and immediate consequences of that principle which considers every man's property as sacred, may in some cases, such as that supposed, be in a small degree injurious to a few families in the neighbourhood of the miser and the knave. But that injury can never be of long duration; and it is infinitely more than counterbalanced by the general good consequences of the principle from which it accidentally results; for these consequences extend to all nations and to all ages. Without a sacred regard to property, there could neither be arts nor industry nor confidence among men, and happiness would be for ever banished from this world. But the communication of happiness being the end which

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which God had in view when he created the world, and all men standing in the same relation to him, it is impossible to suppose that he does not approve, and will not ultimately reward, those voluntary actions of which the natural tendency is to increase the sum of human happiness, or that he does not disapprove, and will not ultimately punish, those which naturally tend to aggravate human misery. The conclusion is, that a strict adherence to the principle of justice is universally, and in all possible circumstances, a duty from which we cannot deviate without offending our Creator, and ultimately bringing misery upon ourselves.

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Sincerity

Sincerity, or *veracity*, in our words and actions, is another virtue or duty of great importance to society, being one of the great bands of mutual intercourse, and the foundation of mutual trust. Without it, society would be the dominion of mistrust, jealousy, and fraud, and conversation a traffic of lies and dissimulation. It includes in it a conformity of our words with our sentiments, a correspondence between our actions and dispositions, a strict regard to truth, and an irreconcilable abhorrence of falsehood. It does not indeed require, that we expose our sentiments indiscreetly, or tell all the truth in every case; but certainly it does not and cannot admit the least violation of truth or contradiction to our sentiments. For if these bounds are once passed, no possible limit can be assigned where the violation shall stop, and no pretence of private or public good can possibly counterbalance the ill consequences of such a violation.

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Fidelity to
promises,
compact,

Fidelity to promises, compacts, and engagements, is likewise a duty of such importance to the security of commerce and interchange of benevolence among mankind, that society would soon grow intolerable without the strict observance of it. Hobbes, and others who follow the same track, have taken a wonderful deal of pains to puzzle this subject, and to make all the virtues of this sort merely *artificial*, and not at all *obligatory*, antecedent to human conventions. No doubt compacts suppose people who make them; and promises persons to whom they are made; and therefore both suppose some society, more or less, between those who enter into these mutual engagements. But is not a compact or promise binding, till men have agreed that they shall be binding? or are they only binding, because it is our interest to be bound by them, or to fulfil them? Do not we highly approve the man who fulfils them, even though they should prove to be against his interest? and do not we condemn him as a knave who violates them on that account? A promise is a voluntary declaration by words, or by an action equally significant, of our resolution to do something in behalf of another, or for his service. When it is made, the person who makes it is by all supposed under an obligation to perform it. And he to whom it is made may demand the performance as his right. That perception of *obligation* is a simple idea, and is on the same footing as our other moral perceptions, which may be described by instances, but cannot be defined. Whether we have a perception of such obligation quite distinct from the interest, either public or private, that may accompany the fulfilment of it, must be referred to the conscience of every individual. And whether the mere sense of that obligation, apart from its concomitants, is not a sufficient inducement or motive to keep one's promise, without hav-

ing recourse to any selfish principle of our nature, must be likewise appealed to the conscience of every honest man.

It may, however, be not improper to remark, that in this, as in all other instances, our chief good is combined with our duty. "Men act from expectation. Expectation is in most cases determined by the assurances and engagements which we receive from others. If no dependence could be placed upon these assurances, it would be impossible to know what judgment to form of many future events, or how to regulate our conduct with respect to them. Confidence, therefore, in promises, is essential to the intercourse of human life, because without it the greatest part of our conduct would proceed upon chance. But there could be no confidence in promises, if men were not obliged to perform them." Those, therefore, who allow not to the perceptions of the moral sense all that authority which we attribute to them, must still admit the obligation to perform promises; because such performance may be shown to be agreeable to the will of God, in the very same manner in which upon their principles we have shown the uniform practice of justice to be so.

Fair dealing and *fidelity to compacts* require that we take no advantage of the ignorance, passion, or incapacity of others, from whatever cause that incapacity arises;—that we be explicit and candid in making bargains, just and faithful in fulfilling our part of them. And if the other party violates his engagements, redress is to be sought from the laws, or from those who are intrusted with the execution of them. In fine, the *commercial* virtues and duties require that we not only do not invade, but maintain the rights of others;—that we be fair and impartial in transferring, bartering, or exchanging property, whether in goods or service; and be inviolably faithful to our word and our engagements, where the matter of them is not criminal, and where they are not extorted by force. See PROMISE.

SECT. VII. Social Duties of the POLITICAL Kind.

We are now arrived at the last and highest order of duties respecting society, which result from the exercise of the most generous and heroic affections, and are founded on our most enlarged connexions.

The *social* principle in man is of such an expansive nature, that it cannot be confined within the circuit of a family, of friends, or a neighbourhood; it spreads into wider systems, and draws men into larger confederacies, communities, and commonwealths. It is in those only that the higher powers of our nature attain the highest improvement and perfection of which they are capable. These principles hardly find objects in the solitary state of nature. There the principle of action rises no higher at farthest than *natural affection* towards one's offspring. There personal or family wants entirely engross the creature's attention and labour, and allow no leisure, or, if they did, no exercise for views and affections of a more enlarged kind. In *solitude* all are employed in the same way, in providing for the *animal* life. And even after their utmost labour and care, single and unaided by the industry of others, they find but a sorry supply of their wants, and a feeble precarious security against dangers from wild beasts; from inclement skies and seasons;

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Shown to
be duties
independent
of the au-
thority of
the moral
sense.160
What those
duties re-
quire.161
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connec-
tions.

Duties of Society. Sons; from the mistakes or petulant passions of their fellow creatures; from their preference of themselves to their neighbours; and from all the little exorbitancies of self-love. But in *society*, the mutual aids which men give and receive shorten the labours of each, and the combined strength and reason of individuals give security and protection to the whole body. There is both a variety and subordination of genius among mankind. Some are formed to lead and direct others, to contrive plans of happiness for individuals and of government for communities, to take in a public interest, invent laws and arts, and superintend their execution, and, in short, to refine and civilize human life. Others, who have not such good heads, may have as honest hearts, a truly public spirit, love of liberty, hatred of corruption and tyranny, a generous submission to laws, order, and public institutions, and an extensive philanthropy. And others, who have none of those capacities either of heart or head, may be well formed for manual exercises and bodily labour. The former of these principles have no scope in solitude, where a man's thoughts and concerns do all either centre in himself or extend no farther than a family; into which little circle all the duty and virtue of the solitary mortal is crowded. But society finds proper objects and exercises for every genius, and the noblest objects and exercises for the noblest geniuses, and for the highest principles in the human constitution; particularly for that warmest and most divine passion which God hath kindled in our bosoms, the inclination of doing good, and reverencing our nature; which may find here both employment and the most exquisite satisfaction. In society, a man has not only more leisure, but better opportunities, of applying his talents with much greater perfection and success, especially as he is furnished with the joint advice and assistance of his fellow creatures, who are now more closely united one with the other, and sustain a common relation to the same moral system or community. This then is an object proportioned to his most enlarged social affections; and in serving it he finds scope for the exercise and refinement of his highest intellectual and moral powers. *Therefore society, or a state of civil government, rests on these two principal pillars, "That in it we find security against those evils which are unavoidable in solitude, and obtain those goods, some of which cannot be obtained at all, and others not so well, in that state where men depend solely on their individual sagacity and industry."*

From this short detail it appears, that *man* is a *social* creature, and formed for a *social* life; and that *society*, being adapted to the higher principles and destinations of his nature, must of necessity be his *natural* state.

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Political
duties.

The duties suited to that state, and resulting from those principles and destinations, or, in other words, from our social passions and social connexions, or relation to a public system, are, *love of our country, resignation, and obedience to the laws, public spirit, love of liberty, sacrifice of life and all to the public, and the like.*

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Love of
one's coun-
try.

Love of our country, is one of the noblest passions that can warm and animate the human breast. It includes all the limited and particular affections to our

parents, friends, neighbours, fellow citizens, countrymen. It ought to direct and limit their more confined and partial actions within their proper and natural bounds, and never let them encroach on those sacred and first regards we owe to the great public to which we belong. Were we solitary creatures, detached from the rest of mankind, and without any capacity of comprehending a *public interest*, or without affections leading us to desire and pursue it, it would not be our duty to mind it, nor criminal to neglect it. But as we are *parts* of the *public system*, and are not only capable of taking in large views of its interests, but by the strongest affections connected with it, and prompted to take a share of its concerns, we are under the most sacred ties to prosecute its security and welfare with the utmost ardour, especially in times of public trial. This *love of our country* does not import an attachment to any particular soil, climate, or spot of earth, where perhaps we first drew our breath, though those *natural* ideas are often associated with the *moral* ones, and, like external signs or symbols, help to ascertain and bind them; but it imports an affection to that *moral system*, or *community*, which is governed by the same laws and magistrates, and whose several parts are variously connected one with the other, and all united upon the bottom of a common interest. Perhaps indeed every member of the community cannot comprehend so large an object, especially if it extends through large provinces, and over vast tracts of land; and still less can he form such an idea, if there is no *public*, *i. e.* if all are subject to the caprice and unlimited will of one man; but the preference the generality show to their native country, the concern and longing after it which they express when they have been long absent from it; the labours they undertake and sufferings they endure to save or serve it, and the peculiar attachment they have to their countrymen, evidently demonstrate that the passion is *natural*, and never fails to exert itself when it is fairly disengaged from foreign clogs, and is directed to its proper object. Wherever it prevails in its genuine vigour and extent, it swallows up all sordid and selfish regards, it conquers the love of *ease, power, pleasure, and wealth*; nay, when the amiable partialities of *friendship, gratitude, private affection, or regards to a family*, come in competition with it, it will teach us bravely to sacrifice all, in order to maintain the rights, and promote or defend the honour and happiness, of our country.

Resignation and obedience to the laws and orders of the society to which we belong, are *political* duties and obedience necessary to its very being and security, without which it must soon degenerate into a state of licentiousness and anarchy. The welfare, nay, the nature of civil society, requires, that there should be a subordination of orders, or diversity of ranks and conditions in it;—that certain men, or orders of men, be appointed to superintend and manage such affairs as concern the public safety and happiness;—that all have their particular provinces assigned them;—that such a subordination be settled among them as none of them may interfere with another, and finally, that certain *rules or common measures of action* be agreed on, by which each is to discharge his respective duty to govern or be governed, and all may concur in securing the order

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Resignation and obedience to the laws, &c.

Duties of Society. der, and promoting the felicity, of the whole political body. These *rules of action* are the *laws* of the community, and those different *orders* are the several officers or magistrates appointed by the public to explain them, and superintend or assist in their execution. In consequence of this settlement of things, it is the duty of each individual to obey the laws enacted; to submit to the executors of them with all due deference and homage, according to their respective ranks and dignity, as to the keepers of the public peace, and the guardians of public liberty; to maintain his own rank, and perform the functions of his own station, with diligence, fidelity, and incorruption. The superiority of the *higher orders*, or the authority with which the state has invested them, entitle them, especially if they employ their authority well, to the obedience and submission of the *lower*, and to a proportionable honour and respect from all. The subordination of the lower ranks claims protection, defence, and security from the higher. And the laws, being superior to all, require the obedience and submission of all, being the last resort, beyond which there is no decision or appeal.

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Foundation
of public
spirit, love
of liberty,
&c.

Public spirit, heroic zeal, love of liberty, and the other *political duties*, do, above all others, recommend those who practise them to the admiration and homage of mankind; because, as they are the offspring of the noblest minds, so are they the parents of the greatest blessing to society. Yet, exalted as they are, it is only in equal and free governments where they can be exercised and have their due effect. For there only does a true *public spirit* prevail, and there only is the *public good* made the standard of the civil constitution. As the end of society is the *common interest and welfare* of the people associated, this end must of necessity be the *supreme law* or *common standard* by which the particular rules of action of the several members of the society towards each other are to be regulated. But a *common interest* can be no other than that which is the result of the *common reason* or *common feelings* of all. Private men, or a particular order of men, have interests and feelings peculiar to themselves, and of which they may be good judges; but these may be separate from, and often contrary to, the interests and feelings of the rest of the society, and therefore they can have no right to make, and much less to impose, laws on their fellow citizens, inconsistent with, and opposite to, those interests and those feelings. Therefore, a *society*, a *government*, or *real public*, truly worthy the name, and not a confederacy of banditti, a clan of lawless savages, or a band of slaves under the whip of a master, must be such a one as consists of freemen, choosing or consenting to laws themselves; or, since it often happens that they cannot assemble and act in a *collective body*, delegating a sufficient number of *representatives*, i. e. such a number as shall most fully comprehend, and most equally represent, their *common feelings* and *common interests*, to digest and vote laws for the conduct and control of the whole body, the most agreeable to those common feelings and common interests.

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Political
duties of
every citizen.

A society thus constituted by *common reason*, and formed on the plan of a *common interest*, becomes immediately an object of public attention, public veneration, public obedience, a public and inviolable attach-

ment, which ought neither to be seduced by bribes; nor awed by terrors; an object, in fine, of all those extensive and important duties which arise from so glorious a confederacy. To watch over such a system; to contribute all he can to promote its good by his reason, his ingenuity, his strength, and every other ability, whether natural or acquired; to resist, and, to the utmost of his power, defeat every encroachment upon it, whether carried on by a secret corruption or open violence; and to sacrifice his ease, his wealth, his power, nay life itself, and, what is dearer still, his family and friends, to defend or save it, is the duty, the honour, the interest, and the happiness of every citizen; it will make him venerable and beloved while he lives, be lamented and honoured if he falls in so glorious a cause, and transmit his name with immortal renown to the latest posterity.

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As the **PEOPLE** are the fountain of power and authority, the original seat of majesty, the authors of laws, and the creators of officers to execute them; if they shall find the power they have conferred abused by their trustees, their majesty violated by tyranny or by usurpation, their authority prostituted to support violence or screen corruption, the laws grown pernicious through accidents unforeseen or unavoidable, or rendered ineffectual through the infidelity and corruption of the executors of them; then it is their right, and what is their right is their duty, to resume that delegated power, and call their trustees to an account; to resist the usurpation, and extirpate the tyranny; to restore their sullied majesty and prostituted authority; to suspend, alter, or abrogate those laws, and punish their unfaithful and corrupt officers. Nor is it the duty only of the united body; but every member of it ought, according to his respective rank, power, and weight in the community, to concur in advancing and supporting these glorious designs.

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Of the people

Resistance, therefore, being undoubtedly lawful in extraordinary emergencies, the question, among good reasoners, can only be with regard to the degree of necessity which can justify resistance, and render it expedient or commendable. And here we must acknowledge, that, with Mr Hume *, "we shall always incline to their side that draw the bond of allegiance very close, and who consider an infringement of it as the last refuge in desperate cases, when the public is in the highest danger from violence and tyranny. For besides the mischiefs of a civil war, which commonly attends insurrection, it is certain, that where a disposition to rebellion appears among any people, it is one chief cause of tyranny in the rulers, and forces them into many violent measures, which, had every one been inclined to submission and obedience, they would never have embraced. Thus the *tyrannicide*, or assassination approved of by ancient maxims, instead of keeping tyrants and usurpers in awe, made them ten times more fierce and unrelenting; and is now justly abolished on that account by the laws of nations, and universally condemned, as a base and treacherous method of bringing to justice those disturbers of society."

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CHAP. IV. Duty to God.

Of all the *relations* which the human mind sustains, that which subsists between the *Creator* and his crea-

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Divine
connex-
tures,
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natures, the supreme *Lawgiver* and his *subjects*, is the highest and the best. This relation arises from the nature of a creature in general, and the constitution of the human mind in particular; the noblest powers and affections of which point to an *universal* mind, and would be imperfect and abortive without such a direction. How lame then must that system of morals be, which leaves a *Deity* out of the question! How disconsolate, and how destitute of its firmest support!

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Existence
of God.

It does not appear, from any true history or experience of the mind's progress, that any man, by any formal deduction of his discursive power, ever reasoned himself into the belief of a God. Whether such a belief is only some *natural anticipation* of soul, or is derived from father to son, and from one man to another, in the way of *tradition*, or is suggested to us in consequence of an *immutable law of our nature*, on beholding the august aspect and beautiful order of the universe, we will not pretend to determine. What seems most agreeable to experience is, that a *sense* of its *beauty* and *grandeur*, and the *admirable fineness* of one thing to another in its vast apparatus, leads the mind necessarily and unavoidably to a perception of a *design*, or of a *designing cause*, the origin of all, by a progress as simple and natural as that by which a *beautiful picture* or a *fine building* suggests to us the idea of an *excellent artist*. For it seems to hold universally true, that wherever we discern a *tendency* or *co-operation of things* towards a *certain end*, or producing a common effect, there, by a necessary *law of association*, we apprehend *design*, a *designing energy* or *cause*. No matter whether the objects are *natural* or *artificial*, still that suggestion is unavoidable, and the *connexion* between the *effect* and its *adequate cause* obtrudes itself on the mind, and it requires no nice search or elaborate deduction of reason to trace or prove that connexion. We are particularly satisfied of its truth in the subject before us by a kind of direct intuition; and we do not seem to attend to the maxim we learn in schools, "That there cannot be an *infinite series* of *causes* and *effects* producing and produced by one another." That maxim is familiar only to metaphysicians; but all men of sound understanding are led to believe the existence of a God. We are conscious of our *existence*, of *thought*, *sentiment*, and *passion*, and sensible withal that these came not of ourselves; therefore we immediately recognize a *parent mind*, an *original intelligence*, from whom we borrowed those little portions of thought and activity. And while we not only feel *kind* affections in ourselves, and discover them in others, but likewise behold round us such a number and variety of creatures, endued with natures nicely adjusted to their several stations and economies, supporting and supported by each other, and all sustained by a *common order* of things, and sharing different degrees of happiness according to their respective capacities, we are naturally and necessarily led up to the Father of such a numerous offspring, the fountain of such wide-spread happiness. As we conceive this Being before all, above all, and greater than all, we naturally, and without reasoning, ascribe to him every kind of perfection, wisdom, power, and goodness without bounds existing through all time, and pervading all space. We apply to him those glorious epithets of our *Creator*, *Preserver*, *Benefactor*, the *supreme Lord* and *Lawgiver* of the whole society of ra-

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His relation
to the
human
mind.

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tional and intelligent creatures. Not only the imperfections and wants of our being and condition, but some of the noblest instincts and affections of our minds, connect us with this great and universal nature. The mind, in its progress from object to object, from one character and prospect of beauty to another, finds some blemish or deficiency in each, and soon exhausts or grows weary and dissatisfied with its subject; it sees no character of excellency among men equal to that pitch of esteem which it is capable of exerting; no object within the compass of human things adequate to the strength of its affection: nor can it stay anywhere in this self-expansive progress, or find repose after its highest flights, till it arrives at a Being of unbounded greatness and worth, on whom it may employ its sublimest powers without exhausting the subject, and give scope to the utmost force and fulness of its love without satiety or disgust. So that the nature of this Being corresponds to the nature of man; nor can his intelligent and moral powers obtain their entire end, but on the supposition of such a Being, and without a real sympathy and communication with him. The native propensity of the mind to reverence whatever is *great* and *wonderful* in nature, finds a proper object of homage in him who spread out the heavens and the earth, and who sustains and governs the whole of things. The *admiration* of beauty, the *love* of order, and the *complacency* we feel in goodness, must rise to the highest pitch, and attain the full vigour and joy of their operations, when they unite in him who is the sum and source of all perfection.

Duty to
God.

It is evident from the slightest survey of morals, that how punctual soever one may be in performing the duties which result from our relations to mankind, yet to be quite deficient in performing those which arise from our relation to the *Almighty*, must argue a strange perversion of *reason* or depravity of *heart*. If imperfect degrees of worth attract our veneration, and if the want of it would imply an insensibility, or, which is worse, an aversion to merit, what lameness of affection or immorality of character must it be to be unaffected with, and much more to be ill-affected to, a Being of superlative worth! To love society, or particular members of it, and yet to have no sense of our connexion with its Head, no affection to our common Parent and Benefactor; to be concerned about the approbation or censure of our fellow creatures, and yet to feel nothing of this kind towards him who sees and weighs our actions with unerring wisdom and justice, and can fully reward or punish them, betrays equal madness and partiality of mind. It is plain, therefore, beyond all doubt, that some regards are due to the great Father of all, in whom every lovely and adorable quality combines to inspire veneration and homage.

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As it has been observed already, that our *affections* depend on our *opinions* of their objects, and generally keep pace with them, it must be of the highest importance, and seems to be among the first duties we owe to the Author of our being, "to form the least imperfect, since we cannot form perfect, conceptions of his *character* and *administration*." For such *conceptions*, thoroughly imbibed, will render our *religion* rational, and our *dispositions* refined. If our *opinions* are diminutive and distorted, our religion will be super-

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Right opi-
nions of
God.

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God

stitious, and our temper abject. Thus, if we ascribe to the Deity that false majesty which consists in the unbenevolent and swollen exercise of mere *will* or *power*, or suppose him to delight in the prostrations of servile fear, or at servile praise, he will be worshipped with mean adulation and a pretension of compliments. Farther, If he be looked upon as a stern and implacable Being, delighting in vengeance, he will be adored with pompous offerings, sacrifices, or whatever else may be thought proper to soothe and mollify him. But if we believe *perfect goodness* to be the character of the supreme Being, and that he loves those most who resemble him most, the worship paid him will be rational and sublime, and his worshippers will seek to please him by imitating that goodness which they adore. The foundation then of all true religion is a *rational faith*. And of a rational faith there seem to be the chief articles, to believe, "that an infinite all-perfect Mind exists, who has no opposite nor any separate interest from that of his creatures—that he superintends and governs all creatures, and things;—that his goodness extends to all his creatures, in different degrees indeed, according to their respective natures, but without any partiality or envy.—that he does every thing for the best, or in a subordination to the perfection and happiness of the whole, particularly that he directs and governs the affairs of men, inspects their actions, distinguishes the good from the bad, loves and befriends the former, is displeased with and punishes the latter in this world, and will according to their respective deserts reward one and punish the other in the next,—that, in fine, he is always carrying on a scheme of virtue and happiness through an unlimited duration, and is ever guiding the universe, through its successive stages and periods, to higher degrees of perfection and felicity." This is true *Theism*, the glorious scheme of divine faith; a scheme exhibited in all the works of God, and executed through his whole administration.

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Rational
faith174
Morality
of theism

This faith, well founded and deeply felt, is nearly connected with a *true moral taste*, and hath a powerful efficacy on the temper and manners of the theist. He who admires goodness in others, and delights in the practice of it, must be conscious of a reigning order within, a rectitude and candour of heart, which disposes him to entertain favourable apprehensions of men, and, from an impartial survey of things, to presume that *good order* and *good meaning* prevail in the universe; and if good meaning and good order, then an *ordering*, a *directing mind*, who is no enemy, no tyrant to his creatures, but a *friend*, a *benefactor*, an *indulgent father*. On the other hand, a bad man, having no taste, poorly or generously *contempts* *no* *thing*, no right intentions, nor honesty of heart, suspects every person and every thing; and, beholding nature through the gloom of a selfish and guilty mind, is either averse to the belief of a reigning order, or, if he cannot suppress the unquietable anticipations of a governing hand, he is prone to tarnish the beauty of nature, and to impute irreligence, or blindness and impotence at least, to the Sovereign Ruler. He turns the universe into a forlorn and howling waste, and transfers his own character to the Deity, by ascribing to him that unconsummate grandeur, that arbitrary or revengeful spirit, which he affects or admires in himself. As such

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Immorality
of atheism

a temper of mind naturally leads to *atheism*, or to a *superstition* full as bad; therefore, as far as that temper depends on the unhappy creature on whom it prevails, the propensity to atheism or superstition consequent thereto must be *immoral*. Farther, If it be true that the belief or sense of a Deity is natural to the mind, and the evidence of his existence reflected from his works so full as to strike even the most superficial observer with conviction, then the supplanting or corrupting that sense, or the want of due attention to that evidence, and, in consequence of both, a stupid ignorance or affected unbelief of a Deity, must argue a bad temper or an immoral turn of mind. In the case of invincible ignorance, or a very bad education, though nothing can be concluded directly against the character; yet whenever ill passions and habits pervert the judgment, and by perverting the judgment terminate in atheism, then the case becomes plainly criminal.

Duty to
God.

But let casualists determine this as they will, a true faith in the divine character and administration is generally the consequence of a virtuous state of mind. The man who is truly and habitually good, feels the *love of order*, of *beauty*, and *goodness*, in the strongest degree; and therefore cannot be insensible to those emanations of them which appear in all the works of God, nor help loving their supreme source and model. He cannot but think, that he who has poured such beauty and goodness over all his works, must himself delight in beauty and goodness, and what he delights in must be both amiable and happy. Some indeed there are, and it is pity there should be any such, who, through the unhappy influence of a wrong education, have entertained dark and unfriendly thoughts of a Deity and his administration, though otherwise of a virtuous temper themselves. However, it must be acknowledged, that such sentiments have, for the most part, a bad effect on the temper, and when they have not, it is because the undepraved affections of an honest *heart* are more powerful in their operation than the speculative opinions of an ill informed *head*.

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The con-
nexion of
the firm and
virtue.

But wherever right conceptions of the Deity and his providence prevail, when he is considered as the *maximous*, *haughty* source of light, and love, and joy, as acting in the joint character of a *Father* and *Governor*, imparting an endless variety of capacities to his creatures, and supplying them with every thing necessary to their full completion and happiness, what veneration and gratitude must such conceptions, thoroughly believed, excite in the mind? How natural and delightful must it be to one whose heart is open to the perception of truth, and of every thing *just*, *great*, and *wonderful* in nature, to contemplate and adore him who is the first *just*, the first *great*, and first *wonderful*; in whom *wisdom*, *power*, and *goodness*, dwell vitally, essentially, originally, and act in perfect concert? What *grandeur* is here to fill the most enlarged capacity, what *beauty* to engage the most ardent love, what a mass of *wonders* in such exuberance of perfection to astonish and delight the human mind through an unending duration!

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Duties of
gratitude,
love, &c.

If the Deity is considered as our supreme *Guardian* and *Benefactor*, as the *Father of Mercies*, who loves his creatures with infinite tenderness, and in a particular manner all good men, nay all who delight in goodness, even in its most imperfect degrees; what religion,

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Other affec-
tions.

Duty to
God.

nation, what dependence, what generous confidence, what hope in God and his all-wise providence, must arise in the soul that is possessed of such amiable views of him! All those exercises of piety, and above all a superlative esteem and love, are directed to God as to their *natural*, their *ultimate*, and indeed their only *adequate* object; and though the immense obligations we have received from him may excite in us more lively feelings of divine goodness than a general and abstracted contemplation of it, yet the affections of *gratitude* and *love* are of themselves of the generous disinterested kind, not the result of self-interest, or views of reward. A perfect character, in which we always suppose infinite goodness, guided by unerring wisdom, and supported by almighty power, is the proper object of perfect love; which, as such, we are forcibly drawn to pursue and to aspire after. In the contemplation of the divine nature and attributes, we find at last what the ancient philosophers sought in vain, the SUPREME AND SOVEREIGN GOOD; from which all other goods arise, and in which they are all contained. The Duty therefore challenges our supreme and sovereign love, a sentiment which, whosoever indulges, must be confirmed in the love of virtue, in a desire to imitate its all-perfect pattern, and in a cheerful security that all his great concerns, those of his friends and of the universe, shall be absolutely safe under the conduct of unerring wisdom and unbounded goodness. It is in his care and providence alone that the good man, who is anxious for the happiness of all, finds perfect serenity, a serenity neither ruffled by partial ill nor soured by private disappointment.

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Repentance,
&c

When we consider the unstained purity and absolute perfection of the *divine* nature, and reflect without on the imperfection and various blemishes of our own, we must sink, or be convinced we ought to sink, into the deepest humility and prostration of soul before him who is so wonderfully great and holy. When, further, we call to mind what low and languid feelings we have of the divine presence and majesty, what insensibility of his fatherly and universal goodness, nay, what ungrateful returns we have made to it, how far we come short of the perfection of his law and the dignity of our own nature, how much we have indulged to the selfish passions, and how little to the benevolent ones; we must be conscious that it is our duty to repeat of a temper and conduct so unworthy our nature and unbecoming our obligations to its Author, and to resolve and endeavour to act a wiser and better part for the future.

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Types of
pardon.

Nethertheless, from the character which his works exhibit of him, from those delays or alleviations of punishment which offenders often experience, and from the merciful tenor of his administration in many other instances, the sincere penitent may entertain good hopes that his Parent and Judge will not be strict to mark iniquity, but will be propitious and favourable to him, if he honestly endeavours to avoid his former practices, and subdue his former habits, and to live in a greater conformity to the divine will for the future. If any doubts or fears should still remain, how far it may be consistent with the rectitude and equity of the divine government to let his iniquities pass unpunished, yet he cannot think it unsuitable to his paternal clemency and wisdom to contrive a method of retrieving

the penitent offender, that shall unite and reconcile the majesty and mercy of his government. If reason cannot of itself suggest such a scheme, it gives at least some ground to expect it. But though *natural religion* can not let in moral light and assurance on so interesting a subject, yet it will teach the humble thought to wait with great submission for any farther intimations it may please the supreme Governor to give of his will; to examine with candour and impartiality whatever evidence shall be proposed to him of a *divine revelation*, whether that evidence is *natural* or *supernatural*; to embrace it with veneration and cheerful assent, if the evidence is clear and convincing, and finally, if it bring to light any *new relations* or *connections*, *natural religion* will persuade its sincere votary faithfully to comply with the *obligations*, and perform the *duties* which result from those relations and connexions. This is *theism*, *piety*, the *completion of morality*.

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God.

We must farther observe, that all those affections which we supposed to regard the Deity as their *immediate*, *chief* and *primary* object, are vital energies of the soul, and consequently exert themselves into act, and, like all other energies, gain strength or greater activity by that exertion. It is therefore our duty as well as highest interest, often at stated times, and by decent and solemn acts, to contemplate and adore the great Original of our existence, the Parent of all beauty and of all good, to express our veneration and love by an awful and devout recognition of his perfections; and to evidence our gratitude by celebrating his goodness, and thankfully acknowledging all his benefits. It is likewise our duty, by proper exercises of sorrow and humiliation, to confess our ingratitude and folly; to signify our dependence on God, and our confidence in his goodness, by imploring his blessing and gracious concurrence to abating the weaknesses and curing the corruptions of our nature, and finally, to testify our sense of his authority, and our faith in his government, by devoting ourselves to do his will, and resigning ourselves to his disposal. These duties are not therefore obligatory, because the Deity needs or can be prejudiced by them, but as they are apparently *decent* and *morally* suitable to the relations he sustains of our Creator, Ruler, Lawgiver, and Judge; expressive of our state and obligations, and improving to our tempers, by making us more rational, social, god-like, and consequently more happy.

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Worship
to
God.

We have now considered INTERNAL piety, or the *worship of the mind*, that which is in spirit and in truth; we shall conclude the section with a short account of that which is EXTERNAL. *External* worship is founded on the same principle as *internal*, and of as strict moral obligation. It is either *private* or *public*. *Devotion* that is *inward*, or *purely intellectual*, is too spiritual and abstracted an operation for the bulk of mankind. The operations of their minds, such especially as are employed on the most sublime, immaterial objects, must be assisted by their outward organs, or by some help from the imagination; otherwise they will soon be dissipated by sensible impressions, or grow tiresome if too long continued. Ideas are such fleeting things, that they must be fixed; and so subtle, that they must be expressed and delineated, as it were, by sensible marks and images; otherwise we cannot

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External
worship.

¹⁸³ ^{Duty to God} attend to them, nor be much affected by them. *Therefore verbal adoration, prayer, praise, thanksgiving, and confession, are admirable aids to inward devotion, fix our attention, compose and enliven our thoughts, impress us more deeply with a sense of the awful presence in which we are, and, by a natural and mechanical sort of influence, tend to heighten those devout feelings and affections which we ought to entertain, and after this manner reduce into formal and explicit act.*

¹⁸³ ^{Public worship} This holds true in a higher degree in the case of *public worship*, where the presence of our fellow-creatures, and the powerful contagion of the *social affections*, conspire to kindle and spread the devout

flame with greater warmth and energy. To conclude: *As God is the parent and head of the social system, as he has formed us for a social state, as by one we find the best security against the ills of life, and in the other enjoy its greatest comforts, and as, by means of both, our nature attains its highest improvement and perfection; and moreover, as there are public blessings and crimes in which we all share in some degree, and public wants and dangers to which all are exposed—it is therefore evident, that the various and solemn offices of public religion are duties of indispensable moral obligation, among the best cement of society, the firmest prop of government, and the fairest ornament of both.* ^{Duty to God}

P A R T III.

CHAP. I. OF PRACTICAL ETHICS, or the CULTURE of the MIND.

¹⁸⁵ ^{Sensible ideas and sensible taste.} WE have now gone through a particular detail of the several duties we owe to OURSELVES, to SOCIETY, and to GOD. In considering the *first order* of duties, we just touched on the methods of acquiring the different kinds of goods which we are led by nature to pursue; only we left the consideration of the method of acquiring the *moral* goods of the mind to a chapter by itself, because of its singular importance. This chapter then will contain a brief enumeration of the arts of acquiring *virtuous habits*, and of eradicating *vicious ones*, as far as is consistent with the brevity of such a work. a subject of the utmost difficulty as well as importance in morals, to which, nevertheless, the least attention has been generally given by *moral* writers. This will properly follow a detail of duty, as it will direct us to such *means* or *helps* as are most necessary and conducive to the practice of it.

In the *first* part of this inquiry we traced the order in which the passions shoot up in the different periods of human life. That order is not accidental, or dependent on the caprice of men, or the influence of custom and education, but arises from the original constitution and laws of our nature; of which this is one, viz. "That sensible objects make the first and strongest impressions on the mind." These, by means of our outward organs, being conveyed to the mind, become objects of its attention, on which it reflects when the outward objects are no longer present, or, in other words, when the impressions upon the outward organs cease. These objects of the mind's reflection are called *ideas* or *notions*. Towards these, by another law of our nature, we are not altogether indifferent; but correspondent movements of *desire* or *aversion*, *love* or *hatred*, arise, according as the objects which they denote make an agreeable or disagreeable impression on our organs. Those *ideas* and *affections* which we experience in the *first* period of life, we refer to the *body*, or to *sense*; and the *taste* which is formed towards them, we call a *sensible*, or a merely *natural taste*; and the objects corresponding to them we in general call *good* or *pleasant*.

But as the mind moves forward in its course, it extends its views, and receives a new and more complex

¹⁸⁶ set of ideas, in which it observes *uniformity*, *variety*, *ideas of similitude*, *symmetry of parts*, *reference to an end*, *novelty*, *beauty* and *grandeur*. These compose a vast train and diversity of *imagery*, which the mind compounds, divides, and moulds into a thousand forms, in the absence of those objects which first introduced it. And this more complicated imagery suggests a new train of *desires* and *affections*, full as sprightly and engaging as any which have yet appeared. This whole class of *perceptions* or *impressions* is referred to the *imagination*, and forms a higher taste than the *sensible*, and which has an immediate and mighty influence on the *finer* passions of our nature, and is commonly termed a *fine taste*.

The objects which correspond to this taste we use to call *beautiful*, *great*, *harmonious*, or *wonderful*, or in general by the name of *beauty*.

¹⁸⁷ The mind, still pushing onwards and increasing its stock of ideas, ascends from those to a higher species of objects, viz. the *order* and *mutual relations* of *minds* to each other, their reciprocal *affections*, *characters*, *actions*, and various *aspects*. In these it discovers a *beauty*, a *grandeur*, a *decorum*, more interesting and alluring than in any of the former kinds. These objects, or the notions of them, passing in review before the mind, do, by a necessary law of our nature, call forth another and nobler set of affections, as *admiration*, *esteem*, *love*, *honour*, *gratitude*, *benevolence*, and others of the like tribe. This class of *perfections*, and their correspondent *affections*, we refer, because of their objects (*manners*), to a *moral* sense, and call the *taste* or *temper* they excite, *moral*. And the objects which are agreeable to this *taste* or *temper* we denominate by the general name of *moral beauty*, in order to distinguish it from the other, which is termed *natural*.

¹⁸⁸ These different sets of *ideas* or *notions* are the materials about which the mind employs itself, which it blends, ranges, and diversifies ten thousand different ways. It feels a strong propension to connect and associate those ideas among which it observes any *similitude* or any *aptitude*, whether *original* and *natural*, or *customary* and *artificial*, to suggest each other. See METAPHYSICS.

¹⁸⁹ But whatever the reasons are, whether *similitude*, *co-existence*, *causality*, or any other *aptitude* or *relation*, why any two or more ideas are connected by the mind at first, it is an established law of our nature, "that when two or more ideas have often started in company,

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 company, they form so strong an union, that it is very difficult ever after to separate them." Thus the *lover* cannot separate the idea of *merit* from his *mistress*; the *courtier* that of *dignity* from his *title* or *ribbon*; the *sinner* that of *happiness* from his *bag*. It is these associations of *worth* or *happiness* with any of the different sets of *objects* or *images* before specified that form our *taste* or *complex idea of good*. By another law of our nature, "our *affections* follow and are governed by this *taste*. And to these *affections* our *character* and *conduct* are similar and proportioned on the general tenor of which our *happiness* principally depends."

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 Leading passions follow taste.
 As all our *leading* passions then depend on the direction which our *taste* takes, and as it is always of the same strain with our *leading* associations, it is worth while to inquire a little more particularly how these are formed, in order to detect the secret sources from whence our passions derive their principal strength, their various rises and falls. For this will give us the true key to their management, and let us into the right method of correcting the *bad* and improving the *good*.

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 The importance and use of the imagination
 No kind of objects make so powerful an impression on us as those which are immediately impressed on our *senses*, or strongly painted on our *imagination*. Whatever is purely *intellectual*, as abstracted or scientific truths, the subtle relations and differences of things, has a fainter sort of existence in the mind; and though it may exercise and whet the *memory*, the *judgment*, or the *reasoning power*, gives hardly any impulse at all to the *active* powers, the *passions*, which are the main springs of motion. On the other hand, were the mind entirely under the direction of *sense*, and impressible only by such objects as are present, and strike some of the outward organs, we should then be precisely in the state of the brute creation, and be governed solely by *instinct* or *appetite*, and have no power to control whatever impressions are made upon us: Nature has therefore endued us with a *middle faculty*, wonderfully adapted to our *mixed* state, which holds partly of *sense* and partly of *reason*, being strongly allied to the *former*, and the common receptacle in which all the notices that come from that quarter are treasured up; and yet greatly subservient and ministerial to the *latter*, by giving a body, a coherence, and beauty to its conceptions. This *middle* faculty is called the *imagination*, one of the most busy and fruitful powers of the mind. Into this common storehouse are likewise carried all those *moral forms* which are derived from our *moral faculties* of perception; and there they often undergo new changes and appearances, by being mixed and wrought up with the ideas and forms of *sensible* or *natural* things. By this coalition of imagery, *natural beauty* is dignified and heightened by *moral qualities* and *perfections*, and *moral qualities* are at once exhibited and set off by *natural beauty*. The *sensible* beauty, or good, is retained from its dross by partaking of the *moral*; and the *moral* receives a stamp, a visible character and currency, from the *sensible*.

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 Its energy in various instances in heightening sensible pleasures,
 As we are first of all accustomed to *sensible* impressions and *sensible* enjoyments, we contract early a *sensual relish* or love of *pleasure*, in the lower scale of the world. In order, however, to justify this relish, the mind, as it becomes open to *higher* perceptions of *beauty* and *good*, borrows from thence a noble set of

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 images, as *fine taste*, *generosity*, *social affections*, *friendship*, *good fellowship*, and the like; and, by dressing out the old pursuits with these new ornaments, gives them an additional dignity and lustre. By these ways the *desire of a table*, *love of finery*, *intrigue* and *pleasure*, are vastly increased beyond their natural pitch, having an impulse combined of the force of the *natural* appetites, and of the superadded strength of those *passions* which tend to the *moral species*. When the mind becomes more sensible to those objects or appearances in which it perceives *beauty*, *uniformity*, *grandeur*, and *harmony*, as fine clothes, elegant furniture, plate, pictures, gardens, houses, equipage, the beauty of animals, and particularly the attractions of the sex; to these objects the mind is led by *nature* or taught by *custom*, the *opinion* and example of others, to annex certain ideas of *moral character*, *dignity*, *decorum*, *honour*, *liberality*, *tenderness*, and *active* or *for it enjoyment*. The consequence of this association is, that the objects to which these are annexed must rise in their value, and be pursued with proportionable ardour. The enjoyment of them is often attended with *pleasure*; and the mere possession of them, where that is wanting, frequently draws respect from one's fellow creatures: This *respect* is, by many, thought equivalent to the pleasure of *enjoyment*. Hence it happens that the idea of *happiness* is connected with the mere possession, which is therefore eagerly sought after, without any regard to the *generous use* or *honourable enjoyment*. Thus the passion, resting on the means, not the end, i. e. losing sight of its *natural* object, becomes wild and extravagant.

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 In fine, any *object*, or *external denomination*, a *staff*, a *garter*, a *cup*, a *cross*, a *title*, may become a *moral* badge or emblem of *merit*, *magnificence*, or *honour*, according as these have been found or thought, by the possessors or admirers of them, to accompany them; yet, by the deception formerly mentioned, the *merit* or the *conduct* which entitled, or should entitle, to those marks of distinction, shall be forgot or neglected, and the *badges* themselves be passionately affected or pursued, as including every excellency. If these are attained by any means, all the concomitants which *nature*, *custom*, or *accidents* have joined to them, will be supposed to follow of course. Thus, *moral ends*, with which the unhappy admirer is apt to colour over his passion and views will, in his opinion, justify the most *immoral* means, as *prostitution*, *adulation*, *fraud*, *treachery*, and every species of *knavery*, whether more open or more disguised.

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 When men are once engaged in *active* life, and find that *wealth* and *power*, generally called INTEREST, are the great avenues to every kind of enjoyment, they are apt to throw in many engaging *moral forms* to the object of their pursuit, in order to justify their passion, and varnish over the measures they take to gratify it, as *independence on the vices* or *passions* of others, *provision* and *security* to themselves and friends, *prudent economy* or *well placed charity*, *social communication*, *superiority to their enemies*, who are all villains, *honourable service*, and many other ingredients of *merit*. To attain such capacities of *usefulness* or *enjoyment*, what arts, nay what meanesses, can be thought blamable by those cool pursuers of interest?—Nor have they whom the gay world is pleased to indulge with

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with the title of *men of pleasure*, then imaginations let pregnant with *moral images*, with which they never fail to enable, or, if they cannot do that, to palliate their gross pursuits. Thus *admiration of wit, of talents and merit, friendship, love, generous sensibility, natural confidence, giving and receiving pleasure*, are the ordinary ingredients with which they season their gaily and pleasurable entertainments; and by which they impose on themselves, and endeavour to impose on others, that *their amours* are the joint issue of good sense and virtue.

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Its influence on all the passions

These *affections*, variously combined and proportioned by the *imagination*, form the chief *private passions*, which govern the lives of the generality, as the *love of action, of pleasure, power, wealth, and fame*; they influence the *desires*, and affect the *public passions*, and rule joy or sorrow as they are gratified or disappointed. So that in effect these *associations of good and evil, beauty and deformity*, and the passions they raise, are the main *hinges of life and manners*, and the great *staples of our happiness or misery*. It is evident, therefore, that the whole of *moral culture* must depend on giving a right direction to the *leading passions*, and duly proportioning them to the *value of the objects or goods* pursued, under what name soever they may appear.

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Moral culture. By correcting our taste or imagination

Now, in order to give them this *right direction* and *due proportion*, it appears, from the foregoing detail, that those *associations of ideas*, upon which the passions depend, must be *duly regulated*, that is to say, as an exorbitant passion for *wealth, pleasure, or power*, flows from an *association or opinion*, that more *beauty and good*, whether *natural or moral*, enters into the enjoyment or possession of them, than really belongs to either; *this fact*, in restoring those passions to their just proportion, we must begin with correcting the *opinion*, or breaking the *false association*, or, in other words, we must decompose the *complex phantom of happiness or good*, which we fondly adore, disunite those ideas that have no natural alliance; and separate the *original idea of wealth, power, or pleasure*, from the foreign mixtures incorporated with it, which enhance its value, or give it its chief power to enchant and seduce the mind. For instance, let it be considered how poor and inconsiderable a thing *wealth is*, if it be divorced from *real use*, or from ideas of *capacity, in the possessor to do good, from independence, generosity, provision for a family or friends, and social communication with others*. By this *standard* let its true value be fixed; let its misapplication, or unbenevolent enjoyment, be accounted sordid and infamous; and nothing worthy or estimable be ascribed to the *mere possession* of it, which is not borrowed from its *generous use*.

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by self-interest, and a counter-process

If that *complex form of good* which is called *pleasure* engage us, let it be analysed into its constituent principles, or those allurements it draws from the *heart and imagination*, in order to heighten the low part of the indulgence; let the *separate and comparative moment* of each be distinctly ascertained and deduced from that gross part, and this remainder of the accumulated enjoyment will dwindle down into a poor, insipid, transitory thing. In proportion as the *opinion of the good* pursued abates, the *admiration* must decay, and the *passions* lose strength of course. One effectual

way to lower the *opinion*, and consequently to weaken the habit founded upon it, is to place lesser pieces of self denial, or to abate, to a certain pitch, from the pursuit or enjoyment of the favourite object; and, that this may be the more easily accomplished, one must avoid those occasions, that company, those places, and the other circumstances, that inflamed and endeared the *error*. And, as a *counter-process*, let *higher or even different enjoyments* be brought in view, other passions played upon the former, different places frequented, other exercises tried, company kept with persons of a different or more correct way of thinking, both in *natural and moral subjects*.

As much depends on our setting out well in life, let the *truthful fancy*, which is apt to be very florid and luxuriant, be early accustomed by *instruction, example, and significant moral exercises*, nay, by looks, gestures, and every other testimony of just approbation or blame, to annex ideas of *merit, honour, and happiness*, not to *birth, dress, rank, beauty, fortune, power, popularity*, and the like *outward things*, but to *moral and truly virtuous qualities* and to those *enjoyments* which spring from a well informed judgment and a regular conduct of the affections, especially those of the *social and disinterested* kind. Such dignified forms of *beauty and good*, often suggested, and, by moving pictures and examples warmly recommended to the *imagination*, enforced by the authority of *conscience*, and demonstrated by *reason* to be the surest means of enjoyment, and the only independent, undeprivable, and durable goods, will be the best counterbalance to meaner passions, and the firmest foundation and security of virtue.

It is of great importance to the forming a *just taste*, or pure and large conceptions of happiness, to study and understand *human nature well*, to remember what a complicated system it is, particularly to have deeply imprinted on our mind that *GRADATION of senses, faculties, and powers of enjoyment* formerly mentioned, and the *subordination of goods* resulting from thence, which nature points out, and the experience of mankind confirms. Who, when they think seriously, and are not under the immediate influence of some violent prejudice or passion, prefer not the pleasures of *action, contemplation, society*, and most *exercises and joys of the moral kind*, as *friendship, natural affection*, and the like, to all *sensual gratifications* whatsoever? Where the different species of pleasure are blended into *one complex form*, let them be accurately distinguished, and be referred each to its proper *faculty and sense*, and examined apart what they have peculiar, what common with others, and what foreign and adventitious. Let *wealth, grandeur, luxury, love, fame*, and the like, be tried by this test, and their true alloy will be found out. Let it be further considered, whether the mind may not be easy and enjoy itself greatly, though it want many of those elegancies and superfluities of life which some possess, or that load of wealth and power which others eagerly pursue, and under which they groan. Let the difficulty of attaining, the precariousness of possessing, and the many abatements in enjoying overgrown wealth and envied greatness, of which the weary possessors so frequently complain, as the hurry of business, the burden of company, of paying attendance to the *few*, and giving it to the *many*, the cares of keeping, the fears of

Culture of
the Mind

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Culture of the Mind of losing, and the desires of increasing what they have, and the other troubles which accompany this pitiful drudgery and pompous servitude, let these and the like circumstances be often considered, that are conducive to the removing or lessening the opinion of such goods, and the attendant passion or set of passions will decay of course.

202 By observing our own bent and character, &c. Let the peculiar bent of our nature and character be observed, whether we are most inclined to form associations and relish objects of the *sensible, intellectual, or moral* kind. Let that which has the ascendant be particularly watched; let it be directed to right objects, be improved by proportioned exercises, and guarded by proper checks from an opposite quarter. Thus the *sensible* turn may be exalted by the *intellectual*, and a taste for the beauty of the *fine arts*, and both may be made subservient to convey and rivet sentiments highly *moral* and *public spirited*. This inward survey must extend to the *strength and weakness* of one's nature, one's *conditions, connexions, habits, fortunes, studies, acquaintance*, and the other circumstances of one's life, from which every man will form the justest estimate of his own dispositions and character, and the best rules for correcting and improving them. And in order to do this with more advantage, let those *times or critical seasons* be watched when the mind is best disposed towards a change; and let them be improved by rigorous *resolutions, promises*, or whatever else will engage the mind to persevere in virtue. Let the *conduct*, in fine, be often reviewed, and the *causes* of its *corruption or improvement* be carefully observed.

203 By frequent moral exercises. It will greatly conduce to refine the *moral taste*, and strengthen the *virtuous temper*, to accustom the mind to the frequent exercise of *moral sentiments and determinations*, by reading *history, poetry*, particularly of the *picturesque and dramatic* kind, the study of the *fine arts*; by conversing with the most eminent for good sense and virtue; but above all, by frequent and repeated acts of *humanity, compassion, friendship, politeness, and hospitality*. It is exercise that gives health and strength. He that reasons most frequently becomes the wisest, and most enjoys the pleasures of wisdom. He who is most often affected by objects of compassion in poetry, history, or real life, will have his soul most open to pity, and its delightful pains and duties. So he also who practices most diligently the offices of kindness and charity, will by it cultivate that disposition from whence all his pretensions to personal merit must arise, his present and his future happiness.

204 By an honest and useful employment. An useful and honourable employment in life will administer a thousand opportunities of this kind, and greatly strengthen a taste of virtue and good affections, which must be nourished by right training, as well as our understandings. For such an employment, by enlarging one's experience, giving a habit of attention and caution, or obliging one, from necessity or inclination, to keep a guard over the passions, and study the outward decencies and appearances of virtue, will by degrees produce good habit, and at length intimate the love of virtue and honesty for its own sake.

205 By viewing men and our lot in a fair light. It is a great inducement to the exercise of benevolence to view *human nature* in a favourable light, to observe the characters and circumstances of mankind on the *fairest sides*, to put the best constructions on

their actions they will bear, and to consider them as the result of *partial and mistaken*, rather than *ill affected* notions, or, at worst, as the excels of a pardonable self-love, seldom or never the effect of pure malice.

Above all, the *nature and consequences of virtue and vice*, their consequences being the law of our nature and will of heaven; the light in which they appear to our supreme Parent and Lawgiver, and the reception they will meet with from him, must be often attended to. The exercises of *piety*, as *adoration and praise* of the *divine* excellency, *invocation* of and *dependence* on his aid, *confession, thanksgiving, and resignation*, are habitually to be indulged, and frequently performed, not only as *medicinal*, but highly *improving* to the temper.

To conclude: It will be of admirable efficacy to-wards eradicating *bad habits*, and implanting *good ones*, frequently to contemplate *human life* as the great nursery of our *future and immortal existence*, as that *state of probation* in which we are to be *educated* for a *divine life*; to remember, that our *virtues or vices* will be *immortal* as ourselves, and influence our *future* as well as our *present* happiness,—and therefore, that every disposition and action is to be regarded as pointing beyond the *present* to an *immortal* duration.—A habitual attention to this wide and important *connexion* will give a vast compass and dignity to our sentiments and actions, a noble superiority to the pleasures and pains of life, and a generous ambition to make our *virtue* as *immortal* as our *being*.

CHAP. II. Motives to VIRTUE from Personal HAPPINESS.

208 We have already considered our *obligations* to the practice of *virtue*, arising from the *constitution* of our nature, by which we are led to *approve* a certain *order and economy of affections*, and a certain *course of action* correspondent to it. But, besides this, there are several motives which strengthen and secure virtue, though not themselves of a *moral* kind. There are, *Chapter I II.* *its tendency to personal happiness*, and the *contrary tendency of vice*. "Personal happiness arises either from the state of a man's own mind, or from the state and disposition of external causes towards him."

209 We shall first examine the "tendency of virtue to happiness with respect to the state of a man's own mind." This is a point of the utmost consequence in morals, because, unless we can convince ourselves, or show to others, that, by doing our *duty*, or fulfilling our *moral obligations*, we consult the greatest satisfaction of our own mind, or our highest interest on the whole, it will raise strong and often unsurmountable prejudices against the practice of virtue, especially whenever there arises any appearance of *opposition* between our *duty* and our *satisfaction or interest*. To creatures so delirious of happiness, and averse to misery, as we are, and often so oddly situated amidst contending passions and interest, it is necessary that virtue appear not only an *honourable* but a *pleasing and beneficial* form. And in order to justify our choice to ourselves as well as before others, we must ourselves feel it to be able to avow in the face of the whole world, that all ways are ways of pleasantness, and her paths the paths of peace. Thus will show, beyond all contradiction,

Motives to tradition, that we not only approve, but can give a sufficient reason for what we do.

210
Influence of
vice on the
temper of
the mind

Let any man in a cool hour, when he is disengaged from business, and undisturbed by passion (as such cool hours will sometimes happen), sit down, and seriously reflect with himself what state or temper of mind he would choose to feel and indulge, in order to be easy and to enjoy himself. Would he choose, for that purpose, to be in a constant dissipation and hurry of thought; to be disturbed in the exercise of his reason; to have various and often interfering phantoms of good playing before his imagination, soliciting and distracting him by turns, now soothing him with amusing hopes, then torturing him with anxious fears; and to approve this minute what he shall condemn the next? Would he choose to have a strong and painful sense of every petty injury; quick apprehensions of every impending evil; incessant and insatiable desires of power, wealth, honour, pleasure; an irreconcilable antipathy against all competitors and rivals; insolent and tyrannical dispositions to all below him; fawning, and at the same time envious, dispositions to all above him; with dark suspicions and jealousies of every mortal? Would he choose neither to love nor be beloved of any; to have no friend in whom to confide, or with whom to interchange his sentiments or designs; no favourite, on whom to bestow his kindness, or vent his passions; in fine, to be conscious of no merit with mankind, no esteem from any creature, no good affection to his Maker, no concern for, nor hopes of, his approbation; but, instead of all these, to hate, and know that he is hated, to condemn, and know that he is condemned by all; by the good, because he is so unlike; and by the bad because he is so like themselves; to hate or to dread the very Being that made him; and, in short, to have his breast the seat of pride and passion, petulance and revenge, deep melancholy, cool malignity, and all the other furies that ever possessed and tortured mankind?—Would our calm inquirer after happiness pitch on such a state, and such a temper of mind, as the most likely means to put him in possession of his desired ease and self enjoyment?

211
Influence of
virtue on
the temper.

Or would he rather choose a serene and easy flow of thought, a reason clear and composed; a judgment unbiassed by prejudice, and undistracted by passion; a sober and well governed fancy, which presents the images of things true, and unmixed with delusive and unnatural charms, and therefore administers no improper or dangerous fuel to the passions, but leaves the mind free to choose or reject, as becomes a reasonable creature; a sweet and sedate temper, not easily ruffled by hopes or fears, prone neither to suspicion nor revenge, apt to view men and things in the fairest lights, and to bend gently to the humours of others rather than obstinately to contend with them? Would he choose such moderation and continence of mind, as neither to be ambitious of power, fond of honours, covetous of wealth, nor a slave to pleasure; a mind of course neither elated with success, nor dejected with disappointment; such a modest and noble spirit as supports power without insolence, wears honour without pride, uses wealth without profusion or parsimony; and rejoices more in giving than in receiving pleasure; such fortitude and equanimity as rises above misfortunes, or turns them into blessings; such integrity

and greatness of mind, as neither flatters the vices, nor triumphs over the follies of men; as equally spurns servitude and tyranny, and will neither engage in low designs, nor abet them in others? Would he choose, in fine, such mildness and benignity of heart as takes part in all the joys, and refuses none of the sorrows, of others; stands well affected to all mankind; is conscious of meriting the esteem of all, and of being beloved by the best, a mind which delights in doing good without any show, and yet arrogates nothing on that account; rejoices in loving and being beloved by its Maker, acts ever under his eye, resigns itself to his providence, and triumphs in his approbation? Which of these dispositions would be his choice in order to be contented, serene, and happy? The former temper is vice, the latter virtue. Where one prevails, there misery prevails, and by the generality is acknowledged to prevail. Where the other reigns, there happiness reigns, and by the confession of mankind is acknowledged to reign. The perfection of either temper is misery or happiness in perfection.—THEREFORE, every approach to either extreme is an approach to misery or to happiness; i. e. every degree of vice or virtue is accompanied with a proportionable degree of misery or happiness.

212
The alleviations of a virtuous man's calamities are these:—That though some of them may have been the effect of his imprudence or weakness, yet few of them are sharpened by a sense of guilt, and none of them by a consciousness of wickedness, which surely is their keenest sting;—that they are common to him with the best of men;—that they seldom or never attack him quite unprepared, but rather guarded with a consciousness of his own sincerity and virtue, with a faith and trust in Providence, and a firm resignation to its perfect orders:—that they may be improved as means of correction, or materials to give scope and stability to his virtues,—and, to name no more, they are considerably lessened, and often sweetened to him, by the general sympathy of the wise and good.

213
His enjoyments are more numerous, or, if less numerous, yet more intense than those of the bad man:—for he shares in the joys of others by rebound; and every increase of general or particular happiness is a real addition to his own. It is true, his friendly sympathy with others subjects him to some pains which the hard-hearted wretch does not feel; yet to give a loose to it, is a kind of agreeable discharge. It is such a sorrow as he loves to indulge; a sort of pleasing anguish that sweetly melts the mind, and terminates in a self-approving joy. Though the good man may want means to execute, or be disappointed in the success of, his benevolent purposes; yet, as was formerly observed, he is still conscious of good affection, and that consciousness is an enjoyment of a more delightful flavour than the greatest triumphs of successful vice. If the ambitious, covetous, or voluptuous, are disappointed, their passions recoil upon them with a fury proportioned to their opinion of the value of what they pursue, and their hope of success, while they have nothing within to balance the disappointment, unless it is an useless fund of pride, which, however, frequently turns mere accidents into mortifying affronts, and exalts grief into rage and frenzy. Whereas the meek, humble,

Motives to humble, and benevolent temper, is its own reward, is satisfied from within; and, as it magnifies greatly the pleasure of success, so it wonderfully alleviates, and in a manner annihilates, all pain for the want of it.

214
From me-
rit and
sympathy.

§ Vide
Shaftes-
bury
Inq. into
Virtue,
Book II

As the good man is conscious of loving and wishing well to all mankind, he must be sensible of his deserving the esteem and good-will of all; and this supposed reciprocation of social feelings is, by the very frame of our nature, made a source of very intense and great joys. By this sympathy of affections and interests, he feels himself intimately united with the whole human race; and, being sensibly alive over the whole system, his heart receives and becomes responsive to every touch given to any part. So that, as an eminent philosopher has finely expressed it, he gathers contentment and delight from the pleased and happy states of those around him, from accounts and relations of such happiness, from the very countenances, gestures, voices, and sounds, even of creatures foreign to our kind, whose signs of joy and contentment he can any way discern.

Nor do those generous affections stop any other natural source of joy whatever, or deaden his sense of any innocent gratification. They rather keep the several *senses* and *powers of enjoyment* open and disengaged, intense and uncorrupted by riot or abuse; as is evident to any one who considers the dissipated, unfeeling state of men of *pleasure, ambition, or interest*, and compares it with the serene and gentle state of a mind at peace with itself, and friendly to all mankind, unruffled by any violent emotion, and sensible to every good natured and alluring joy.

216
The
of excess in
the private
passions.
* See Part I
Chap. I II.

It is easy, by going through the different sets of affections mentioned formerly, to show, that it is only by maintaining the proportion settled there, that the mind arrives at true repose and satisfaction. If *fiar* exceeds that proportion, it sinks into melancholy and dejection. If *anger* passes just bounds, it ferments into rage and revenge, or subsides into a sullen corroding gloom, which embitters every good, and renders one exquisitely sensible to every ill. The *private* passions, the *love of honour* especially, whose impulses are more generous, as its effects are more dissolutive, are instruments of private pleasure; but if they are disproportioned to our *wants*, or to the *value* of their several objects, or to the *balance* of other passions equally necessary and more amiable, they become instruments of intense pain and misery. For, being now destitute of that counterpoise which held them at a due pitch, they grow turbulent, peevish, and revengeful, the cause of constant restlessness and torment, sometimes flying out into a wild delirious joy, at other times settling in a deep splenetic grief. The concert between reason and passion is then broke: all is dissonance and distraction within. The mind is out of frame, and feels an agony proportioned to the violence of the reigning passion.

217
In the
public af-
fections.

The case is much the same, or rather worse, when any of the particular *kind* affections are out of their natural order and proportion; as happens in the case of *effeminate pity*, *exultant love*, *parental dottage*, or any *party passion*, where the just regards to society are supplanted. The more *social* and *disinterested* the passion is, it breaks out into the wilder excesses, and makes the more dreadful havoc both within and abroad, as

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is but too apparent in those cases where a false species of *religion, honour, zeal, or party rage*, has seized on the natural enthusiasm of the mind, and worked it up to madness. It breaks through all ties *natural* and *civil*, disregards the most sacred and solemn obligations, dispenses every other affection whether *public* or *private*, and transforms the most gentle natures into the most savage and inhuman.

218
Whereas, the man who keeps the *balance* of affection happy even, is easy and serene in his motions; mild, and yet affectionate; uniform and silent with himself; not liable to disagreeable collisions of interests and passions; gives always place to the most friendly and humane affections, and never to dispositions or acts of resentment, but on high occasions, when the *great interests* of mankind, necessarily require a just indignation; and even then he observes a just measure of all, he proportions every passion to the value of the object he affects, or to the importance of the end he pursues.

219
To sum up this part of the argument, the *happy* and *good* man has eminently the advantage of the *unhappy* and *selfish* wretch in every respect. The pleasures which the *happy* enjoys flow chiefly from external advantages and gratifications; are superficial and transitory; dashed with long intervals of satiety, and frequent returns of remorse and fear, dependent on favourable accidents and conjunctures; and subjected to the humours of men. But the *good* man is satisfied from himself; his principal possessions lie within, and therefore beyond the reach of the caprice of fortune; his enjoyments are exquisite and permanent, accompanied with no inward checks to damp and always with ideas of dignity and self-approbation may be tasted at any time and in any place. The gratifications of *vice* are transient and unnatural, generally arising from the relief of passions in themselves intolerable, and issuing in tormenting reflection, often irritated by disappointment, always inflamed by enjoyment, and yet ever cloyed with repetition. The pleasures of *virtue* are calm and natural, flowing from the exercise of kind affections, or delightful reflections in consequence of them; not only agreeable in the prospect, but in the present feeling, they never satiate nor lose their relish, nay rather the admiration of virtue grows stronger every day; and not only is the desire but the enjoyment heightened by every new gratification; and, unlike to most others, it is increased, not diminished, by sympathy and communication.—In fine, the satisfactions of *virtue* may be purchased without a bribe, and possessed in the humblest as well as the most triumphant fortune, they can bear the strictest review, do not change with circumstances, nor grow old with time. Force cannot rob, nor fraud cheat us of them, and, to crown all, instead of abating, they enhance every other pleasure.

220
But the happy consequences of *virtue* are seen not only in the internal enjoyments it affords a man, but effects of "in the favourable disposition of external causes towards him, to which it contributes."

221
As *virtue* gives the sober possession of one's self, and the command of one's passions, the consequence must be heart's ease, and a fine natural flow of spirits, which conduce more than any thing else to health and long

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Motives to long life. Violent passions, and the excesses they occasion, gradually impair and wear down the machine. But the calm placid state of a temperate mind, and the healthful exercises in which *virtue* engages her faithful votaries, preserve the natural functions in full vigour and harmony, and exhilarate the spirits, which are the chief instruments of action.

It may by some be thought odd to assert, that *virtue* is no enemy to a man's *fortune* in the present state of things.—But if by *fortune* be meant a moderate or competent share of *wealth, power, or credit*, not overgrown degrees of them; what should hinder the virtuous man from obtaining that? He cannot cringe or flawn, it is true, but he can be civil and obliging as well as the knave; and surely his civility is more alluring, because it has more manliness and grace in it than the mean adulation of the other. He cannot cheat or undermine; but he may be cautious, provident, watchful of occasions, and equally prompt with the rogue in improving them. He learns to prostitute himself as a pander to the passions, or as a tool to the vices, of mankind, but he may have as sound an understanding and as good capacities for promoting their real interests as the venal court flatterer, and then he is more faithful and true to those who employ him. In the common course of business, he has the same chances with the knave of acquiring a fortune, and rising in the world. He may have equal abilities, equal industry, equal attention to business; and in other respects he has greatly the advantage of him. People love better to deal with him, they can trust him more; they know he will not impose on them, nor take advantage of them, and can depend more on his word than on the oath or strongest securities of others. Whereas what is commonly called *cunning*, which is the offspring of ignorance, and constant companion of *vice*, is not only a mean-spirited, but a very short-sighted talent, and a fundamental obstacle in the road of business. It may procure indeed immediate and petty gains; but it is attended with dreadful abatements, which do more than overbalance them, both as it sinks a man's credit when discovered, and cramps that largeness of mind which extends to the remotest as well as the nearest interest, and takes in the most durable equally with the most transient gains. It is therefore only to see how much a man's *credit* and *reputation*, and consequently his success, depend on his honesty and virtue.

With regard to *security* and *peace* with his neighbours, it may be thought perhaps, that the man of a quiet forgiving temper, and a flowing benevolence and courtesy, is much exposed to injury and affronts from every proud or peevish mortal, who has the power or will to do mischief. If we suppose, indeed, this *quietness* and *peace* of nature accompanied with *covousness* and *possessiveness*, this may often be the case, but not so for the good man is bold as a lion, and so much the bolder for being the calmer. Such a person will hardly be a butt to mankind. The ill-natured will be afraid to provoke him, and the good-natured will not choose to do it. Besides, *true virtue*, which is conducted by reason, and exerted gracefully and without parade, is a most instructing and commanding thing, it cannot disunite and alienate at once, it will wear them out by degrees, and subdue them at

length. How many have, by favours and prudently yielding, triumphed over an enemy, who would have been inflamed into tenfold rage by the fiercest opposition! In fine, *goodness* is the most universally popular thing that can be.

To conclude; the good man may have some enemies, but he will have more friends; and, having given family, so many marks of private friendship or public virtue, he can hardly be destitute of a patron to protect, or a sanctuary to entertain him, or to protect or entertain his children when he is gone. Though he should have little else to leave them, he bequeaths them the fairest, and generally the most unenvied, inheritance of a *good name*, which, like good seed sown in the field of futurity, will often raise up unsolicited friends, and yield a benevolent harvest of unexpected charities. But should the fragrance of the parent's virtue prove offensive to a perverse or envious age, or even draw persecution on the friendless orphans, there is one in heaven who will be more than a father to them, and recompense their parent's virtues by showering down blessings on them.

CHAP. III. Motives to VIRTUE from the BEING and PROVIDENCE of GOD.

BESIDES the interesting motive mentioned in the last Chapter, there are two great motives to *virtue*, strictly connected with *human life*, and resulting from the very constitution of the *human mind*. The first is the BEING and PROVIDENCE of GOD; the second is the IMMORTALITY of the SOUL, with *future rewards and punishments*.

It appears from Chap. IV. of Part II. that *man*, by the constitution of his nature, is designed to be a *religious creature*. He is intimately connected with the *Deity*, and necessarily dependent on him. From that connexion and necessary dependence result various obligations and duties, without fulfilling which, some of his sublimest powers and affections would be incomplete and abortive. If he be likewise an IMMORTAL creature, and if his *present conduct* shall affect his *future happiness* in another state as well as in the *present*, it is evident that we take only a *partial view* of the creature if we leave out this important property of his nature, and make a *partial estimate* of *human life*; if we strike out of the account, or overlook, that part of his duration which runs out into eternity.

It is evident from the above-mentioned Chapter, that "to have a respect to the *Duty* in our temper and conduct, to *value* and *love* his character, to *admire* his *goodness*, to *depend upon* and *rely on* ourselves to his *providence*, to *seek* his *approbation*, and *acknowledge* a *sense* of his *authority*, is a *fundamental part* of *moral virtue*, and the completion of the *highest distinction* of our nature."

But as *piety* is an essential part of virtue, so likewise it is a *great support* and *enforcement* to the practice of it. To contemplate and admire a Being of such transcendent dignity and perfection as God, must naturally and necessarily open and enlarge the mind, give a freedom and ampleness to its powers, and a grandeur and elevation to its aims. For, as an excellent *divine* observes, "the greatness of an object, and the excellency of the act of any *AGENCY* about a transcendent object,

From the Being and Providence of God.

224
Or one's family,

225
Two external motives to virtue.

226
Their importance.

227
Piety,

228
a support to virtue;

Motives to Virtue. object, doth mightily tend to the enlargement and improvement of his faculties." Little objects, mean company, mean cares, and mean business, cramp the mind, contract its views, and give it a creeping air and deportment. But when it soars above mortal cares and mortal pursuits into the regions of divinity, and converses with the greatest and best of Beings, it spreads itself into a wider compass, takes higher flights in reason and goodness, becomes godlike in its air and manners. *Virtue* is, if one may say so, both the *effect* and *cause* of largeness of mind. It requires that one think freely, and act nobly. Now what can conduce more to freedom of thought and dignity of action, than to conceive worthily of God, to reverence and adore his unrivalled excellency, to imitate and transcribe that excellency into our own nature, to remember our relation to him, and that we are the images and representatives of his glory to the rest of the creation? Such feelings and exercises must and will make us scorn all actions that are base, unhandsome, or unworthy our state; and the relation we stand in to God will irradiate the mind with the light of wisdom, and ennoble it with the liberty and dominion of virtue.

229
A guard and enforcement to virtue.

The influence and efficacy of *religion* may be considered in another light. We all know that the presence of a friend, a neighbour, or any number of spectators, but especially an august assembly of them, uses to be a considerable check upon the conduct of one who is not lost to all sense of honour and shame, and contributes to restrain many irregular sallies of passion. In the same manner we may imagine, that the awe of some superior mind, who is supposed privy to our secret conduct, and armed with full power to reward or punish it, will impose a restraint on us in such actions as fall not under the control or animadversion of others. If we go still higher, and suppose our inmost thoughts and darkest designs, as well as our most secret actions, to be open to the notice of the supreme and universal Mind, who is both the *spectator* and *judge* of human actions, it is evident that the belief of so august a presence, and such awful inspection, must carry a restraint and weight with it proportioned to the strength of that belief, and be an additional motive to the practice of many duties which would not have been performed without it.

230
Exercises of piety improving to virtue

It may be observed farther, that "to live under an habitual sense of the *Deity* and his great *administration*, is to be conversant with *wisdom*, *order*, and *beauty*, in the highest subjects, and to receive the delightful reflexions and benign feelings which these excite while they irradiate upon him from every scene of nature and providence." How improving must such views be to the mind, in dilating and exalting it above those puny interests and competitions which agitate and inflame the bulk of mankind against each other!

CHAP. IV. Motive to VIRTUE from the IMMORTALITY of the SOUL, &c.

231
Metaphysical arguments for its immortality.

THE other motive mentioned was the *immortality* of the soul, with *future rewards* and *punishments*. The *metaphysical* proofs of the soul's immortality are commonly drawn from—its *simple*, *uncompounded*, and *indivisible* nature; from whence it is concluded, that it can-

not be corrupted or extinguished by a dissolution or destruction of its parts—from its having a *beginning* of *motion* within itself; whence it is inferred, that it cannot discontinue and lose its motion.—from the different properties of *matter* and *mind*, the *sluggishness* and *inactivity* of one, and the immense *activity* of the other; its prodigious flight of *thought* and *imagination*; its *penetration*, *memory*, *foresight*, and *anticipations* of *futurity*; from whence it is concluded, that a being of so divine a nature cannot be extinguished. But a these metaphysical proofs depend on intricate reasonings concerning the *nature*, *properties*, and *distinctions* of *body* and *mind*, with which we are not very well acquainted, they are not obvious to ordinary understandings, and are seldom so convincing even to those of higher reach, as not to leave some doubts behind them. Therefore perhaps it is not so safe to rest the proof of such an important article on what many may call the subtleties of school learning. Those proofs which are brought from *analogy*, from the *moral constitution* and *phenomena* of the *human mind*, the *moral attributes* of God, and the *present course* of *things*, and which therefore are called the *moral* arguments, are the plainest and generally the most satisfying. We shall select only one or two from the rest.

In tracing the *nature* and *destination* of any being, ²³² we form the surest judgment from his *powers* of *action*, ²³³ and the scope and *limits* of these, compared with his *analogy* *state*, or with that *field* in which they are exercised. If this being passes through different states, or fields of action, and we find a *succession* of powers adapted to the different periods of his progress, we conclude that he was destined for those successive states, and reckon his nature *progressive*. If, besides the immediate set of powers which fit him for action in his present state, we observe another set which appear superfluous if he were to be confined to it, and which point to another or higher one, we naturally conclude, that he is not designed to remain in his present state, but to advance to that for which those supernumerary powers are adapted. Thus we argue, that the *insect*, which has wings forming or formed, and all the apparatus proper for flight, is not destined always to creep on the ground, or to continue in the torpid state of adhering to a wall, but is designed in its season to take its flight in air. Without this farther destination, the admirable mechanism of wings and the other apparatus would be useless and absurd. The same kind of reasoning may be applied to man, while he lives only a sort of *vegetative* life in the womb. He is furnished even there with a beautiful apparatus of organs, eyes, ears, and other delicate senses, which receive nourishment indeed, but are in a manner folded up, and have no proper exercise or use in their present confinement *. Let us suppose some intelligent spectator, ²³⁴ who never had any connexion with man, nor the least acquaintance with human affairs, to see this odd phenomenon, a creature formed after such a manner, and placed in a situation apparently unsuitable to such various machinery: must he not be strangely puzzled ²³⁵ about the use of his complicated structure, and reckon such a profusion of art and admirable workmanship lost on the subject; or reason by way of anticipation, that a creature endued with such various yet unexerted capacities, was destined for a more enlarged sphere

Motives to Virtue sphere of action, in which those latent capacities shall have full play? The vast variety and yet beautiful symmetry and proportions of the several parts and organs with which the creature is endued, and their apt cohesion with, and dependence on, the curious receptacle of their life and nourishment, would forbid his concluding the whole to be the birth of chance, or the bungling effort of an unskillful artist; at least would make him deliver a while at so harsh a sentence. But if, while he is in this state of uncertainty, we suppose him to see the babe, after a few successful struggles, throwing off his fetters, breaking loose from his little dark prison, and emerging into open day, then unfolding his rectus and dormant powers, breathing in air, gazing at light, admiring colours, sounds, and all the *fun variety* of nature, immediately his doubts clear up, the propriety and excellency of the workmanship dawn upon him with full lustre, and the whole mystery of the last period is unravelled by the opening of this new scene. Though in this *second* period the creature lives chiefly a kind of *animal* life, i. e. of *sense* and *appetite*, yet by various trials and observations he gains experience, and by the gradual evolution of the powers of *imagination* he ripens apace for a *higher* life, for exercising the arts of *design* and *imitation*, and of those in which strength or dexterity are more requisite than acuteness or reach of judgment. In the succeeding *rational* or *intellectual* period, his *understanding*, which formerly crept in a lower, mounts into a higher sphere, canvasses the natives, judges of the relations of things, forms schemes, deduces consequences from what is past, and from present as well as past collects future events. By this succession of states, and of correspondent culture, he grows up at length into a *moral*, a *social*, and a *political* creature. This is the last period at which we perceive him to arrive in his mortal career. Each *period* is introductory to the next succeeding one, each *life* is a field of exercise and improvement for the next higher one; the life of the *fetus* for that of the *infant*, the life of the *infant* for that of the *child*, and all the lower for the highest and best. — But is this the last period of nature's progression? Is this the utmost extent of her plot, where she winds up the drama, and dismisses the actor into eternal oblivion? Or does he appear to be invested with supereminent powers, which have not full exercise and scope even in the last scene, and reach not that maturity or perfection of which they are capable; and then point to some higher scene where he is to sustain another and more important character than he has yet sustained? If any such there are, may we not reach them by analogy, or in the same way of anticipation as before, that he is destined for that after part, and is to be produced upon a more august and solemn stage, where his intellectual powers shall have proportionate action, and his nature attain its completion?

§ 8.
Lect. 24.
Art. 3.
Part I.

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Powers of
man which
point to an
after life.
234
Intellectual.

If we admit that *curiosity*, or prodigious *thirst* of knowledge, which is natural to the mind in every period of its progress, and consider withal the endless round of its motions and care, and the various hardships to which the body of mankind are chained down; it is evident, even in the present state it is impossible to expect the production of an appetite at once so insatiable and so noble. Our senses, our ordinary organs by

which knowledge is let into the mind, are always imperfect, and often fallacious; the advantages of assisting or correcting them are possessed by few; the difficulties of finding out truth amidst the various and contradictory opinions, interests, and passions of mankind, are many; and the wants of the creature, and of those with whom he is connected, numerous and urgent: so that it may be said of most men, that their *intellectual* organs are as much shut up and secluded from proper nourishment and exercise in that little circle to which they are confined, as the bodily organs are in the womb. Nay, those who to an aspiring genius have added all the assistances of art, leisure, and the most liberal education, what narrow prospects can even they take of this unbounded scene of things from that little eminence on which they stand? and how eagerly do they still grasp at new discoveries, without any satisfaction or limit to their ambition?

From the
Immortality
of the
Soul

But should it be said, that man is made for *action*, ²³⁵ *Moral* and not for *speculation*, or fruitless searches after knowledge, we ask, For what kind of action? Is it only for bodily exercises, or for *moral*, *political*, and *religious* ones? Of all these he is capable; yet, by the unavoidable circumstances of his lot, he is tied down to the *former*, and has hardly any leisure to think of the *latter*, or, if he has, wants the proper instruments of executing them. The *love of virtue*, of *one's friends* and *country*, the *generous sympathy with mankind*, and *heroic zeal of doing good*, which are all so *natural* to great and good minds, and some traces of which are found in the lowly, are seldom united with proportioned means or opportunities of exercising them: so that the *moral* spring, the noble energies and impulses of the mind, can hardly find proper scope even in the most fortunate condition; but are much depressed in some, and almost entirely restrained in the generality, by the numerous clogs of an indigent, sickly, or embarrassed life. Were such mighty powers, such godlike affections, planted in the human breast to be folded up in the narrow womb of our present existence, never to be produced into a more *perfect* life, nor to expatiate in the ample career of immortality?

Let it be considered, at the same time, that no pos- ²³⁶ *Unsatisfied* session, no enjoyment, within the round of mortal desires of things, is commensurate to the desires, or adequate to the capacities, of the mind. The most exalted condition has its abatements; the happiest conjuncture of fortune leaves many wishes behind; and, after the highest gratifications, the mind is carried forward in pursuit of new ones without end. Add to all, the *fond desire of immortality*, the secret dread of *non-existence*, and the high unremitting *prize* of the soul beating for *perfection*, joined to the improbability or the impossibility of attaining it *here*; and then judge whether this elaborate structure, this magnificent apparatus of inward powers and organs, does not plainly point out an *hereafter*, and *eternal destiny to man*? Does nature give the finishing touches to the lesser and ignoble instances of her skill, and raise every other creature to the maturity and perfection of his being; and shall she leave her principal workmanship unfinished? Does she carry the *vegetative* and *animal* life in *man* to their full vigour and highest destination; and shall she suffer his *intellectual*, his *moral*, his *eternal* life,

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Unsatisfied
desires of
existence
and happiness.

Motives to Virtue. to fade away, and be for ever extinguished? Would such abortion, in the moral world, be congruous to that perfection of *wisdom and goodness* which upholds and adorns the *natural*?

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Therefore
not im-
mortal.

We must therefore conclude from this detail, that the *present state*, even at birth, is only the womb of man's being, in which the noblest principles of his nature are in a manner fettered, or secluded from a correspondent sphere of action; and therefore destined for a future and unbounded state, where they shall emancipate themselves, and exert the fulness of their strength. The most accomplished mortal, in this low and dark apartment of nature, is only the *rudiments* of what he shall be when he takes his ethereal flight, and puts on immortality. Without a reference to that state, *man* were a mere abortion, a rude unfinished embryo, a monster in nature. But this being once supposed, he still maintains his rank of the masterpiece of the creation, his latent powers are all suitable to the *harmony and progression* of nature; his noble aspirations, and the pains of his dissolution, are his efforts towards a *second birth*, the pangs of his delivery into light, liberty, and perfection; and *death*, his discharge from gaol, his separation from his fellow prisoners, and introduction into the assembly of those heroic spirits who are gone before him, and of their great eternal Parent. The fetters of his mortal coil being loosened, and his prison walls broke down, he will be bare and open on every side to the admission of *truth and virtue*, and their ten attendant *happinesses*; every *vital and intellectual* spring will evolve itself with a divine elasticity in the free air of heaven. He will not then peep at the universe and its glorious Author through a dark grate or a gross medium, nor receive the reflections of his glory through the strait openings of sensible organs: but will be *all eye, all ear, all ether*.

* *Phil. Reli-*
gion of Na-
ture, § 9 *real and divine feeling* *. Let one part, however, of the analogy he attended to: That as in the womb we receive our original constitution, form, and the essential *flamina* of our being, which we carry along with us into the light, and which greatly affect the succeeding periods of our life; so our temper and constitution in the *future life* will depend on the conduct we have observed, and the character we have formed, in the *present life*. We are *here* in *miniature* what we shall be at *full length hereafter*. The first *rude sketch* or *outline* of *reason and virtue* must be drawn at present, to be afterwards enlarged to the *statue and beauty* of angels.

2 8
Immortal-
ity & guard-
ians to vir-
tue This, if duly attended to, must prove not only a *guard*, but an *admirable incentive* to virtue. For he who faithfully and ardently follows the light of knowledge, and pants after her improvements in virtue, will be wonderfully animated and assisted in that pursuit by a full conviction that the scene does not close with life—that his struggles, arising from the weakness of nature and the strength of habit, will be turned into triumphs—that his career in the track of wisdom and goodness will be both swifter and smoother—and these generous ardours with which he glows towards *truth*, i. e. the *perfection and immortality of nature*, will find their adequate object and exercise in a sphere proportionably enlarged, incorruptible, immortal. On the other hand, what an inexpressible damp will it be to the good man, to dread the total extinction of that

light and virtue, without which *life*, nay, *immortality* itself, were not worth a single wish?

Many writers draw their proofs of the immortality of the soul, and of a future state of rewards and punishments, from the unequal distribution of these here. It cannot be dissimbled that wicked men often escape the *outward* punishment due to their crimes, and do not feel the *inward* in that measure their demerit seems to require, partly from the callousness induced upon their nature by the habits of vice, and partly from the dissipation of their minds abroad by pleasure or business—and sometimes good men do not reap all the natural and genuine fruits of their virtue, through the many unforeseen or unavoidable calamities in which they are involved. To the smallest reflection, however, it is obvious, that the natural tendency of virtue is to produce happiness, that if it were universally practised, it would, in fact, produce the greatest sum of happiness of which human nature is capable; and that this tendency is defeated only by numerous individuals, who, forsaking the laws of virtue, injure and oppress those who steadily adhere to them. But the natural tendency of virtue is the result of that constitution of things which was established by God at the creation of the world. This being the case, we must either conclude, that there will be a future state, in which all the moral obliquities of the present shall be made straight; or else admit, that the designs of infinite wisdom, goodness, and power, can be finally defeated by the perverse conduct of human wickedness.—But this last supposition is so extravagantly absurd, that the reality of a future state, the only other possible alternative, may be pronounced to have the evidence of perfect demonstration.

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Belief of
immortal-
ity, &c. a
great sup-
port amidst
trials. *Virtue* has present rewards, and *vice* present punishments annexed to it; such rewards and punishments as make *virtue*, in most cases that happen, far more desirable than *vice*: but, in the infinite variety of human contingencies, it may sometimes fall out, that the inflexible practice of virtue shall deprive a man of considerable advantages to himself, his family, or friends, which he might gain by a well-timed piece of roguery; suppose by betraying his trust, voting against his conscience, selling his country, or any other crime where the security against discovery shall heighten the temptation. Or, it may happen, that a strict adherence to his honour, to his religion, to the cause of liberty and virtue, shall expose him, or his family, to the loss of every thing, nay, to poverty, slavery, death itself, or to torments far more intolerable. Now what shall secure a man's virtue in circumstances of such trial? What shall enforce the obligations of conscience against the allurements of so many interests, the dread of so many and so terrible evils, and the almost insurmountable aversion of human nature to excessive pain? The conflict is the greater, when the circumstances of the crime are such as easily admit a variety of divisions from *selfishness, natural affection, love to one's family or friends*, perhaps to a nation: these will give it even the air of virtue. Add to all, that the crime may be thought to have few bad consequences,—may be easily concealed,—or imagined possible to be retrieved in a good measure by future good conduct. It is obvious to which side most men will lean in such a case, and how much need there is of a balance in the

From the
Immortality
of the Soul.

2 19
Proof from
the inequal-
ity of pre-
sent distribu-
tion.

Motives to the opposite scale, from the consideration of a God, of Virtue a Providence, and of an immortal state of retribution, to keep the mind firm and uncorrupt in those or like instances of regular trial or distress.

241 In the general course of life. But without supposing such peculiar instances, a sense of a governing Mind and a persuasion that virtue is not only befriended by him here, but will be crowned by him hereafter with rewards suitable to its nature, vast in themselves, and immortal in their duration, must be not only a mighty support and incentive to the practice of virtue, but a strong barrier against vice. The thoughts of an Almighty Judge, and of an impartial future reckoning, are often alarming, inexpressibly so, even to the stoutest offenders. On the other hand, how supporting must it be to the good man, to think that he acts under the eye of his friend, as well as judge! How improving, to consider the present state as connected with a future one, and every relation in which he stands as a school of discipline for his affections, every trial as the exercise of some virtue; and the virtuous deeds which result from both, as introductory to higher scenes of action and enjoyment! Finally, How transporting is it to view death as his discharge from the warfare of mortality, and a triumphant entry into a state of freedom, security, and perfection, in which knowledge and wisdom shall break upon him from every quarter; where each faculty shall have its proper object, and his virtue, which was often damped or defeated here, shall be enthroned in undisturbed and eternal empire!

On reviewing this short system of morals, and the motives which support and enforce it, and comparing both with the CHRISTIAN scheme, what light and vigour

do they borrow from thence! How clearly and fully does CHRISTIANITY lay open the connexions of our nature, both material and immaterial, and future as well as present! What an ample and beautiful detail does it present of the duties we owe to God, to society, and ourselves, promulgated in the most simple, intelligible, and popular manner, divested of every partiality of sect or nation; and adapted to the general state of mankind! With what bright and alluring examples does it illustrate and recommend the practice of those duties: and with what mighty junctions does it enforce that practice! How strongly does it describe the corruptions of our nature; the deviations of our life from the rule of duty, and the causes of both! How marvellous and benevolent a plan of redemption does it unfold, by which those corruptions may be remedied, and our nature restored from its deviations to transcendent heights of virtue and piety! Finally, What a fair and comprehensive prospect does it give us of the administration of God, of which it represents the present state only as a small period, and a period of warfare and trial! How solemn and unbounded are the scenes which it opens beyond it! the resurrection of the dead, the general judgment, the equal distribution of rewards and punishments to the good and the bad; and the full completion of divine wisdom and goodness in the final establishment of order, perfection, and happiness! How glorious then is that SCHEME of RELIGION, and how worthy of affection as well as of admiration, which, by making such discoveries, and affording such assurances, has disclosed the unfading fruits and triumphs of VIRTUE, and secured its interests beyond the power of TIME and CHANCE.

From the Immortality of the Soul.

Advantages of the Christian scheme, and its connexion with natural religion or morality.

M O R

Moral || Morant
|| Morant
MORAL Sense, that whereby we perceive what is good, virtuous, and beautiful, in actions, manners, and characters. See MORAL Philosophy.

MORALITY. See MORAL Philosophy.

MORANT (Philip), a learned and indefatigable antiquary and biographer, son of Stephen Morant, was born at St Saviour's in the Isle of Jersey, October 6. 1700, and, after finishing his education at Abingdon school, was entered December 16. 1717, at Pembroke college Oxford, where he took the degree of B. A. June 10. 1721, and continued till Midsummer 1722; when he was preferred to the office of preacher of the English church at Amsterdam, but never went to take possession. He took the degree of M. A. in 1724, and was presented to the rectory of Shellow Bowells, April 20. 1733, to the vicarage of Bromfield, January 17 1733-4; to the rectory of Chicknal Smiley, September 19. 1735; to that of St Mary's, Colchester, March 9. 1737; to that of Wickham Bishop's, January 21. 1742-3; and to that of Aldham, September 14. 1745. All these benefices are in the county of Essex. In 1748 he published his History of Colchester, of which only 200 copies were printed. In 1751 he was elected F. S. A.; and in February 1768 he was appointed by the lords sub-committees of the house of peers to succeed Mr Blyke in preparing for the press a copy of the rolls of parliament; a service to which

M O R

he diligently attended till his death, which happened November 25. 1770. Besides the above work, and many useful translations, abridgments, and compilations, &c. he wrote, all the Lives in the Biographia Britannica marked C; also the life of Stillingfleet, which has no mark at the end: The History of Essex, 1760, 1768, 2 vols. folio: The life of King Edward the Confessor, and about 150 sermons. He prepared the rolls of parliament as far as the 16th of Henry IV. The continuation of the task devolved upon Thomas Aile, Esq; who had married his only daughter.

Morant || Morat.

MORANT-Point, the most easterly point or promontory of the island of Jamaica, in America. W. Lon. 75. 56. N. Lat. 17. 56.

MORASS, a marsh, fen, or low moist ground, which receives the waters from above without having any descent to carry them off again. Somner derives the word from the Saxon *merse*, "lake;" Salmasius from *mare*, "a collection of waters;" others from the German *marass*, "a muddy place;" and others from *marese*, of *marcetum*, à *marsetu*, i. e. rushes. See BOG, FEN, and DRAINING.

In Scotland, Ireland, and the north of England, they have a peculiar kind of morasses called *moasses* or *peat-moasses* whence the country people dig their peat or turf for firing. See Moss.

MORAT, or MURAT, a rich trading, and considerable

Morat, considerable town of Switzerland, capital of a bailiwick of the same name, belonging to the cantons of Bern and Friburg, with a castle, where the bailiff resides. It is seated on the lake Morat, on the road from Avenche to Bern, 10 miles west of Bern and 10 miles north-east of Friburg. The lake is about six miles long and two broad, the country about it being pleasant and well cultivated. The lakes of Morat and Neufchatel are parallel to each other, but the latter is more elevated, discharging itself by means of the river Broye into the lake of Neufchatel. According to M. de Luc, the former is 15 French feet above the level of Neufchatel lake; and both these lakes, as well as that of Bienné, seem formerly to have extended considerably beyond their present limits, and from the position of the country appear to have been once united. Formerly the large fish named *silurus glanis*, or the saluth, frequented these lakes, but has not been caught in them for a long time past. The environs of this town and lake were carefully examined by Mr Coxe, during his residence in Switzerland, who made several excursions across the lake to a ridge of hills situated betwixt it and Neufchatel. Here are many delightful prospects, particularly one from the top of Mount Vuilly, which, he says, is perhaps the only central spot from which the eye can at once comprehend the vast amphitheatre formed on one side by the Jura stretching from the environs of Geneva as far as Basle, and, on the other, by that stupendous chain of snowy Alps which extend from the frontiers of Italy to the confines of Germany, and is lost at each extremity in the horizon. Morat is celebrated for the obstinate defence it made against Charles the Bold, duke of Burgundy, and for the battle which afterwards followed on the 22d of June 1476, where the duke was defeated, and his army almost entirely destroyed*. Not far from the town, and adjoining to the high road, there still remains a monument of this victory. It is a square building, filled with the bones of Burgundian soldiers who were slain at the siege and in the battle, the number of which appears to have been very considerable. There are several inscriptions in the Latin and German languages commemorating the victory.

* See History of France.

MORATA (*Olympia Fulvia*), an Italian lady, distinguished for her learning, was born at Ferrara, in 1526. Her father, after teaching the belles lettres in several cities of Italy, was made preceptor to the two young princes of Ferrara, the sons of Alphonso I. The uncommon abilities he discovered in his daughter determined him to give her a very extraordinary education. Meanwhile the princes of Ferrara studying polite literature, it was judged expedient that she should have a companion in the same pursuit, and Morata being called, she was heard by the astonished courtiers to declaim in Latin, to speak Greek, and to explain the paradoxes of Cicero. Her father dying she was obliged to return home to take upon her the management of family affairs, and the education of her brother and three sisters; both which she executed with the greatest diligence and success. In the meantime Andrew Grunthler, a young German, who had studied physic, and taken his doctor's degree at Ferrara, fell in love with her, and married her. She now went with her husband to Germany, taking her little

brother with her, whom she instructed in the Latin and Greek tongues: and after staying a short time at Augsburg, went to Schweinfurt in Franconia, where her husband was born. but they had not been there long before that town was unhappily besieged and burnt; however, escaping the flames, they fled in the utmost distress to Hammelburg. This place they were also obliged to quit, and were reduced to the last extremities, when the elector Palatine invited Grunthler to be professor of physic at Heidelberg, and he entered on his new office in 1554; but they no sooner began to taste the sweets of repose, than a disease, occasioned by the distresses and hardships they had suffered, seized upon Morata, who died in 1555, in the 29th year of her age; and her husband and brother did not long survive her. She composed several works, great part of which were burnt with the town of Schweinfurt; the remainder, which consist of orations, dialogues, letters, and translations, were collected and published under the title of *Olympia Fulvia Morata, juvenis doctissima, et plane divina, opera omnia quae hactenus inveni potuerint, quibus Celsi Joviani curvius epistulae ac orationes accesserunt*, which has had several editions in octavo.

MORAVIA, a river of Turkey in Europe, which rises in Bulgaria, runs north through Servia by Nist, and falls into the Danube at Semendria, to the eastward of Belgrade.

MORAVIA, a marquisate of Germany, derives the name of *Mahern*, as it is called by the Germans, and of *Moravia*, as it is called by the natives, from the river of that name which rises in the mountains of the county of Glatz, and passes through the middle of it. It is bounded to the south by Austria, to the north by Glatz and Silesia, to the west by Bohemia, and to the east by Silesia and Hungary, being about 120 miles in length and 100 in breadth.

A great part of this country is overrun with wood, and mountains, where the air is very cold, but much wholesomer than in the low grounds, which are full of bogs and lakes. The mountains, in general, are barren, but the more champaign parts tolerably fertile, yielding corn, with plenty of hemp and flax, good saffron, and pasture. Nor is it altogether destitute of wine, red and white, fruits, and garden stuff. Moravia also abounds in horses, black cattle, sheep, and goats. In the woods and about the lakes there is plenty of wild fowl, game, venison, bees, honey, hares, foxes, wolves, beavers, &c. In this country are likewise quarries of marble, bastard diamonds, amethysts, alum, iron, sulphur, saltpetre, and vitriol, with wholesome mineral waters, and warm springs, but salt is imported. Its rivers, of which the March, Morawa, or Morau, are the chief, abound with trout, crayfish, barbel, eels, perch, and many other sorts of fish.

The language of the inhabitants is a dialect of the Slavonic, differing little from the Bohemian; but the nobility and citizens speak German and French.

Moravia was anciently inhabited by the Quadi, who were driven out by the Slavi. Its kings, who were once powerful and independent, afterwards became dependent, and tributary to, the German emperors. At last, in the year 908, the Moravian kingdom was parcelled out among the Germans, Poles, and

Moravia.

Moravia and Hungarians. In 1086, that part of it properly called *Moravia* was declared a marquisate by the German king Henry IV. and united with Bohemia, to whose dukes and kings it hath ever since been subject. Though it is not very populous, it contains about 42 greater or walled towns, 17 smaller or open towns, and 198 market towns, besides villages, &c. The states of the country consist of the clergy, lords, knights, and burgeses; and the diets, when summoned by the regency, are held at Brunn. The marquisate is still governed by its own peculiar constitutions, under the *directorium in publicis et cameraliis*, and the supreme judicatory at Vienna. It is divided into six circles, each of which has its captain, and contributes to its sovereign about one third of what is exacted of Bohemia. Towards the expences of the military establishment of the whole Austrian hereditary countries, its yearly quota is 1,856,490 florins. Seven regiments of foot, one of cuirassiers, and one of dragoons, are usually quartered in it.

Christianity was planted in this country in the 9th century, and the inhabitants continued attached to the church of Rome till the 15th, when they espoused the doctrine of John Huss, and threw off Popery: but after the defeat of the elector Palatine, whom they had chosen king, as well as the Bohemians, the emperor Ferdinand II. re-established Popery, though there are still some Protestants in Moravia. The bishop of Olmutz, who stands immediately under the pope, is at the head of the ecclesiastics in this country. The supreme ecclesiastical jurisdiction, under the bishop, is vested in a consistory.

The commerce of this country is inconsiderable. Of what they have, Brunn enjoys the principal part. At Iglau and Trebatz are manufactures of cloth, paper, gunpowder, &c. There are also some iron works and glass houses in the country.

The inhabitants of Moravia in general are open-hearted, not easy to be provoked or pacified, obedient to their masters, and true to their promises; but credulous of old prophecies, and much addicted to drinking, though neither such sots or bigots as they are represented by some geographers. The boors, indeed, upon the river Hank, are said to be a thievish, unpolished, brutal race. The sciences now begin to lift up their heads a little among the Moravians, the university of Olmutz having been put on a better footing; and a riding academy, with a learned society, have been lately established there.

MORAVIAN BRETHREN. See **HERNHUTTERS**, and **UNITAS Fratrum**.

MORAW, or **MORAVA**, a large river of Germany, which has its source on the confines of Bohemia and Silesia. It crosses all Moravia, where it waters Olmutz and Hradisch, and receiving the Taya from the confines of Lower Hungary and Upper Austria, separates these two countries as far as the Danube, into which it falls.

MORBID, among physicians, signifies "diseased or corrupt;" a term applied either to an unsound constitution, or to those parts or humours that are affected by a disease.

MORBUS COMITIALIS, a name given to the epilepsy; because if on any day when the people were

assembled in *comitia* upon public business, any person suddenly seized with this disorder should fall down, the assembly was dissolved, and the business of the *comitia*, however important, was suspended. See **COMITIA**.

MORBUS Regius, the same with the **JAUNDICE**. See **MEDICINE Indiv.**

MORBUS, or *Discaf*, in botany. See **VARIETAS**.

MORDAUNT (Charles), earl of Peterborough, a celebrated commander both by sea and land, was the son of John Lord Mordaunt viscount Avalon, and was born about the year 1658. In 1675 he succeeded his father in his honours and estate. While young he served under the admirals Torrington and Narborough in the Mediterranean against the Algerines; and in 1680 embarked for Africa with the earl of Plymouth, and distinguished himself at Tangier when it was besieged by the Moors. In the reign of James II. he voted against the repeal of the test act, and disliking the measures of the court, obtained leave to go to Holland to accept the command of a Dutch squadron in the West Indies. He afterwards accompanied the prince of Orange into this kingdom; and upon his advancement to the throne, was sworn of the privy-council, made one of the lords of the bedchamber to his majesty, also first commissioner of the treasury, and advanced to the dignity of earl of Monmouth. But in November 1690 he was dismissed from his post in the treasury. On the death of his uncle Henry earl of Peterborough in 1697, he succeeded to that title; and, upon the accession of Queen Anne, was invested with the commission of captain-general and governor of Jamaica. In 1705 he was sworn of the privy-council; and the same year declared general and commander in chief of the forces sent to Spain, and joint admiral of the fleet with Sir Cloudesley Shovel, of which the year following he had the sole command. His taking Barcelona with a handful of men, and afterwards relieving it when greatly distressed by the enemy; his driving out of Spain the duke of Anjou, and the French army, which consisted of 25,000 men, though his own troops never amounted to 10,000; his gaining possession of Catalonia, of the kingdoms of Valencia, Arragon, and the isle of Majorca, with part of Murcia and Castile, and thereby giving the earl of Galway an opportunity of advancing to Madrid without a blow; are astonishing instances of his bravery and conduct. For these important services his lordship was declared general in Spain by Charles III. afterwards emperor of Germany; and on his return to England he received the thanks of the House of Lords. His lordship was afterwards employed in several embassies to foreign courts, installed knight of the garter, and made governor of Minorca. In the reign of George I. he was general of all the marine forces in Great Britain, in which post he was continued by King George II. He died in his passage to Lisbon, where he was going for the recovery of his health, in 1735. His lordship was distinguished by his possessing various shining qualities: for, to the greatest personal courage and resolution, he added all the arts and address of a general; a lively and penetrating genius; and a great extent of knowledge upon almost every subject of importance within the compass of

Morbus
||
Mordaunt.

Mordella, of ancient and modern literature; hence his familiar letters, inserted among those of his friend Mr Pope, are an ornament to that excellent collection.

MORDELLA, in zoology, a genus of insects of the coleoptera order. The antennæ are thread-shaped and serrated; the head is deflexed under the neck; the pappi are clavated, compressed, and obliquely blunted; and the elytra are bent backwards near the apex. There are six species, all natives of different parts of Europe.

MORE (Sir Thomas), lord high chancellor of England, the son of Sir John More, knight, one of the judges of the King's Bench, was born in the year 1480, in Milk street, London. He was first sent to a school at St Anthony's in Threadneedle street; and afterwards introduced into the family of Cardinal Moreton, who in 1497 sent him to Canterbury college in Oxford. During his residence at the university he constantly attended the lectures of Linacre and Grocynus, on the Greek and Latin languages. Having in the space of about two years made considerable proficiency in academical learning, he came to New Inn in London, in order to study the law; whence, after some time, he removed to Lincoln's Inn, of which his father was a member. Notwithstanding his application to the law, however, being now about 20 years old, he was so bigotted to monkish discipline, that he wore a hair shirt next his skin, frequently fasted, and often slept on a bare plank. In the year 1503, being then a burgess in parliament, he distinguished himself in the house, in opposition to the motion for granting a subsidy and three fifteenths for the marriage of Henry VII.'s eldest daughter, Margaret, to the king of Scotland. The motion was rejected; and the king was so highly offended at this opposition from a beardless boy, that he revenged himself on Mr More's father, by sending him, on a frivolous pretence, to the Tower, and obliging him to pay 100*l.* for his liberty. Being now called to the bar, he was appointed law-reader at Furnival's inn, which place he held about three years; but about this time he also read a public lecture in the church of St Lawrence, Old Jewry, upon St Austin's treatise *De civitate Dei*, with great applause. He had indeed formed a design of becoming a Franciscan friar, but was dissuaded from it; and, by the advice of Dr Colet, married Jane, the eldest daughter of John Colt, Esq. of Newhall in Essex. In 1508 he was appointed judge of the sheriff's court in the city of London, was made a justice of the peace, and became very eminent at the bar. In 1516 he went to Flanders in the retinue of Bishop Toustal, and Dr Knight, who were sent by King Henry VIII. to renew the alliance with the archduke of Austria, afterwards Charles V. On his return, Cardinal Wolsey would have engaged Mr More in the service of the crown, and offered him a pension, which he refused. Nevertheless, it was not long before he accepted the place of master of the requests, was created a knight, admitted of the privy council, and in 1520 made treasurer of the exchequer. About this time he built a house on the bank of the Thames, at Chelsea, and married a second wife. This wife, whose name was *Middleton*, and a widow, was old, ill tempered, and covetous; nevertheless Erasmus says he was as fond of her as if she were a young maid.

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In the 14th year of Henry VIII. Sir Thomas More was made speaker of the house of commons: in which capacity he had the resolution to oppose the then powerful minister, Wolsey, in his demand of an oppressive subsidy; notwithstanding which, it was not long before he was made chancellor of the duchy of Lancaster, and was treated by the king with singular familiarity. The king having once dined with Sir Thomas at Chelsea, walked with him near an hour in the garden, with his arm round his neck. After he was gone, Mr Roper, Sir Thomas's son-in-law, observed how happy he was to be so familiarly treated by the king: to which Sir Thomas replied, "I thank our lord, son Roper, I find his grace my very good lord indeed, and believe he doth as singularly favour me as any subject within this realm. However, I must tell thee, I have no cause to be proud thereof, for if my head would win him a castle in France, it would not fail to go off." From this anecdote it appears, that Sir Thomas knew his grace to be a villain.

In 1526 he was sent, with Cardinal Wolsey and others, on a joint embassy to France, and in 1527 with Bishop Toustal to Cambray. The king, it seems, was so well satisfied with his services on these occasions, that in the following year, Wolsey being disgraced, he made him chancellor; which seems the more extraordinary, when we are told that Sir Thomas had repeatedly declared his disapprobation of the king's divorce, on which the great *defensor fidei* was so positively bent. Having executed the office of chancellor about three years, with equal wisdom and integrity, he resigned the seals in 1533, probably to avoid the danger of his refusing to confirm the king's divorce. He now retired to his house at Chelsea; dismissed many of his servants, sent his children with their respective families to their own houses (for hitherto, he had, it seems, maintained all his children, with their families, in his own house, in the true style of an ancient patriarch, and spent his time in study and devotion: but the capricious tyrant would not suffer him to enjoy this tranquillity. Though now reduced to a private station, and even to indigence, his opinion of the legality of the king's marriage with Anne Boleyn was deemed of so much importance, that various means were tried to procure his approbation; but all persuasion proving ineffectual, he was, with some others, attainted in the house of lords of misprision of treason, for encouraging Elizabeth Barton, the nun of Kent, in her treasonable practices. His innocence in this affair appeared so clearly, that they were obliged to strike his name out of the bill. He was then accused of other crimes, but with the same effect; till, refusing to take the oath enjoined by the act of supremacy, he was committed to the Tower, and, after 15 months' imprisonment, was tried at the bar of the King's Bench, for high treason, in denying the king's supremacy. The proof stood on the sole evidence of Rich the solicitor general, whom Sir Thomas, in his defence, sufficiently discredited: nevertheless the jury brought him in guilty, and he was condemned to suffer as a traitor. The merciful Henry, however, indulged him with simple decollation; and he was accordingly beheaded on Tower hill, on the 5th of July 1535. His body, which was first interred in the Tower, was begged by his daughter Margaret

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and deposited in the chancel of the church at Chelsea, where a monument, with an inscription written by his self, had been some time before erected. This monument with the inscription is still to be seen in that church. The first daughter, Margaret, also procured her head after it had remained 14 days upon London bridge, and placed it in a vault belonging to the Roper family, under a chapel adjoining to St Dunstan's church in Canterbury. Sir Thomas More was a man of some learning, and an upright judge, a very pious man, yet cheerful, and even affectingly witty (1). He wanted not sagacity, where religion was out of the question, but in that his faculties were so enveloped, as to render him a weak and credulous enthusiast. He left one son and three daughters, of whom MARGARET, the eldest, was very remarkable for her knowledge of the Greek and Latin languages. She married a Mr Roper of Well hall in Kent, whose life of Sir Thomas More was published by Mr Hearne at Oxford in 1716. Mrs Roper died in 1544, and was buried in the vault of St Dunstan's in Canterbury, with her father's head in her arms.

Sir Thomas was the author of various works, though his *Utopia* is the only performance that has survived in the esteem of the world, owing to the rest being chiefly of a polemical nature. His answer to Luther has only given him the credit of having the best knack of any man in Europe, at calling bad names in good Latin. His English works were collected and published by order of Queen Mary, in 1557; his Latin, at Basil, in 1563, and at Louvain, in 1566.

MORE (Sir Antonio), an eminent painter, was born at Utrecht in 1719. He became a scholar of John Schorel, but seems to have studied the manner of Holbein, to which he approached nearer than to the freedom of design in the works of the great masters that he saw at Rome. Like Holbein he was a close imitator of nature, but did not arrive at his extreme delicacy of finishing; on the contrary, Antonio sometimes struck into a bold and masculine style, with a good knowledge of the chiaro-scuro. In 1522, he drew Philip II. and was recommended by Cardinal Granvelle to Charles V. who sent him to Portugal, where he painted John III. the king, Catharine of Austria his queen, and the infanta Mary first wife of Philip. For these three pictures he received 600 ducats, besides a gold chain of 1000 florins, and other presents. He had 100 ducats for his common portraits. But still ampler rewards were bestowed on him when sent into England, to draw the picture of Queen Mary, the intended bride of Philip. They gave him 1000 a gold chain, and a pension of 1000. a quarter, as painter to their majesties. He made various portraits of the queen, one was sent by Cardinal Granvelle to the emperor, who ordered 200 florins to

Antonio. He remained in England during the reign of Mary, and was much employed; but having neglected, as is frequent, to write the names on the portraits he drew, most of them have lost part of their value, by our ignorance of the persons represented. On the death of the queen, More followed Philip into Spain, where he was indulged in so much familiarity, that one day the king slapping him pretty roughly on the shoulder, More returned the sport with his hand-stick: a strange liberty (Mr Walpole observes), to be taken with a Spanish monarch, and with such a monarch! A grandee interposed for his pardon, and he was ordered to retire to the Netherlands; but a messenger was despatched to recal him before he had finished his journey. The painter, however, sensible of the danger he had escaped, modestly excused himself, and proceeded. At Utrecht he found the duke of Alva, and was employed by him to draw several of his mistresses, and was made receiver of the revenues of West Flanders; a preferment with which they say he was so elated, that he burned his easel and gave away his painting tools. More was a man of a stately and handsome presence; and often went to Brussels where he lived magnificently. At what time or where he was knighted, is uncertain. He died at Antwerp, in 1575, in the 56th year of his age. His portrait painted by himself, is in the chamber of painters at Florence, with which the great duke, who bought it, was so pleased, that he ordered a cartel with some Greek verses, written by Antonio Maria Salvini his Greek professor, to be affixed to the frame. Another picture of himself and one of his wife were in the collection of Sir Peter Lely. King Charles had five pictures painted by this master. Mr Walpole mentions a number of others that are in England. But More did not always confine himself to portraits. He painted several historic pieces, particularly one, much esteemed, of the resurrection of Christ with two angels, and another of Peter and Paul. A painter, who afterwards sold it to the prince of Condé, got a great deal of money by showing it at the fair of St Germain. He made a fine copy of Titian's Danae for the king; and left unfinished the Circumcision, designed for the altar in the church of our Lady at Antwerp.

MORE (Henry), an eminent English divine and philosopher, in the 17th century, was educated at Eton school, and in Christ college in Cambridge, of which he became a fellow, and spent his life in a retired way, publishing a great number of excellent works. He refused bishoprics both in Ireland and England. He was an open hearted sincere Christian philosopher, who studied to establish men in the belief of providence against atheism. Mr Hobbes was used to say, that if his own philosophy was not true, there was none

(1) This last disposition, we are told, he could not refrain even at his execution. The day being come, he ascended the scaffold, which seemed so weak that it was ready to fall; whereupon, "I pray (said he) for me all up, and for my coming down let me fight for myself." His prayers being ended, he turned to the executioner, and with a cheerful countenance said, "Pluck up thy spirits, man, and be not afraid to do thy office, my neck is very short, take heed therefore thou strike not away for saving thy honour." Then laying his head upon the block, he lay there until he had put aside his beard, saying, "That had never concerned my self."

More none that he should sooner like than our philosopher's. His writings have been published together in Latin and English, folio.

MORSE (Alexander), was born at Caistor in 1616. His father was a Scotsman, and principal of the college which the Calvinists had in that city. Alexander was sent to Geneva, where he was made professor of Greek and of theology, and at the same time discharged the office of a pastor. His violent love of women, and the irregularity of his conduct, excited a great number of enemies against him. Saumaise, informed of his disagreeable situation, invited him to Holland, where he was first appointed professor of theology at Middleburgh, and afterwards professor of history at Amsterdam. The duties of these stations he discharged with great ability; and in 1655 he went to Italy, where he remained a considerable time. It was during his travels in Italy that he published his beautiful poem on the defeat of the Turkish fleet by the Venetians; and this work procured him the present of a golden chain from the republic. Having taken a dislike to Holland, he was translated to Charonton. There his sermons attracted a numerous audience, not so much for their eloquence as for the satirical allusions and witticisms with which they abounded. This kind of style succeeded with him, because it was natural; but in his imitators it appeared altogether ridiculous. The impetuosity of his character brought him into new quarrels, especially with Daille, who had greatly the better of him in the dispute.— This singular man died at Paris September 20. 1670, aged 54, in the house of the dukes de Rohan. He was never married. His works are, 1. A Collection of Controversial Tracts. 2. Beautiful Orations and Poems, in Latin. 3. An answer to Milton, entitled, *Alexandri Mori fides publica*. Milton has attacked him with great severity in his writings. Those sermons of his which are published, by no means justify the reputation which he had acquired for that kind of composition.

MOREA, formerly called the *Peloponnesus*, is a peninsula to the south of Greece, to which it is joined by the isthmus of Corinth. Its form resembles a mulberry leaf, and its name is derived from the great number of mulberry trees which grow there. It is about 180 miles in length, and 130 in breadth. The air is temperate, and the land fertile, except in the middle, where it is full of mountains, and is watered by a great number of rivers. It is divided into three provinces; Seania, Belvedere, and Brazzo-di-Mama. It was taken from the Turks by the Venetians in 1687, but they lost it again in 1715. The language of the Morea resides at Modon. See GREECE and PELOPONNESUS.

MORFAU (James), an eminent French physician, born at Chalon-sur-Saone, was the disciple and friend of the famous Guy Pinn. He drew upon himself the jealousy and hatred of the old physicians by the public theses he maintained, and afterwards vindicated in his writings. He died in a very advanced age in 1729. He wrote in French, 1. Consultations on the Rheumatism. 2. A Chemical treatise on Fever. 3. A physical dissertation on the Dropsy; and other works which are esteemed.

MORILLSE (Paul), an eminent painter, was born at Utrecht in 1575, and studied painting under

Michael Mirevelt. He was very successful, not only in portraits, but historical subjects and architecture, particularly after he had improved his taste by his studies in Italy. We have some excellent wood cuts in chiaro-scuro by this artist, who died in 1638.

MOREL, the name of several celebrated printers to the kings of France, who, like the Stephens, were also men of great learning.

Frederic MOREL, who was interpreter in the Greek and Latin tongues, as well as printer to the king, was heir to Vascofan, whose daughter he had married.— He was born in Champagne, and he died in an advanced age at Paris, 1583. His sons and grandsons trod in his steps; they distinguished themselves in literature, and maintained also the reputation which he had acquired by printing. The edition of *St Gregory of Nyssa*, by his son Claude Morel, is held in great estimation by the learned.

MOREL (Frederic), son of the preceding, and still more celebrated than his father, was professor and interpreter to the king, and printer in ordinary for the Hebrew, Greek, Latin, and French languages. He was so devoted to study, that when he was told his wife was at the point of death, he would not sleep till he had finished the sentence which he had begun. Before it was finished, he was informed that she was actually dead. *I am sorry for it* (replied he coldly), *she was an excellent woman*. This printer acquired great reputation from the works which he published, which were very numerous and beautifully executed. From the manuscripts in the king's library, he published several treatises of St Basil, Theodoret, St Cyrille, and he accompanied them with a translation. His edition of the works of Oecumenius and Arius, in 2 vols. folio, is much esteemed. In short, after distinguishing himself by his knowledge in the languages, he died June 27. 1630, at the age of 78. His sons and grandsons followed the same profession.

MORIL (William), regius professor of Greek, and director of the king's printing house at Paris, died 1564. He composed a *Dictionnaire Grec-Latin-François*, which was published in quarto in 1622, and some other works which indicate very extensive learning. His editions of the Greek authors are exceedingly beautiful. This great scholar, who was of a different family from the preceding, had a brother named John, who died in prison (where he had been confined for heresy) at the age of 20, and whose body was dug out of the grave, and burnt Feb. 27. 1559. They were of the parish of Tillcul, in the county of Morten, in Normandy.

MOREL (Dom Robert), a Benedictine monk of the society of Saint-Maur, was born at Chaise-Dieu in Auvergne, A. D. 1653. He was appointed keeper of the library of Saint Germain des Pres in 1680. He was afterwards superior of different religious houses. In 1699 he disengaged himself from every care, and retired to Saint Denis, where he spent his time in composing works of practical religion. This learned monk, who enjoyed from nature a lively and fruitful imagination, excelled chiefly in subjects of piety, in a knowledge of the Christian character, and of the rules which regard the conduct of the Christian life. His conversation was sprightly and refined, his answers were prompt and ingenious, his temper was gentle,

Morel equable, and full of gaiety mingled with discretion. His slovenly appearance did not debase the beauty of his mind. All his words breathed charity, piety, uprightness, sincerity, and innocence of manners. Great simplicity and modesty, the limits of which he never transgressed, concealed his excellencies from the vulgar, but made him rank higher, in the estimation of the wise and sensible part of mankind. Dom Morel died A. D. 1731, aged 79. His principal works are, 1. *Ussusions de cœur sur chaque verset des Pseaumes et des Cantiques de l'Eglise*; Paris, 1716, in 5 vols. 12mo. P. de Tournemine, a Jesuit, esteemed this book (which abounds in pious and affecting thoughts and expressions) so much, that he perused it constantly; and when he was obliged to go to the country, he always carried a volume of it along with him. He earnestly sought to be introduced to the author, and entreated on his knees that he would grant him his benediction (*Histoire littéraire de la congrégation de Saint Amand*, p. 504). 2. *Entretiens spirituels sur les Evangiles des Dimanches et des Mystères de tout l'année, distribués par les jours de l'Anno*, 1720, 4 vols. 12mo. 3. *Entretiens spirituels, pour servir de préparation à la Mort*, 12mo, 1721. 4. *Imitation de N. S. J. C.* a new translation, with a pathetic prayer, or an effusion of the heart, at the conclusion of every chapter, in 12mo, 1723. 5. *Méditations Chrétiennes sur les Evangiles de toute l'année*, 2 vols. 12mo, 1726. 6. *De l'Espérance Chrétienne et de la Confiance en la miséricorde de Dieu*, 12mo, 1728. The greater part of Morel's works are devotional; and his observations are drawn chiefly from the Scripture, and from the practical writings of the fathers. This circumstance greatly raised the reputation of his works, and at the same time excited the envy and ill-will of his enemies. By them he was considered as a Jansenist; and in this light he is represented in the *Dictionnaire des livres Jansénistes*.

MOREL (Andreas), a very eminent antiquary, born at Bern in Switzerland. Having a strong passion for the study of medals, he travelled through several countries, and made large collections: in 1683 he published at Paris, 8vo, *Specimen universæ rei nummarie antiquæ*; and the great work of which this was the specimen was to be a complete collection of all ancient medals, of which he had at that time 20,000 exactly designed. Soon after this day appeared, Louis XIV. gave him a place in his cabinet of antiques, in which capacity he brought himself into great danger by speaking too freely of M. Louvois on account of the neglect in paying his salary, or on some other private account, as he was committed to the Bastille, where he lay for three years; nor was he released until the death of Louvois, nor till the canton of Bern had interceded in his favour. He afterward accepted an invitation from the count of Schwartzburg at Arnstadt, in Germany, with whom he lived in the capacity of antiquary, and was furnished with every thing necessary for carrying on his grand work. In 1703 he died; and in 1734 came out at Amsterdam part of this collection, in 2 vols. folio, under the title of *Theſaurus Morellianus, sive familiarum Romanorum numismata omnia, diligentissime undique conquisita, &c.* *Nunc primum edita et commentario perpetuo illustravit Sigibertus Havercampus.* These volumes contain an explication of 3539 medals, engraved, with their reverses.

MORENA, (anc. geog.), a district or division of Mysia, in the Hither Asia. A part of which was occupied by Clon, formerly at the head of a band of robbers, but afterwards priest of Jupiter Abrettenus, and enriched with possessions, first by Antony, and then by Cæsar.

MORESBY, a harbour a little above Whitehaven, in Cumberland; in and about which many remains of antiquity have been dug up, such as altars and stones, with inscriptions on them; and several caverns have been found called Piæ's Holes. Here is supposed to have been a Roman fortification.

MORESQUE, **MORASK**, or *Morisko*, a kind of painting, carving, &c. done after the manner of the Moors; consisting of several grotesque pieces and compartments promiscuously intermingled, not containing any perfect figure of a man, or other animal, but a wild resemblance of buds, bealts, trees, &c. These are also called *arabesques*, and are particularly used in embroideries, damask work, &c.

MORISQUE DANCES, vulgarly called *Morrice dances*, are those altogether in imitation of the Moors, as sarahands, chacons, &c. and are usually performed with castanets, tambours, &c.

There are few country places in England where the morrice dance is not known. It was probably introduced about, or a little before, the reign of Henry VIII. and is a dance of young men in their shirts, with bells at their feet, and ribbands of various colours tied round their arms and flung across their shoulders.

MORETON, a town of Devonshire, with a market on Saturdays, seated on a hill, near Dartmore, and is a pretty large place, with a noted market for yarn. It is 14 miles south-west of Exeter, and 185 west by south of London. W. Long. 3. 46. N. Lat. 50. 39.

MORETON, a town in Gloucestershire, whose market is disused. It is a good thoroughfare, and seated on the Fosseway, 29 miles east-south-east of Worcester, and 83 west-north-west of London. W. Long. 1. 36. N. Lat. 52. 0.

MORGAGNA. See **FATA**.

MORGAGNI (John Baptist) doctor of medicine, first professor of anatomy in the university of Padua, and member of several of the most eminent societies of learned men in Europe, was born in the year 1682, at Forlì, a town in the district of *La Romagna* in Italy. His parents, who were in easy circumstances, allowed him to follow that course in life his genius dictated. He began his studies at the place of his nativity; but soon after removed to Bologna, where he obtained the degree of Doctor of Medicine, when he had but just reached the 16th year of his age. Here his peculiar taste for anatomy found an able preceptor in Valsalva, who bestowed on him the utmost attention; and such was the progress he made under this excellent master, that at the age of 20 he himself taught anatomy with high reputation. Soon, however, the fame of his prelections, and the number of his pupils, excited the jealousy of the public professors, and gave rise to invidious persecutions. But his abilities and prudence gained him a complete triumph over his enemies; and all opposition to him was finally terminated from his being appointed by the senate of Bologna to fill a medical chair, which soon became vacant. But the duties of this office, although important, neither occupied

Morgagni spent the whole of his time, nor satisfied his anxious desire to afford instruction. He still continued to labour in secret on his favourite subject, and soon after communicated the fruits of these labours to the public in his *Adversaria Anatomica*, the first of which was published in the year 1706, the second and third in 1717, and the three others in 1719. The publication of this excellent work spread the fame of Morgagni far beyond the limits of the state of Bologna. Such was his reputation, that the wise republic of Venice had no hesitation in making him an offer of the second chair of the theory of medicine in the university of Padua, then vacant by the death of M. Molinetti; and, to ensure his acceptance, they doubled the emoluments of that appointment. While he was in this department, he published his treatise, entitled *Nova Institutionum medicarum idea*, which first appeared at Padua in the year 1712. From this work his former reputation suffered no diminution. And soon after he rose, by different steps, to be first professor of anatomy in that celebrated university. Although Morgagni was thus finally settled at Padua, yet he gave evident proofs of his gratitude and attachment to Bologna, which he considered as his native country with respect to the sciences. He exerted his utmost efforts in establishing the academy of Bologna, of which he was one of the first associates, and he enriched their publications with several valuable and curious papers. Soon after this, the Royal Societies of London and Paris received him among their number. Not long after the publication of his *Adversaria Anatomica*, he began, much upon the same plan, his *Epistole Anatomicae*, the first of which is dated at Padua in the beginning of April 1726. The works of Morgagni which have already been mentioned, are to be considered, in a great measure, as strictly anatomical: but he was not more eminent as an anatomist, than as a learned and successful physician. In the year 1760, when he was not far distant from the 80th year of his age, he published his large and valuable work *De causis et sedibus morborum per anatomen indagatis*. This last and most important of all his productions will afford convincing evidence of his industry and abilities to latest posterity. Besides these works, he published, at different periods of his life, several miscellaneous pieces, which were afterwards collected into one volume, and printed under his own eye at Padua, in the year 1765. It does not appear that he had in view any future publications; but he intended to have favoured the world with a complete edition of all his works, which would probably have been augmented with many new observations. In this he was engaged when, on the fifth of December 1771, after he had nearly arrived at the 90th year of his age, death put a period to his long and glorious career in the learned world.

MORGANA, or MORGAGNA, *Fula*. See FATA.

MORGES, a handsome and rich town of Switzerland, in the canton of Bern, and capital of a bailiwick, with a castle where the bailiff resides. It is a place of some trade on account of a canal, by which they transport merchandises from the lake of Geneva to other parts. There is a fine prospect from it, and it is seated on the lake of Geneva, five miles from Lausanne. E. Long. 6. 42. N. Lat. 46. 29.

MORGO, anciently *Amorgos*, an island in the Archipelago, fertile in wine, oil, and corn. It is well cultivated, and the inhabitants are affable, and generally of the Greek church. The best parts belong to a monastery. The greatest inconvenience in this island is the want of wood. It is 30 miles in circumference. E. Long. 26. 15. N. Lat. 36. 30.

MORHANGE, a town of Germany, in Lorraine, whose lord has the title of Rhinegrave, and depends on the empire. It is 24 miles north-east of Nancy, and 200 east of Paris. E. Long. 6. 42. N. Lat. 48. 51.

MORHOFF (Daniel George), a very learned German, born at Wismar in the duchy of Mecklenburg, in 1639. The duke of Holstein, when he founded an university at Kiel, made him professor of eloquence and poetry there in 1665; to which was afterwards added the professorship of history, and in 1680 the office of librarian to the university. He was the author of many works of a small kind; as orations, dissertations, theses, and poems: but his chief work was his *Polyhistor, sive de notitia auctorum et rerum commentarii*; first published at Lubec in 1688; which has been greatly enlarged since his death in 1691, and gone through several successive editions.

MORIAH, one of the eminences of Jerusalem; on which Abraham went to offer his son, and David wanted to build the temple, which was afterwards executed by Solomon. The threshing floor of Araunah; originally narrow, so as scarce to contain the temple, but enlarged by means of ramparts; and surrounded with a triple wall, so as to add great strength to the temple, (Josephus). It may be considered as a part of Mount Sion, to which it was joined by a bridge and gallery, (*Id.*)

MORILLES, a kind of mushroom, about the bigness of a walnut, pierced with holes like a honeycomb, and said to be good for creating an appetite. They are also accounted restorative, and frequently used in sauces and ragouts.

MORILLOS (Bartholomew), of Seville in Spain, was born A. D. 1613. After having cultivated painting with success in his own country, he travelled into Italy, where he was greatly admired for a manner peculiar to himself, and capable of producing a wonderful effect. The Italians, astonished at the excellence of his genius and the freshness of his colouring, did not hesitate to compare him to the celebrated Paul Veronese. On his return to Spain, Charles II. brought him to court, with the intention of making him his first painter; but Morillos declined the offer, pretending, as an excuse, that his age would not permit him to accept of an employment of such importance. His extreme modesty, however, was the sole cause of his refusal. He died in 1685, aged 72 years.

MORIN (John Baptist), physician and regius professor of mathematics at Paris, was born at Villefranche in Beaujolais, in 1583. After commencing doctor at Avignon, he went to Paris, and lived with Claude Dormi bishop of Boulogne, who sent him to examine the mines of Hungary; and thereby gave occasion to his *Mundus subterraneus Anatomia*, which was his first production, and published in 1619. Upon his return to his patron the bishop, he contracted an attachment to judicial

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Morin judicial astrology, concerning which he furnished the world with many ridiculous stories, and wrote a great number of books, not worth enumerating. He died in 1656, before he had finished the favourite labour of his life, which was his *Astrologia Gallica*. Louisa Maria de Gonzaga queen of Poland gave 2000 crowns to carry on the edition, at the recommendation of one of her secretaries, who was a lover of astrology; and it appeared at the Hague in 1661, in one volume folio, with two dedications, one to Jesus Christ, and another to the queen of Poland.

MORIN (John), a very learned Frenchman, born at Blois, of Protestant parents, in 1591, but converted by Cardinal du Perron to the Catholic religion. He published, in 1626, some Exercitations upon the original of Patriarchs and Primates, and the ancient usage of ecclesiastical censures; dedicated to Pope Urban VIII. In 1628 he undertook the edition of the Septuagint Bible, with Nobilius's version; and placed a preface before it, in which he treats of the authority of the Septuagint, and prefers the version in the edition made at Rome by order of Sixtus V. to the present Hebrew text, which he affirms has been corrupted by the Jews. About the same time he gave a French History of the deliverance of the church by the emperor Constantine, and of the temporal greatness conferred on the Roman church by the kings of France. He afterwards published Exercitations upon the Samaritan Pentateuch, and took the care of the Samaritan Pentateuch, for the Polyglot then preparing at Paris. He was greatly caressed at Rome, where, after living nine years at the invitation of Cardinal Barbarini, he was recalled by Cardinal Richelieu, and died at Paris in 1659. His works are very numerous; and some of them as much valued by Protestants as Papists for the oriental learning they contain.

MORIN (Simon), a celebrated fanatic of the 17th century, was born at Richemont, near Aumale, and had been clerk to M. Charron, general paymaster of the army. He was very ignorant and illiterate, and therefore it is no wonder if, meddling in spiritual matters, he fell into great errors. He was not content with broaching his whimsies in conversation, but wrote them down in a book, which he caused to be privately printed in 1647, under the title of *Pensées de Morin, dédiées au Roi*. This book is a medley of conceit and ignorance, and contains the most remarkable errors which were afterwards condemned in the Quakers: only that Morin carries them to a greater length than any one else had done; so he affirms, "that the most enormous sins do not remove a sinner from the state of grace, but serve on the contrary to humble the pride of man." He says, "that in all times and nations God has a number of the elect, true members of the church; that there would soon be a general reformation, all nations being just about to be converted to the true faith; and that this great reformation was to be effected by the second coming of Jesus Christ, and Morin incorporated with him."—He was in prison at Paris, at the time when Gassendi's friends were writing against the astrologer John Baptist Morin, whom they upbraided (but, as he replied, falsely) with being the brother of this fanatic. This was about 1650, after which Simon Morin was

set at liberty as a visionary; and suffered to continue so till 1661, when Des Marets de St Sorlin, who, though a fanatic and visionary himself, had conceived a violent aversion to him, discovered his whole scheme, and had him taken up. The means Des Marets made use of for this discovery was by pretending to be one of his disciples; and he carried his treachery and dissimulation so far, as to acknowledge him for "the Son of man risen again." This acknowledgement so pleased Morin, that he conferred upon him, as a particular grace, the office of being his harbinger, calling him *a real John the Baptist revived*. Then Des Marets impeached him, and became his accuser; upon which Morin was brought to a trial, and condemned to be burnt alive. This sentence was executed on him at Paris, March 14 1663, in the form and manner following. After having made the *amende honorable* in his shirt, with a cord about his neck and a torch in his hand, before the principal gate of the church of Notre Dame, he was carried to the place of execution, and there tied to a stake to be burnt alive, together with his book entitled *Pensées de Morin*, as also all his papers and his trial. Afterwards his ashes were thrown into the air, as a punishment for his having assumed the title of the Son of God. His accomplices, too, were condemned to assist at his execution, and then to serve in the galleys for life, after having been whipped by the hangman, and marked with a burning iron with *fleurs de lis* upon the right and left shoulders. Morin gave out that he would rise again the third day; which made many of the mob gather together at the place where he was burnt.—It is said, that when the president De Lamoignon asked him whether it was written in any part of Scripture, that the great prophet or new Messiah should pass through the fire? he cited this text by way of answer: *Ignis me examinasti, et non est inventa in me iniquitas*; that is, "Thou hast tried me with fire, and no wickedness hath been found in me." Morin died with remarkable resolution; and it was then thought the judges had been too rigorous in their sentence, and that sending him to a madhouse would have been sufficient. They replied in defence of themselves, that Morin had owned many impious tenets; and that not in sudden starts and fits of heat, but in cool blood, and with deliberate obstinacy. But then a question will arise, whether a fool, any more than a madman, ought to be capitally punished for any opinion or degree of stubbornness?

MORIN (Peter), was born at Paris, A. D. 1531. he went into Italy, and was employed by the learned Paulus Manutius in his printing house at Venice.—He afterwards taught Greek and cosmography at Vicenza, whence he was called to Ferrara by the duke of that name. St Charles Borromeo, informed of his profound knowledge in ecclesiastical antiquities, of his disinterestedness, of his zeal and piety, offered him his friendship, and engaged him to go to Rome in 1575. The Popes Gregory XIII. and Sixtus V. employed him in an edition of the Septuagint, 1587, and in one of the Vulgate, 1590, in folio. He also spent much of his time on an edition of the Bible translated from the Septuagint, and published at Rome, 1588, in folio; on an edition of the Decretals to the

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Morin. the time of Gregory VII. published at Rome, 1591, and on a Collection of General Councils, likewise published at Rome, 1609, 4 vols. This learned critic died at Rome, 1608, aged 77. His character was open, simple, sincere, gentle, and honest: his temper was equal and agreeable. He was an enemy to artifice and cunning; he despised riches and honours; and he seemed to have a passion for nothing but study.—He spoke Italian with as much ease and propriety as the most intelligent native. He left behind him *Un Traité du bon usage des Sciences*, and some other writings, published by Father Quilès, a Dominican friar, in 1675. His works display great research and excellent principles; and the author appears to have been well acquainted with the belles lettres and the languages. His edition of the Septuagint, printed at Rome, 1687, in folio, is now very scarce.

MORIN (Stephen), minister of the Protestant reformed religion at Caen, the place of his birth, was admitted a member of the Academy of Belles Lettres in that city, notwithstanding an express law which excluded Protestants. His great learning gained him this mark of distinction. After the revocation of the edict of Nantes, he retired to Leyden in 1685, and from that to Amsterdam, where he was appointed professor of Oriental languages. He died in 1700, at the age of 75, after being long subject to infirmities both of body and mind. He published eight dissertations in Latin relating to subjects of antiquity, which are extremely curious. The Dordrecht edition of 1700, 8vo, is the best, and preferable to that published at Geneva in 1683, 4to. He wrote likewise the life of Samuel Bochart.

MORIN (Henry), son to the preceding, was born at Saint-Pierre-Sur-Dive, in Normandy, and became a Roman Catholic after he had been a Protestant minister. He is the author of several dissertations which are to be found in the Memoirs of the Academy of Inscriptions, of which he was a member. He died at Caen, on the 16th of July 1728, aged 60, as much esteemed as his father.

MORIN (Lewis), was born at Mans in 1635. He went on foot to Paris to study philosophy, and collected herbs during the whole journey. He afterwards studied physic, and lived in the manner of an anchorite; bread and water, or at most but a few fruits, being his whole subsistence. Paris was to him a hermitage; with this exception, that it furnished him with books, and with the conversation and acquaintance of the learned. He received the degree of doctor of medicine in 1662; and, after several years practice, he was expectant at the Hotel-Dieu. His reputation made Mademoiselle de Guise choose him for her first physician, and the Academy of Sciences for one of its members. He died A. D. 1715, aged 80. A long and vigorous life, with a gentle and easy death, were the rewards of his temperance. The exertions of religion and the duties of his station occupied his whole time. No part of it was spent in paying, or receiving visits. "Those who come to see me (said he) do me honour; those who do not come, let me be under no obligation." "It was only an Archbishop (said Fontenelle) who could visit this Paul." He left a library valued at 20,000 crowns, and he had together with a cabinet of medals; and this seems to have been his

whole fortune. His mental enjoyments had been much more expensive than those of the body. An index to Hippocrates in Greek and Latin, much more copious and better finished than that of Pinus, was found among his papers.

MORIN (John), was born at Meung near Orleans in 1705, and in 1732 he was appointed professor of philosophy at Chartres. In 1750 the bishop of Chartres rewarded his long and assiduous attention to classical learning by a canonry in the cathedral. At the age of 38, Morin published his *Mecanisme Universel*, one volume 12mo, which contains a great deal of information, but much more conjecture. His next work was a Treatise on Electricity, published in 1748. His third and last performance was an answer to the Abbé Nollet, who had attacked his opinions concerning electricity. His reputation was not limited to the province in which he lived: he was well known to the academies of sciences at Paris and Rouen, with whom he frequently corresponded. He continued his application to the sciences, and displayed the virtues of the priest and the philosopher to the last hour of his life. This valuable man died at Chartres, on the 28th of March 1764, at the age of 59.

MORINA, in botany. A genus of the monogynia order, belonging to the diandria class of plants; and in the natural method ranking under the 48th order, *Aggregate*. The corolla is unequal, the calyx of the fruit is monophyllous and dented; the calyx of the flower bilid; there is one seed under the calyx of the flower.

MORINORUM CASTELLUM, (inc. geog.), simply Castellum (Antonine); situated on an eminence, with a spring of water on its top, in the territory of the Morini. Now *Mont Cassel*, in Flanders.

MORINDA, in botany: A genus of the monogynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 48th order, *Aggregate*. The flowers are aggregate and monopetalous, the stigmata bilid, the fruit plums aggregate, or in clusters.

MORISON (Robert), physician and professor of botany at Oxford, was born at Aberdeen in 1620, bred at the university there, and taught philosophy for some time in it; but having a strong inclination to botany, made great progress in it. The civil wars obliged him to leave his country; which, however, he did not do till he had first signalized his zeal for the interest of the king, and his courage, in a battle fought between the inhabitants of Aberdeen and the Presbyterian troops on the bridge of Aberdeen, in which he received a dangerous wound on the head. As soon as he was cured of it, he went into France; and fixing at Paris, he applied assiduously to botany and anatomy. He was introduced to the duke of Orleans, who gave him the direction of the royal gardens at Blois. He exercised the office till the death of that prince, and afterwards went over to England in 1660. Charles II. to whom the duke of Orleans had presented him at Blois, sent for him to London, and gave him the title of his physician, and that of professor royal of botany, with a pension of 200l. *per annum*. The *Prædium Betanicum*, which he published in 1669, procured him so much reputation, that the university of Oxford invited him to the professorship of botany in 1669; which

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Morisonia, which he accepted, and acquitted himself in it with great ability. He died at London in 1683, aged 63. He published a second and third part of his *History of Plants*, in 4 vol. folio; with this title, *Plantarum Historiæ Universalis*. The first part of this excellent work has not been printed; and it is not known what has become of it.

MORISONIA, in botany: A genus of the polyandra order, belonging to the monadelphia class of plants, and in the natural method ranking under the 25th order, *Putamineæ*. The calyx is single and bifid; the corolla tetrapetalous; there is one pistil; the berry has a hard bark, is unilocular, polyspermous, and pedicelled.

MORLACCHIA, a mountainous country of Dalmatia. The inhabitants are called *Morlacks* or *Morlacchi*; they inhabit the pleasant valleys of Koter, along the rivers Kerla, Cetina, Narenta, and among the inland mountains of Dalmatia. The inhabitants are by some said to be of Walachian extraction, as (according to these authors) is indicated even by their name, Morlachia being a contraction of *Mauro Walachia*, that is, *Black Walachia*: and the Walachians are said to be descendants of the ancient Roman colonies planted in these countries. This, however, is denied by the Abbe Fortis, who hath published a volume of travels into that country. He informs us, that the origin of the Morlacchi is involved in the darkness of barbarous ages, together with that of many other nations, resembling them so much in customs and language, that they may be taken for one people, dispersed in the vast tracks from the Adriatic sea to the frozen ocean. The emigrations of the various tribes of the Slavi, who, under the names of *Scythians*, *Getti*, *Goths*, *Huns*, *Slavini*, *Croats*, *Avars*, and *Vandals*, invaded the Roman empire, and particularly the Illyrian provinces during the decline of the empire, must have strangely perplexed the genealogies of the nations which inhabited it, and which perhaps removed thither in the same manner as at more remote periods of time. The remainder of the *Ardei*, *Autariati*, and other Illyrian people anciently settled in Dalmatia, who probably could not reconcile themselves to a dependence on the Romans, might nevertheless naturally enough form an union with foreign invaders not unlike themselves in dialect and customs; and, according to our author, it seems no ill-founded conjecture, that many families, driven out of Hungary by the irruption of the Moguls under Jenghiz Khan and his successors, might people the deserted valleys between the mountains of Dalmatia. This conjecture is also somewhat confirmed by the traces of the Calmuck Tartars, which are still to be found in a part of that country called *Zara*.

With regard to the etymology of the name, the Abbe observes, that the Morlacchi generally call themselves, in their own language, *Vlissi*; a national term, of which no vestige is found in the records of Dalmatia till the 13th century. It signifies *powerful men*, or *men of authority*, and the denomination of *Mauro Vlissi*, corruptly *Morlacchi*, as they are now called, may perhaps point out the original of the nation. This word may possibly signify the *conquerors that came from the sea*; *Moor*, in all the dialects of the Slavonian language, signifying the / *a*.

The Morlacchi are so different from the inhabitants of the sea coasts in dialect, dress, dispositions, and customs, that they seem clearly to be of a different original, or at least the colonies must have settled at such distant periods from each other, that they have had time to alter in a great measure their national character. There is also a remarkable diversity among the Morlacchi themselves in several districts, probably on account of the different countries from whence they came.

With regard to the character of these people, we are informed that they are much injured by their maritime neighbours. The inhabitants of the sea coast of Dalmatia tell many frightful stories of their avarice and cruelty: but these, in our author's opinion, are all either of an ancient date, or if any have happened in latter times, they ought rather to be ascribed to the corruption of a few individuals, than to the bad disposition of the nation in general; and though thievish tricks are frequent among them, he informs us, that a stranger may travel securely through their country, where he is faithfully escorted, and hospitably treated. The greatest danger is from the *Haiduks* or *Banditti*, of whom there are great numbers among the woods and caves of these dreadful mountains on the confines. There, says our author, a man ought to get himself escorted by a couple of these "honest fellows," for they are not capable of betraying him although a banditti; and their situation is commonly more apt to raise compassion than diffidence. They lead their life among the wolves, wandering from one precipice to another, exposed to the severity of the seasons, and frequently languish in want of the necessaries of life, in the most hideous and solitary caverns. Yet they very seldom disturb the tranquillity of others, and prove always faithful guides to travellers; the chief objects of their rapine being sheep and oxen, to supply themselves with food and shoes. Sometimes it happens, that, in their extreme necessity, the Haiduks go in parties to the shepherds cottages, and rudely demand something to eat; which they do not fail to take immediately by force if the least hesitation is made. It is seldom indeed that they meet with a refusal, or with resistance, as their resolution and fury are well known to be equal to the savage life they lead. Four Haiduks are not afraid to assault a caravan of 15 or 20 Turks, and generally plunder and put them to flight. The greatest part of the Haiduks look upon it as a meritorious action to shed the blood of the Turks; to which cruelty they are easily led by their natural ferocity, inflamed by a mistaken zeal for religion, and the discourses of their fanatic priests.

As to the Morlacchi themselves, they are represented as open and sincere to such a degree, that they would be taken for simpletons in any other country; and by means of this quality they have been so often duped by the Italians, that the *faith of an Italian* and the *faith of a dog*, are synonymous among the Morlacchi. They are very hospitable to strangers, and their hospitality is equally conspicuous among the rich and poor. The rich prepares a roasted lamb or sheep, and the poor with equal cordiality offers whatever he has; nor is this generosity confined to strangers, but generally extends itself to all who are in want.

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Morlachia. When a Morlack is on a journey, and comes to lodge at a friend's house, the eldest daughter of the family, or the new married bride if there happens to be one, receives and kisses him when he alights from his horse or at the door of the house: but a foreigner is rarely favoured with these female civilities; on the contrary, the women, if they are young, hide themselves, and keep out of his way.

The Morlacchi in general have little notion of domestic economy, and readily consume in a week as much as would be sufficient for several months, whenever any occasion of merriment presents itself. A marriage, the holiday of the saint protector of the family, the arrival of relations or friends, or any other joyful incident, consumes of course all that there is to eat and to drink in the house. Yet the Morlack is a great economist in the use of his wearing apparel; for rather than spoil his new cap, he takes it off, let it rain ever so hard, and goes bareheaded in the storm. In the same manner he treats his shoes, if the road is dirty and they are not very old. Nothing but an absolute impossibility hinders a Morlack from being punctual; and if he cannot repay the money he borrowed at the appointed time, he carries a small present to his creditor, and requests a longer term. Thus it happens sometimes, that from term to term, and present to present, he pays double what he owed, without reflecting on it.

Friendship, that among us is so subject to change on the slightest motives, is lasting among the Morlacchi. They have even made it a kind of religious point, and tie the sacred bond at the foot of the altar. The Slavonian ritual contains a particular benediction for the solemn union of two male or two female friends in the presence of the congregation. The male friends thus united are called *Pobratimi*, and the female *Psestreme*, which mean half-brothers and half-sisters. Friendships between those of different sexes are not at this day bound with so much solemnity, though perhaps in more ancient and innocent ages it was also the custom.

From these consecrated friendships among the Morlacchi and other nations of the same origin, it should seem that the *sworn brothers* arose; a denomination frequent enough among the common people of Italy and in many parts of Europe. The difference between these and the *Pobratimi* of Morlachia consists not only in the want of the ritual ceremony, but in the design of the union itself. For, among the Morlacchi, the sole view is reciprocal service and advantage; but such a brotherhood among the Italians is generally commenced by bad men, to enable them the more to hurt and disturb society. The duties of the *Pobratimi* are, to assist each other in every case of need or danger, to revenge mutual wrongs, and such like. The enthusiasm is often carried so far as to risk and even to lose their life for the *Pobratimi*, although these savage friends are not celebrated like a Pylades. If discord happens to arise between two friends, it is talked of over all the country as a scandalous novelty; and there have been some examples of it of late years, to the great affliction of the old Morlacchi, who attribute the depravation of their countrymen to their intercourse with the Italians. Wine and strong liquors, of which the nation is beginning to make daily

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abuse, will of course produce the same bad effects as Morlachia among others.

But as the friendships of the Morlacchi are strong and sacred, so their quarrels are commonly unextinguishable. They pass from father to son; and the mothers fail not to put their children in mind of their duty to revenge their father if he has had the misfortune to be killed, and to show them often the bloody skirt and arms of the dead. And so deeply is revenge rooted in the minds of this nation, that all the missionaries in the world would not be able to eradicate it. A Morlack is naturally inclined to do good to his fellow creatures, and is full of gratitude for the smallest benefit; but implacable if injured or insulted.

A Morlack who has killed another of a powerful family, is commonly obliged to save himself by flight, and to keep out of the way for several years. If during that time he has been fortunate enough to escape the search of his pursuers, and has got a small sum of money, he endeavours to obtain pardon and peace; and, that he may treat about the conditions in person, he asks and obtains a safe conduct, which is faithfully maintained, though only verbally granted. Then he finds mediators; and, on the appointed day, the relations of the two hostile families are assembled, and the criminal is introduced, dragging himself along on his hands and feet, the musket, pistol, or cutlass, with which he committed the murder, hung about his neck; and while he continues in that humble posture, one or more of the relations recites a panegyric on the dead, which sometimes rekindles the flames of revenge, and puts the poor prostrate in no small danger. It is the custom in some places for the offended party to threaten the criminal, holding all kind of arms to his throat, and, after much entreaty, to consent at last to accept of his ransom. These pacifications cost dear in Albania; but the Morlacchi make up matters sometimes at a small expence; and everywhere the business is concluded with a feast at the offender's charge.

The Morlacks, whether they happen to be of the Roman or of the Greek church, have very singular ideas about religion; and the ignorance of their teachers daily arguments this monstrous evil. They are as firmly persuaded of the reality of witches, furies, enchantments, nocturnal apparitions, and sortileges, as if they had seen a thousand examples of them. Nor do they make the least doubt about the existence of vampires; and attribute to them, as in Transylvania, the sucking the blood of infants. Therefore, when a man dies suspected of becoming a vampire, or *ukodlak*, as they call it, they cut his hairs, and prick his whole body with pins; pretending, that after this operation he cannot walk about. There are even instances of Morlacchi, who, imagining that they may possibly thirst for children's blood after death, entreat their heirs, and sometimes oblige them to promise, to treat them as vampires when they die.

The bold Haiduk would shudder from the apparition of a spectre, ghost, phantom, or such like goblins as the heated imaginations of credulous and prepossessed people never fail to see. Nor are they ashamed, when ridiculed for this terror, but answer, much in the words of Pindar; "Fear that proceeds

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Morlachia from spirits, causes even the sons of the gods to fly." The women, as may be naturally supposed, are a hundred times more timorous and visionary than the men; and some of them, by frequently hearing themselves called *witches*, actually believe they are so.

A most perfect discord reigns in Morlachia, as it generally does in other parts, between the Latin and Greek communion, which their respective priests fail not to foment, and tell a thousand little scandalous stories of each other. The churches of the Latins are poor, but not very dirty; those of the Greeks are equally poor, and shamefully ill kept. Our author has seen the curate of a Morlack village sitting on the ground in the churchyard, to hear the confession of women on their knees by his side: a strange posture indeed! but a proof of the innocent manners of those good people, who have the most profound veneration for their spiritual pastors, and a total dependence upon them; who, on their part, frequently make use of a discipline rather military, and correct the bodies of their offending flock with the cudgel. Perhaps this particular is carried to an abuse as well as that of public penance, which they pretend to inflict after the manner of the ancient church. They moreover, thro' the silly credulity of those poor mountaineers, draw illicit profit, by selling certain superstitious scrolls and other scandalous merchandise of that kind. They write in a capricious manner on the scrolls called *zapiz*, sacred names which ought not to be trisled with, and sometimes adding others very improperly joined. The virtues attributed to these *zapiz* are much of the same nature as those which the Basilians attributed to their monstrously cut stones. The Morlacchi used to carry them sewed to their caps, to cure or to prevent diseases; and they also tie them for the same purpose to the horns of their oxen. The composers of this trumpery take every method to maintain the credit of their profitable trade, in spite of its absurdity, and the frequent proofs of its utility. And so great has their success been, that not only the Morlacchi, but even the Turks near the borders, provide themselves plentifully with *zapiz* from the Christian priests, which not a little increases their income, as well as the reputation of the commodity. The Morlacchi have also much devotion, and many of the ignorant people in Italy have little less, to certain copper and silver coins of the lower empire; or to Venetian contemporary pieces, which pass among them for medals of St Helen; and they think they cure the epilepsy and such like. They are equally fond of a Hungarian coin called *petizza*, which has the virgin and child on the reverse; and one of these is a most acceptable present to a Morlack.

The bordering Turks not only keep with devotion the superstitious *zapiz*, but frequently bring presents and cause masses to be celebrated to the images of the Virgin; which is doubtless in contradiction to the Alcoran; yet when saluted, in the usual manner in that country, by the name of *Jesus*, they do not answer. Hence, when the Morlacchi, or other travellers, meet them on the confines, they do not say, *Huaghlan Issur*, "Jesus be praised;" but, *Huaghlan Bog*, "God be praised."

In the centre, and the natural liberty of pastoral ages, are still preserved among the Morlacchi, or at least

many traces of them remain in the places farthest distant from our settlements. Pure cordiality of sentiment is not there restrained by other regards, and displays itself without any distinction of circumstances. A young handsome Morlack girl, who meets a man of her district on the road, kisses him affectionately, without the least malice or immodest thought; and our author has seen all the women and girls, all the young men and old, kissing one another as they came into the churchyard on a holiday; so that they looked as if they had been all belonging to one family. He hath often observed the same thing on the road, and at the fairs in the maritime towns, where the Morlacchi came to sell their commodities. In times of feasting and merriment, besides the kisses, some other little liberties are taken with the hands, which we would not reckon decent, but are not minded among them; and when they are told of it, they answer, It is only toying, and means nothing. From this toying, however, their amours often take their beginning, and frequently end seriously when the two lovers are once agreed. For it very rarely happens, in places far distant from the coast, that a Morlack carries off a girl against her will, or dishonours her: and were such attempts made, the young woman would, no doubt, be able to defend herself; the women in that country being generally very little less robust than the men. But the custom is for the woman herself to appoint the time and place of being carried off; and she does so in order to extricate herself from other suitors, from whom she may have received some love token, such as a brass ring, a little knife, or such like trifles. The Morlack women keep themselves somewhat neat till they get a husband; but after marriage they abandon themselves totally to a loathsome dirtiness, as if they intended to justify the contempt with which they are treated. Indeed it cannot be said that even the young women have a grateful odour, as they are used to anoint their hair with butter, which soon becoming rancid exhales no agreeable effluvia.

The dress of the unmarried women is the most complex and whimsical, in respect to the ornaments of the head; for when married they are not allowed to wear any thing else but a handkerchief, either white or coloured, tied about it. The girls use a scarlet cap, to which they commonly hang a veil falling down on the shoulders, as a mark of their virginity. The better sort adorn their caps with strings of silver coins, among which are frequently seen very ancient and valuable ones, they have moreover ear rings of very curious work, and small silver chains with the figures of half moons fastened to the ends of them. But the poor are forced to content themselves with plain caps; or if they have any ornaments, they consist only of small exotic shells, round glass beads, or bits of tin. The principal merit of these caps, which constitute the good taste as well as vanity of the Morlack young ladies, is to attract and fix the eyes of all who are near them by the multitude of ornaments, and the noise they make on the least motion of their heads. Hence half moons of silver, or of tin, little chains and hearts, false stones and shells, together with all kind of splendid trumpery, are readily admitted into their head dress. In some districts, they fix tufts of various coloured feathers resembling two horns on their caps;

Morlachia. in others, tremulous plumes of glass; and in others artificial flowers, which they purchase in the sea port towns; and in the variety of those capricious and barbarous ornaments, sometimes a fancy not inelegant is displayed. Their holiday shifts are embroidered with red silk, and sometimes with gold, which they work themselves while they attend their flocks; and it is surprising to see how nicely this work is executed.— Both old and young women wear about their necks large strings of round glass beads, of various size and colour; and many rings of brass, tin, or silver, on their fingers. Their bracelets are of leather covered with wrought tin or silver; and they embroider their stomachers, or adorn them with beads or shells. But the use of stays is unknown, nor do they put whalebone or iron in the stomacher. A broad woollen girdle surrounds their petticoat, which is commonly decked with shells, and of blue colour, and therefore called *modrina*. Their gown as well as petticoat, is of a kind of serge; and both reach near to the ankle: the gown is bordered with scarlet, and called *sudak*. They use no *modrina* in summer, and only wear the *sudak* without sleeves over a linen petticoat or shift.— The girls always wear red stockings; and their shoes are like those of the men, called *opanke*. The sole is of undressed ox hide, and the upper part of sheep's skin thongs knotted, which they call *apute*; and these they fasten above the ankles, something like the ancient *cothurnus*.

The unmarried women, even of the richest families, are not permitted to wear any other sort of shoes; though after marriage they may, if they will, lay aside the *opanke*, and use the Turkish slippers. The girls keep their hair tressed under their caps, but when married they let it fall dishevelled on the breast; sometimes they tie it under the chin; and always have medals, beads, or holed coins in the Tartar or American mode, twisted amongst it. An unmarried woman, who falls under the imputation of want of chastity, runs the risk of having her red cap torn off her head publicly in church by the curate, and her hair cut by some relation, in token of infamy. Hence, if any of them happen to have fallen into an illicit amour, they commonly of their own accord lay aside the badge of virginity, and remove into another part of the country.

Nothing is more common among the Morlacchi than marriages concluded between the old people of the respective families, especially when the parties live at a great distance, and neither see nor know each other; and the ordinary motive of these alliances is the ambition of being related to a numerous and powerful family, famous for having produced valiant men. The father of the future bridegroom, or some other near relation of mature age, goes to ask the young woman, or rather a young woman of such a family, not having commonly any determinate choice. Upon this all the girls of the house are shown to him, and he chooses which pleases him best, though generally respecting the right of seniority. A denial in such cases is very rare; nor does the father of the maid inquire much into the circumstances of the family that asks her. Sometimes a daughter of the master is given in marriage to the servant or tenant, as was usual in patriarchal times; so little are the women regarded in

this country. On these occasions, however, the Morlacchi girls enjoy a privilege which ours would also wish to have, as in justice they certainly ought. For he who acts by proxy, having obtained his suit, is obliged to go and bring the bridegroom: and if on seeing each other, the young people are reciprocally content, the marriage is concluded, but not otherwise. In some parts it is the custom for the bride to go to see the house and family of the proposed husband, before she gives a definitive answer; and if the place or persons are disagreeable to her, she is at liberty to annul the contract. But if she is contented, she returns to her father's house, escorted by the bridegroom and nearest relations. There the marriage day is appointed; on which the bridegroom comes to the bride's house, attended by all his friends of greatest note, who on this occasion are called *svati*, and are all armed, and on horseback, and their holiday clothes, with a peacock's feather in their cap, which is the distinctive ornament used by those who are invited to weddings. The company goes armed, to repulse any attack or ambush that might be intended to disturb the feast; for in old times these encounters were not unfrequent according to the records of many national heroic songs.

The bride is conducted to a church, veiled, and surrounded by the *svati* on horseback; and the sacred ceremony is performed amidst the noise of muskets, pistols, barbaric shouts and acclamations, which continue till she returns to her father's house or to that of her husband, if not far off. Each of the *svati* has his particular inspection, as well during the cavalcade as at the marriage feast, which begins immediately on their return from church. The *parvinaz* precedes all the rest, singing such songs as he thinks suitable to the occasion. The *baractar* brandishes a lance with a silken banner fastened to it, and an apple stuck on the point: there are two *baractars*, and sometimes four, at the more noble marriages. The *stari-svat* is the principal personage of the brigade; and the most respectable relation is commonly invested with this dignity. The *staches's* duty is to receive and obey the orders of the *stari-svat*. The two *diveri*, who ought to be the bridegroom's brothers when he has any, are appointed to serve the bride. The *knum* corresponds to our sponsors, and the *kemoigia*, or *sik'mia*, is deputed to receive and guard the dowry. A *crion* carries the mace, and attends to the order of the march as master of the ceremonies: he goes singing aloud, *Bieberi, Daveri, Dobrasieba, Jara, Pico*; names of ancient propitious deities. *Bucklia* is the cupbearer of the company, as well on the march as at table; and all these offices are doubled, and sometimes tripled, in proportion to the number of the company.

The full day's entertainment is sometimes made at the bride's house, but generally at the bridegroom's, whither the *svati* hasten immediately after the nuptial benediction; and at the same time three or four men run on foot to tell the good news; the first who gets to the house has a kind of a towel embroidered at the ends, as a premium. The *domachin*, or head of the house, comes out to meet his daughter-in-law; and a child is handed to her, before she alights, to caress it; and if there happens to be none in the house, the child is borrowed from one of the neighbours. When she

Merlachia alights, she kneels down, and kisses the threshold.—

Then the mother-in-law, or in her place some other female relation, presents a corn sieve, full of different kind of grain, nuts, almonds, and other small fruit, which the bride scatters upon the svati, by handfuls, behind her back. The bride does not sit at the great table the first day, but has one apart for herself, the two divers, and the stachco. The bridegroom sits at table with the svati; but in all that day, consecrated to the matrimonial union, he must neither unloosen or cut any thing whatever. The knum carves his meat, and cuts his bread. It is the domachin's business to give the toasts, and the stachco is the first who pledges him. Generally the bukara, a very large wooden cup, goes round, first to the saint protector of the family, next to the prosperity of the holy faith, and sometimes to a name the most sublime and venerable. The most extravagant abundance reigns at these feasts, and each of the svati contributes, by sending a share of provisions. The dinner begins with fruit and cheese, and the soup comes last, just contrary to our custom. All sorts of domestic fowls, kid, lamb, and sometimes venison, are heaped in prodigal quantities upon their tables, but very rarely a Morlacco eats what, and perhaps never, unless he has been persuaded to do it out of his own country. This abhorrence to calves flesh is very ancient among the Morlacci. St Jerome, against Jovinian, takes notice of it; and Tomaso Minovich, a Bosnian writer, who lived in the beginning of the last age, says, that the Dalmatians, uncorrupted by the vices of strangers, abstained from eating calves flesh, as an unclean food, even to his days. The women relations, if they are invited, never dine at table with the men, it being an established custom for them to dine by themselves. After dinner, they pass the rest of the day in dancing, singing ancient songs, and in games of dexterity, or of wit and fancy; and in the evening, at a convenient hour after supper, the three ritual healths having first gone round, the knum accompanies the bridegroom to the matrimonial apartment, which commonly is the cellar or the stable, whither the bride is also conducted by the divers and the stachco, but the three last are obliged to retire, and the knum remains alone with the new married couple. If there happens to be any bed prepared better than straw, he leads them to it, and having untied the bride's girdle, he causes them both to undress each other reciprocally. It is not long since the knum was obliged to undress the bride entirely; but that custom is now out of use, and, instead of it, he has the privilege of kissing her as often as he pleases, wherever he meets her, which privilege may possibly be agreeable for the first months, but must soon become very disgustful. When they are both undressed, the knum retires, and stands listening at the door, if there be a door. It is his business to announce the consummation of the marriage, which he does by discharging a pistol, and is answered by many of the company. The next day the bride, without her veil and virginal cap, dines at table with the svati, and is forced to hear the coarse equivocal jests of her indelicate and sometimes intoxicated company.

These nuptial feasts, called *sdrave* by the ancient Illyrians, are by our Morlacci called *sdravizzo*, from

whence our Italian word *sfrazzoso* is undoubtedly derived. They continue three, six, eight, or more days, according to the ability or prodigal disposition of the family where they are held. The new married wife gets no considerable profit in these days of joy; and it usually amounts to much more than all the portion she brings with her, which often consists of nothing but her own clothes and perhaps a cow; nay, it happens sometimes that the parent, instead of giving money with their daughter, get something from the bridegroom by way of price. The bride carries water every morning, to wash the hands of her guests as long as the feasting lasts, and each of them throws a small piece of money into the basin after performing that function, which is a very rare one among them, excepting on such occasions. The brides are also permitted to raise other little contributions among the svati, by hiding their shoes, caps, knives, or some other necessary part of their equipages, which they are obliged to ransom by a piece of money, according as the company rates it. And, besides all these voluntary or extorted contributions already mentioned, each guest must give some present to the new married wife at taking leave the last day of the *sdrave*, and then she also distributes some trifles in return, which commonly consist in shirts, caps, handkerchiefs, and such like.

The nuptial rites are almost precisely the same thro' all the vast country inhabited by the Morlacci; and those in use among the peasants and common people of the sea coast of Dalmatia, Istria, and the islands, differ but little from them. Yet among these particular varieties, there is one of the island Zlarine, near Sebenico, remarkable enough; for there the stachco (who may naturally be supposed drunk at that hour) must, at one blow with his naked broad sword, strike the bride's crown of flowers off her head, when she is ready to go to bed. And in the island of Pago, in the village of Novoglia (probably the Gissa of ancient geographers), there is a custom more comical, and less dangerous, but equally savage and brutal. After the marriage contract is settled, and the bridegroom comes to conduct his bride to church, her father or mother, in delivering her over to him, makes an exaggerated enumeration of her ill qualities: "Know, since thou wilt have her, that she is good for nothing, ill-natured, obstinate, &c." On which the bridegroom, affecting an angry look, turns to the young woman, with an "Ah! since it is so, I will teach you to behave better;" and at the same time regales her with a blow or a kick, or some piece of similar gallantry, which is by no means figurative. And it seems in general, that the Morlack women, and perhaps the greatest part of the Dalmatians, the inhabitants of the cities excepted, do not dislike a beating either from their husbands or lovers.

In the neighbourhood of Dornish, the women are obliged, during the first year after marriage, to kiss all their national acquaintances who come to the house; but after the first year they are dispensed from that compliment; and indeed they become so intolerably nally, that they are no longer fit to practise it. Perhaps the mortifying manner in which they are treated by their husbands and relations is, at the same time,

both

Morlachia, both the cause and effect of their shameful neglect of their persons. When a Morlack husband mentions his wife, he always promises, by your leave, or begging your pardon; and when the husband has a bedstead, the wife must sleep on the floor near it. Our author often lodged in Morlack houses, and observed that the female sex is universally treated with contempt: it is true, that the women are by no means amiable in that country; they even deform and spoil the gifts of nature.

The pregnancy and births of these women would be thought very extraordinary among us, where the labourer is so much, notwithstanding all the care and circumspection used before and after labour. On the contrary, a Morlack woman neither changes her food nor interrupts her daily fatigue on account of her pregnancy; and is frequently delivered in the fields, or on the road, by herself; and takes the infant, washes it in the first water she finds, carries it home, and returns the day after to her usual labour, or to feed her flock.

The little creatures, thus carelessly treated in their tenderest moments, are afterwards wript in miserable rags, where they remain three or four months, under the same ungentle management, and when that term is elapsed, they are set at liberty, and left to crawl about the cottage and before the door, till they learn to walk upright by themselves, and at the same time acquire that singular degree of strength and heighth with which the Morlacks are endowed, and are able, without the least inconvenience, to expose their naked breasts to the severest frosts and snow. The infants are allowed to suck their mother's milk while she has any, or till she is with child again; and if that should not happen for three, four, or six years, they continue all that time to receive nourishment from the breast. The prodigious length of the breasts of the Morlachian women is somewhat extraordinary; for it is very certain, that they can give the teat to their children over their shoulders, or under their arms. They let the boys run about, without breeches, in a shirt that reaches only to the knee, till the age of 13 or 14, following the custom of Bosnia, subject to the Porte, where no hariz or capitation tax is paid for the boys till they wear breeches, they being considered before that time as children, not capable of labouring, or of earning their bread. On the occasion of births, and especially of the first, all the relations and friends send presents of eatables to the woman in childbed, or rather to the woman delivered; and the family makes a supper of all those presents together. The women do not enter the church till 40 days after childbirth.

The Morlacks pass their youth in the woods, attending their flocks and herds; and in that life of quiet and leisure they often become dexterous in carving with a simple knife: they make wooden cups, and whistles adorned with fanciful bals-reliefs, which are not void of merit, and at least show the genius of the people.

MORLEY (George), bishop of Winchester, was the son of Francis Morley, Esq; and was born at London in 1597. He was educated at Christ church, Oxford, of which he had the canonry in 1641, and the next year was made doctor of divinity. He had also several church preferments, of which he was de-

prived by the parliament visitors in the beginning of the year 1648. After this, King Charles I. sent for him to assist at the treaty of the Isle of Wight. After the king's death he attended the Lord Capel at his execution, and then retired to Charles II. at the Hague, on whom he constantly waited till his majesty went to Scotland, when he retired to Antwerp, where he read the service of the church of England, as he afterwards did at Breda. At the Restoration he was first made dean of Christ church, and in 1660 was consecrated bishop of Worcester, and soon after was made dean of the royal chapel. In 1662 he was translated to the bishoprick of Winchester, where he bestowed considerable sums on that see, in repairing Farnham castle and his palace at Westminister, and in purchasing Winchester house at Chelsea. He died at Farnham castle in 1684. He was a Calvinist, and before the wars was thought a friend to the Puritans; but after his promotion he took care to free himself from all suspicions of that kind. He was a pious and charitable man, of a very exemplary life, but extremely passionate. He published, 1. *Epistola ad deum in qua tractatur de theologia quendam Belgam scripta*, in 4to. 2. The sum of a short conference between Father Ducey a Jesuit and Dr Morley at Brussels. 3. An argument drawn from the evidence and certainty of sense against the doctrine of Transubstantiation. 4. A letter to Anne duchess of York. 5. Several sermons, and other pieces.

MORNAY (Philippe de), seigneur du Plessis Marly, was born at Buhuy or Bihuy in Upper Normandy, November 5. 1549, and educated at Paris. What was then thought a prodigy in a gentleman, he made a rapid progress in the belles lettres, in the learned languages, and in theology. He was at first destined for the church; but the principles of Calvinism, which he had imbibed from his mother, effectually excluded him from the ecclesiastical preferments to which he was entitled by his merit, abilities, and birth. After the horrible massacre of St Bartholomew, Philippe de Mornay made the tour of Italy, Germany, England, and the Low Countries, and he was equally improved and delighted by his travels. Mornay afterwards joined the king of Navarre, at that time leader of the Protestant party, and so well known since by the name of Henry IV. This prince sent Mornay, who employed his whole abilities, both as a soldier and a writer, in defence of the Protestant cause, to conduct a negotiation with Elizabeth queen of England; and left him wholly to his own discretion in the management of that business. He was successful in almost every negotiation, because he conducted them like an able politician, and not with a spirit of intrigue. He tenderly loved Henry IV. and spoke to him on all occasions as to a friend. When he was wounded at Amale, he wrote to him in these words: "Sire, You have long enough acted the part of Alexander, it is now time you should act that of Cesar. It is our duty to die for your majesty, &c. It is glorious for you, Sire, and I dare venture to tell you it is your duty, to live for us." This faithful subject did every thing in his power to raise Henry to the throne. But when he deserted the Protestant faith, he reproached him in the bitterest manner, and retired

Mornay retired from court. Henry still loved him; and was extremely affected with an insult which he received in 1597 from one Saint Phal, who beat him with a cudgel, and left him for dead. Mornay demanded justice from the king; who gave him the following answer, a proof as well of his spirit as of his goodness of heart. "Monsieur Duplessis, I am exceedingly offended at the insult you have received; and I sympathize with you both as your sovereign and your friend. In the former capacity, I shall do justice to you and to myself; and had I sustained only the character of your friend, there are few perhaps who would have drawn their sword or sacrificed their life more cheerfully in your cause. Be satisfied, then, that I will act the part of a king, a master, and a friend, &c." Mornay's knowledge, probity, and valour, made him the soul of the Protestant party, and procured him the contemptuous appellation of the *Pope of the Huguenots*. He defended their doctrines both by speech and writing. One of his books on the Iniquity of the Mass, having stirred up all the Catholic divines, he refused to make any reply to their censures and criticisms except in a public conference. This was accordingly appointed to be held A. D. 1600, at Fontainebleau, where the court then was. The two champions were, Du Perron bishop of Evreux, and Mornay. After a great many arguments and replies on both sides, the victory was adjudged to Du Perron. He had boasted that he would point out to the satisfaction of every one five hundred errors in his adversary's book, and he partly kept his word. The Calvinists did not fail to claim the victory on this occasion, and they still continue to do so. This conference, instead of putting an end to the differences, was productive of new quarrels among the controversialists, and of much profane wit among the libertines. A Huguenot minister, who was present at the conference, observed with great concern to a captain of the same party,—"The bishop of Evreux has already driven Mornay from several strong holds." "No matter (replied the soldier), provided he does not drive him from Saumur." This was an important place on the river Loire, of which Duplessis was governor. Thither he retired, his attention being constantly occupied in defending the Huguenots, and in making himself formidable to the Catholics. When Louis XIII. was making preparations against the Protestants, Duplessis wrote him a letter, dissuading him against such a measure. After employing the most plausible arguments, he concludes in the following manner: "To make war on the subject, is an indication of weakness in the government. Authority consists in the quiet submission of the people, and is established by the prudence and justice of the governor. Force of arms ought never to be employed except in repelling a foreign enemy. The late king would have sent the new ministers of state to learn the first elements of politics, who like unskilful surgeons would apply violent remedies to every disease, and advise a man to cut off an arm when his finger aches." These remonstrances produced no other effect than the loss of the government of Saumur, of which he was deprived by Louis XIII. in 1621. He died two years after, November 11. 1623, aged 74, in his barony de la *Forêt-sur-Seure* in Poitou. The Prote-

stant cause never had an abler supporter or one who did it more credit by his virtues and abilities.

Morne-garou.

*Censur des courtisans, mais à la cour aimé ;
Fier ennemi de Rome, et de Rome estimé.* HENRIADE.

The following is a list of his works: 1. *Un Traité de l'Eucharistie*, 1604, in folio. 2. *Un Traité de la vérité de la Religion Chrétienne*, 8vo. 3. A book entitled *La Mystère d'Iniquité*, 4to. 4. *Un discours sur le droit prétendu par ceux de la maison de Guise*, 8vo. 5. Curious and interesting *Memoirs* from the year 1572 to 1629, 4 vols. 4to, valuable. 6. *Letters*; which are written with great spirit and good sense. David des Liques has given us his life in quarto; a book more interesting for the matter than the manner.

MORNE GAROU, a very remarkable volcanic mountain on the island of St Vincent's in the West Indies. It was visited by Mr James Anderson surgeon in the year 1784, who is the only person that ever ascended to the top of it, and from whose account, in the *Philosophical Transactions*, Vol. LXXV. the following is taken.

The mountain in question is situated on the north-west part of the island, and is the highest in it. It is constantly reported to have emitted volcanic eruptions; and the ravines at the bottom seem to corroborate the traditions of the inhabitants in this respect. The structure of it, when viewed at a distance, appears different from that of any other mountain in the island, or that Mr Anderson had seen in the West Indies. He could perceive it divided into many different ridges, separated by deep chasms, and its summit appeared quite destitute of every vegetable production. Several ravines, that run from the bottom a great way up the mountain, were found quite destitute of water; and pieces of pumice-stone, charcoal, and several earths and minerals of a particular quality, found in them, plainly indicated some very great singularity in this mountain. Some very old men also informed our author, that they had heard it related by the captain of a ship, that between this island and St Lucia he saw flames and smoke rising from the top of the mountain, and next morning his decks were covered with ashes and small stones.

Mr Anderson's curiosity was so much excited by these circumstances, that he formed a resolution of going up to the top, but was informed that this was impossible: nor could he find either white man, Caribbee, or negro, who would undertake to show him the way. Having observed the basis as well as he could, with a view to discover the most proper place for attempting an ascent, he found several dry ravines that seemingly ran a great way up, though he could not be certain that they were not intersected by rocks or precipices lying across. Having examined the mountain with a good glass, he thought he perceived two ridges by which there was a possibility of getting up; and though they appeared to be covered for a great way with wood, he hoped by a little cutting to open a way through it.

On the 26th of February 1784 our author began his journey, having been furnished by a Mr Maloune, who lives within a mile of the foot of the mountain, with two stout negroes, and having another boy who waited on himself. They arrived at the bottom of the

Morne-
garou

the mountain a little before seven in the morning, having each a good cutlass to cut through the woods, or to defend themselves in case of an attack from the Caribbees or runaway negroes. Before they could get at either of the ridges, however, they had a rock to climb upwards of 40 feet high. Having scrambled up this with great difficulty, they found themselves in the bottom of a deep and narrow ravine, which having ascended a little way, they arrived at the habitation of Mr Gasco a Frenchman. Mr Anderson expresses his surprise, that a young and healthy man, and a good mechanic, should sequestrate himself from the world among woods and precipices, where he was besides in continual danger of being swept away with his whole habitation by the torrents occasioned by the rains. He found him, however, an intelligent man, and was hospitably entertained by him.

"The difficulty (says Mr Anderson) in going through woods in the West Indies, where there are no roads or paths, is far beyond any thing an European can conceive. Besides tall trees and thick underwood, there are hundreds of different climbing plants twisted together like ropes, and running together in all directions to a great extent, and even to the tops of the highest trees. They cannot be broken by pushing on; and many of them are not to be cut without difficulty. Besides these, a species of grass, the *Johannes luhespermos*, with serrated leaves, cuts and tears the hands and face terribly."

By reason of these obstructions, it was upwards of two hours before they got upon the ridge; but here they found their passage more difficult than before. They were now surrounded by a thick forest, rendered more impracticable by the large piles of trees blown down by the hurricanes; which obliged them in many places to creep on their hands and feet to get below them, while in others it was necessary to climb to a considerable height to get over them; at the same time that by the trunks being frequently rotten, they often tumbled headlong from a great height, and could not extricate themselves without great difficulty.

The fatigue of cutting their way through the woods soon became intolerable to the negroes; so that about four in the afternoon he could not prevail on them to go any farther. Mr Anderson therefore perceiving it was impossible to get to the summit that night, and his water being totally expended, returned to Mr Gasco's, where he spent the night, determining to try another route next morning. The hospitable Frenchman entertained him in the best manner he could; but though he parted with his own hammock to him, and slept on a board himself, Mr Anderson found it impossible to shut his eyes the whole night by reason of the cold. "His hut (says he) was built of *rosaux* or large reeds, between each two of which a dog might creep through, and the top was covered with dry grass. It is situated in the bottom of a deep gully, where the sun does not shine till nine in the morning nor after four in the afternoon. It is surrounded by thick wood; and during the night the whole of the mountain is covered with thick clouds, from which it frequently rains, and which makes the night air exceedingly cold."

Early next morning Mr Anderson set out in company with the negro boy, who continued very faithful

to him during the whole of the journey. He now determined to take his course up the ravine, and proceeded for about a mile and a half without any considerable obstruction. It now, however, began to narrow fast: there were numbers of rocks and precipices to climb over, with many bushes and vines which could scarcely be got through. At last the ravine terminated at the bottom of a very high precipice. It was impossible to know the extent of this, as the top was covered with thick wood; but from the bottom upward, as far as he could see, was loose sand with fern, and tufts of grass, which as soon as he took hold of them came up by the roots. Though the ascent was plainly at the risk of his life, Mr Anderson resolved to attempt it; and therefore telling the boy to keep at some distance behind, lest he should tumble and drive him down, he began to ascend, digging holes with his cutlass to put his feet in, and taking hold of the tufts of grass as lightly as possible. Notwithstanding all his care, however, he frequently slipped down a considerable way; but as it was only loose sand, he could easily push his cutlass into it up to the handle, and thus by taking hold of it recover himself again. At last he got up to some wild plantains, which continued all the way to the place where the trees began to grow. Here he rested for some time, waiting for the boy, who got up with much less difficulty than he had done. On getting up to the top of the precipice, he found himself on a very narrow ridge, covered with wood, and bounded by two ravines, the bottoms of which he could not see, the descent to them appearing to be nearly perpendicular, though all the way covered with thick wood. Proceeding onward, they found the ridge exceedingly narrow, in many places not six feet broad; with a tremendous gulf on each side, into which they were every moment in danger of falling; so that Mr Anderson was obliged to lie down on his belly with great caution, in order to see through the bushes how the ridge tended.

Here a sulphureous smell, or rather one like gunpowder, began to be perceived; which, Mr Anderson knew, must proceed from the top of the mountain, as the wind then blew that way, and as it plainly grew stronger as he advanced, he was in hopes that the top could not be very far distant. Perceiving a rising before him, he imagined, that, by getting upon it, he might have a view of the top of the mountain, but when this was done, he could only see a peak on the north-west side of the mountain, to which, by appearance, he judged himself very little nearer than when at the bottom.

The woods now became very difficult, great quantities of fallen trees lying buried among the grass; and being rotten, he was frequently buried very deep among them when he thought himself walking upon firm ground. About noon he was alarmed with a rustling among the bushes, and something like a human voice behind him; but as he was preparing to defend himself against Caribbees or runaway negroes, he was agreeably surprised with the sight of those who had formerly left him, with three others, sent by Mr Miloune with plenty of provisions. Encouraged by this assistance, after refreshing themselves, they renewed their labours with fresh vigour, and Mr Anderson thought himself sure of reaching the top before night.

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In a little time he had a fair view of the ravine on the left, which was of prodigious depth, and ran from near the top of the mountain to the sea. Its bottom seemed to be a rock nearly resembling lava in colour, and it seemed as if there had been vast torrents of sulphureous matter running upon it for some time.—He now regretted much that he knew not of this ravine before he commenced his excursion, as by passing a headland in a canoe, and getting into it, he might have gained the summit without all those delays and difficulties he had encountered.

About four in the afternoon he had no prospect of the top of the mountain, but imagined that if he could get into the ravine before night he might easily reach it next morning. After cutting through wild plantains for a great way, however, he found himself at sunset on the brink of a precipice, over which he prevented himself from falling by catching hold of some shrubs. They were now about half way down, but all the rest of the way seemed a perpendicular precipice, which it was impossible to pass; the top of the mountain was yet a great way off, and there was no other resource than to attempt the ridge they had left. The evening was now so far advanced, that they were obliged to take up their residence where they were; and there was only time to place two or three sticks against the stump of a tree, and slightly to cover them with plantain leaves for a night's habitation.—Their situation, however, were extremely uncomfortable. It began to rain and blow violently, which prevented them from getting a fire made, so that they were almost chilled with cold. As soon as they could see, they renewed their work with great alacrity, and in a short time had the satisfaction to perceive that the woods became thin. About eleven o'clock they obtained a full view of the top, about a mile distant. It seemed to be composed of six or seven ridges, very much broken in the sides, as if they had suffered great convulsions; and they were divided by excessively deep ravines without any water in them. Mr Anderson directed his course towards a high peak that overlooked a large excavation where the ridges met, and which he supposed to be the crater of the volcano. In his way, he found the last wood composed of a most beautiful species of trees. After that he entered into a thick long grass intermixed with fern, which blanched and ran in every direction. Through this they were obliged to cut their way with almost as much difficulty as they had done through the woods, and it seemed to continue very near to the top of the mountain. The fatigue of this work soon reduced them to such a situation, that they were scarce able to stand: and they were obliged to quench their thirst, which was excessive, by chewing the leaves of the *begonia obliqua*, there being no water to be had in the place. Two of the negroes returned, and the rest refused to proceed any farther; so that Mr Anderson himself was obliged to abandon the enterprise, and they all began to descend about half an hour after twelve; and as there was now a clear path all the way down, they arrived at Mr Gasco's by sunset; and notwithstanding his extreme weariness, Mr Anderson continued his journey to Mr Maloune's, where he arrived between six and seven at night.

Our traveller having refreshed himself to the 4th of

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March, in order to sustain the fatigues of his journey the better, set out about four that morning in company with a Mr Fraser, who had resolved to accompany him. They met with little difficulty till they came to the place whence they had formerly returned. Here, however, they were obliged for a quarter of a mile to cut their way through the grass and ferns already mentioned; which being done, they met with no further obstruction. When they came within a quarter of a mile of the top, they found the climate suddenly altered, the air very cold, and the vegetable productions changed, the whole summit of the mountain being barren. On the confines of the grassy and barren regions, however, he found some beautiful plants; and he observes, that this is the only place in the West Indies where he ever found moss; but here it grows in such plenty that he frequently sunk in it up to the knees. About noon they reached the summit, and were instantly surprised with the sight of a most extraordinary cavity. It is situated in the very centre of the mountain, at the place where all the ridges meet. Its diameter is something more than a mile, and its circumference to appearance a perfect circle. Its depth from the surrounding margin is above a quarter of a mile, and it narrows a little, but very regularly, to the bottom. Its sides are very smooth and for the most part covered with short moss, except towards the south, where there are a number of small holes and rents. This is the only place where it is possible to go down to the bottom; and the descent is very dangerous on account of the numberless small chasms. On the west side is a section of a red rock like granite, cut very smooth, and having the same declivity with the other parts. All the rest of the surrounding sides seem to be composed of sand, which has undergone the action of an intense fire. It has a crust quite smooth, and about an inch thick, almost as hard as rock; on breaking through which we meet with nothing but loose sand. In the centre stands a burning mountain about a mile in circumference, of a conic form, "but quite level." Out of the middle of the summit rises a small eminence eight or ten feet high, and perfectly conical: from the apex of which a column of smoke constantly issues. It is composed of large masses of red granite-like rock, of various shapes and sizes, which appear to have been split into their present form by some terrible convulsion of nature; and are piled up very regular. Great quantities of smoke issue from most parts of the mountain, especially on the north side, which appears to be burning from top to bottom; and the heat is so intense, that it is impossible to ascend it. It is even very dangerous to go round the base, as large masses of rock are constantly splitting with the heat and tumbling down. At the bottom on the north side, is a very large rock split in two. Each of these halves, which are rent in all directions, are separated, to a considerable distance from each other, and the crevices have glossy efflorescences tasting like vitriol. There are also beautiful crystallizations of sulphur, and on all parts of the mountain are great quantities of sulphur, also alum, vitriol, &c.

From the external appearance of this mountain, Mr Anderson conjectures that it had but lately begun to burn; as on several parts of it he saw small shrubs and

Maroc. and grass, which looked as if they had been but lately scorched and burnt. There were also several holes on the south from which smoke issued, that appeared to have broken out but lately, the adjacent bushes being but lately burnt. On two opposite sides, the east and west, of the burning mountain, are two lakes of water, about a stone's throw in breadth. They appear to be deep in the middle, and have a bottom of a kind of clay. The water is a chalybeate, and has a pleasant taste. These lakes probably derive their existence in a great measure, if not totally, from the rain water running down the sides of the crater. On the north side Mr Anderson observed the tracks of great torrents, that to appearance had conveyed vast quantities of water to these lakes; and by the stones at the bottom he could perceive that absorption or evaporation, or both, went on very fast. The greater part of the bottom of the crater is very level; and on the south side are some shrubs and small trees. Some pieces of pumice-stone were met with, and many stones about the size of a man's fist, rough, and blue upon one side, are scattered all over the mountain.

The motion of the clouds on the top of this mountain was very singular. Though there were several parts higher than the crater, yet the clouds seemed always to be attracted by the latter. After entering on its east or windward side, they sunk a considerable way into it; then mounting the opposite side, and whirling round the north-west side, they ran along a ridge which tended nearly north east, and afterwards sunk into a deep ravine dividing this ridge from another on the north-west corner of the mountain, and the highest on it, lying in a direction nearly north and south. They keep in this ridge to the south end, and then whirl off in their natural direction.

From the situation of these islands to one another, and to the continent of South America, Mr Anderson conjectures, that there are submarine communications between the volcanoes in each of them, and from them to those in the high mountains of South America. He observes, that the crater in this island lies nearly in a line with Soufriere in St Lucia and Morne Pelee in Martinico: and probably from thence to a place of the same kind in Dominique, and from thence to the other islands; there being something of the kind in each, Barbadoes and Tobago excepted.

MOROC, or **MAROC**, a beautiful bird of Abyssinia described by Mr Bruce, who thinks its name is derived from *mar* "honey," though he says that he never heard it was further concerned in the honey than destroying bees. It seems to pursue those insects out of enmity or diversion as well as for food, leaving great numbers dead on the ground, besides those which it devours for food. In consequence of this property, the maroc is never found anywhere but in those parts where the honey is very plentiful, though the Abyssinians never take any notice of the ravages they commit among their stocks of bees.

The moroc resembles the cuckoo in size and shape, but differs in other respects. Its mouth is very wide, the opening reaching almost to his eyes; the inside of the mouth and throat yellow, the tongue sharp pointed, and capable of being drawn almost half its length out of the mouth beyond the point of its beak, and is very flexible. The head and neck are brown, with-

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out any mixture of other colours: there are likewise a number of very small and scarcely visible hairs at the root of the beak. The eyebrows are black; the beak pointed, and very little crooked; the pupil of the eye black, and surrounded with an iris of a dull and dusky red: The fore part of the neck is light yellow, darker on each side than in the middle, where it is partly white: the yellow on each side reaches near the shoulder, or round part of the wing; and from this the whole breast and belly is of a dirty white to the under part of the tail; and from this the feathers begin to be tipped with white, as are all those that cover the outside of the wing. The wing has eight feathers of the largest size and six of the second: the tail consists of twelve feathers, the longest three being in the middle: they are placed closely together; and the tail is of an equal breadth from top to bottom, the feathers being also tipped with white. The thighs are covered with feathers of the same colour as those of the belly, reaching more than half way down the legs, which are black, as well as the feet, and marked distinctly with scales. There are two toes before and behind, each of which has a sharp and crooked claw. It makes a sharp snapping noise when it catches the bees, evidently from closing its beak; but Mr Bruce never could discover that it had any song.

This seems to be the creature mentioned by Dr Sparman under the name of *cuculus indicator*, which (he says) has the singular property of discovering the nests of wild bees, and leading travellers by a certain cry to the place where the treasure is deposited. According to Sparman's account, it makes known these discoveries by the same cry to foxes as well as to the human species; but Jerome Lobo, who mentions the Abyssinian bird, does not take notice of the foxes, though he mentions its singing melodiously when it arrives at the place where the honey is deposited. Both these accounts are severely criticised by Mr Bruce. "I cannot (says he), for my own part, conceive, in a country where there are so many thousand hives, that there was any use for giving to a bird a peculiar instinct or faculty of discovering honey, when, at the same time, nature had deprived him of the power of availing himself of any advantage from the discovery; for man seems in this case to be made for the service of the moroc, which is very different from the common and ordinary course of things; man certainly needs him not, for on every tree, and on every hillock, he may see plenty of honey at his own deliberate disposal. I cannot then but think, with all submission to these natural philosophers, that the whole of this is an improbable fiction; nor did I ever hear a single person in Abyssinia suggest, that either this or any other bird had such a property. Sparman says it was not known to any inhabitant of the Cape, any more than that of the moroc was in Abyssinia; it was a secret of nature, hid from all but these two great men; and I most willingly leave it among the catalogue of their particular discoveries."

MORNING, the beginning of the day, or the time of the sun rising. The astronomers reckon morning, *mane*, from the time of midnight to that of mid-day. Thus an eclipse is said to begin at 11 o'clock in the morning, &c.

MORNING STAR, is the planet Venus, when a little

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Morocco. to the westward of the sun, that is, when she rises a little before. In this situation she is called by the Greeks *Phosphorus*; by the Latins *Lucifer*, &c.

1
Situation and boundaries. MOROCCO, an empire of Africa, comprehending a considerable part of the ancient Mauritania, is bounded on the west by the Atlantic ocean; on the east by the river Muluya, which separates it from Algiers; on the north by the Mediterranean; and on the south by Mount Atlas, or rather by the river Sus, which divides it from the kingdom of Tahlet. Its greatest length is from the north-east to the south-west, amounting to above 590 miles; its breadth is not above 260 where broadest, and in the most narrow places it is not above half that breadth.

2
History. The ancient history of Morocco has been already given under the article MAURITANIA. It continued under the dominion of the Romans upwards of 400 years. On the decline of that empire it fell under the Goths, who held it till about the year 600, when the Goths were driven out by the Vandals, the Vandals by the Greeks, and they in their turn by the Saracens, who conquered not only this empire, but we may say the whole continent of Africa; at least their religion, one way or other, is to be found in all parts of it. The Saracen empire did not continue long united under one head, and many princes set up for themselves in Africa as well as elsewhere, through whose divisions the Almoravides were at length raised to the sovereignty, as related under the article ALGERIRS, N^o 2. Yusuf, or Joseph, the second monarch of that line, built the city of Morocco, conquered the kingdom of Fez, and the Moorish dominions in Spain; all which were lost by his grandson Abbn Hali, who was defeated and killed by the Spaniards. On this prince's death the crown passed to the Moheccians, or Almohedes, with whom it had not continued above three generations, when Mohammed the son of Al Mansur lost the famous battle of Sierra Morena, in which 200,000 Moors were slain, and in consequence of which Alphonso X. retook a great many of the Moorish conquests immediately after.

Mohammed died soon after this disgrace, and left several sons, between whom a civil war ensued, during which the viceroys of Fez, Tunis, and Tremesen, found means to establish themselves as independent princes. At length one of the princes of the royal blood of Tremesen having defeated the Almohedes, made himself master of the kingdoms of Morocco and Fez, and entailed them on his own family. In a short time, however, this family was expelled by the Merin, the Merin by the Ouzages, and these by the Sharifs of Fes, who have kept the government ever since.

This happened about the year 1516, and since that time, what we have under the name of history is little else than a catalogue of the enormous vices and excesses of the emperors. They have been in general a set of bloody tyrants, though they have had among them some able princes, particularly Muley Moluc, who defeated and killed Don Sebastian king of Portugal. See the article PORTUGAL, N^o 26. They have lived in almost a continual state of warfare with the kings of Spain and other Christian princes ever since; nor does the crown of Great Britain sometimes disdain, as in the year 1769, to purchase their friendship with presents.

Nothing can be conceived more unjust and despotic than the government of Morocco, and nothing more degenerate than the character of the people. The emperor is allowed to have not only an uncontrollable power over the lives and fortunes of his subjects, but in a great measure over their consciences, such as they are; in as much as he is the only person who, as the successor of the prophet, has a right to interpret the Koran; and appoints all the judges under him, of whom those of Morocco and Fez are the chief, whose business it is to explain and dispense all matters relating to their religion, and who, being his creatures and dependents, dare not differ otherwise than as he directs. Whenever therefore the laws are enacted by him, and proclaimed by his governors in all the provinces, as is commonly done, that none may plead ignorance, they are everywhere received with an implicit and religious submission. On the other hand, the subjects are bred up with a notion, that those who die in the execution of his command are entitled to an immediate admittance into paradise, and those who have the honour to die by his hand to a still greater degree of happiness in it. After this we need not wonder at finding so much cruelty, oppression, and tyranny on the one side, and so much submission, passiveness, and misery on the other.

This latter, however, extends no farther than the Moors: for as to the mountaineers, the subjection and tribute they pay to those tyrants was always involuntary, and altogether forced; and as for the negroes, their zeal and attachment is owing merely to the great sway and power which they have gained in the government, on various accounts. They were first introduced, or rather their importation increased, by the policy of Muley Ishmael, a late emperor, at a period when there was a great decrease of population in the empire, occasioned in some degree by the enormous cruelties exercised by its former sovereigns, who have been known not unfrequently, through a slight disgust, to abandon a whole town or province to the sword. In the character of Muley Ishmael were found the most singular inconsistencies; for it is certain, that although a tyrant of the same class, yet in other respects, as if to repair the mischief which he committed, he left nothing undone for the encouragement of population.—He introduced, as above-mentioned, large colonies of negroes from Guinea; built towns for them, many of which are still remaining; assigned them portions of land, and encouraged their increase by every possible means. He soon initiated them in the Mahometan faith; and had his plan been followed, the country by this time would have been populous, and probably flourishing. As the negroes are of a more lively, active, and enterprising disposition than the Moors, they might soon have been taught the arts of agriculture; and their singular ingenuity might have been directed to other useful purposes. It is true, Muley Ishmael, when he adopted this plan, had more objects in view than that of merely peopling his dominions. He saw plainly that his own subjects were of too capricious a disposition to form soldiers calculated for his tyrannical purposes. They had uniformly manifested an inclination to change their sovereigns, though more from the love of vanity than to reform the government, or restrain the abuses of tyranny. In short, whatever revolutions

Morocco revolutions took place in the country, consisted merely in a change of one tyrant for another. Muley Ishmael had discernment enough to see, therefore, that by forming an army of slaves, whose sole dependence should rest upon their master, he could easily train them in such a manner as to act in the strictest conformity to his wishes. He soon learnt that the great object with the negroes was plenty of money and liberty of plunder; in these he liberally indulged them, and the plan fully answered his expectations. Though, however, Muley Ishmael had no great merit in introducing slavery for the purposes of tyranny, yet the good effects of this new colonization were very generally experienced. By intermarrying among themselves, and intermixing among the Moors (for the Moors will keep negro women as concubines, though they seldom marry them), a new race of people started up, who became as useful subjects as the native inhabitants, and brought the empire into a much more flourishing state than it had ever been in since their great revolution.

Sidi Mahomet, his grandson and successor, had different views, and was actuated by different motives. From his inordinate avarice, he ceased to act towards his black troops in the generous manner which had distinguished his predecessor Muley Ishmael; and they soon showed themselves discontented with his conduct. They frequently threatened to revolt, and support those of his sons who were in opposition, and who promised them the most liberal rewards. They offered to place his eldest son Muley Ali, who is since dead, on the throne; but this prince, not unmindful of the duty which he owed his father and sovereign, declined their offer. They next applied to Muley Yazid, the late emperor, who at first accepted of the assistance they tendered, but in a short time relinquished the plan. Sidi Mahomet, disgusted with this conduct of the negroes, determined to curb their growing power, by disbanding a considerable part of these troops, and banishing them to distant parts of the empire. This important mode of population has therefore been of late years neglected, while no better system has been substituted in its room; for though the late emperor indulged in cruelty much less frequently than his predecessors, yet population has, perhaps, been more completely impeded by the general poverty which he has introduced into the country by his severe exactions, than if he had made a liberal use of the sword or of the bowstring.

Despotism of the emperors.

A most flagrant species of despotism, which renders the emperors still more formidable to their subjects, is their making themselves their sole heirs, and, in virtue of that, seizing upon all their effects, and making only such provision for their families as they think proper; and often, on some frivolous pretence, leaving them destitute of any, according to the liking or dislike they bear to the deceased; so that, upon the whole, they are the only makers, judges, and interpreters, and in many instances likewise the executioners, of their own laws, which have no other limits than their own arbitrary will. To preserve, however, some show or shadow of justice, they allow their musti a kind of superiority in spirituals, and a sort of liberty to the meanest subject to summon them before his tribunal. But the danger which such an attempt would bring upon a plaintiff, perhaps no less than

death and destruction, is of itself sufficient to deter any man from it; especially considering the little probability there is that the judges of it would run the risk of declaring themselves against a monarch whose creatures they are, and on whom their lives and fortunes so absolutely depend. The titles which the emperors of Morocco assume, are those of *Most glorious, mighty, and noble emperor of Africa, king of Fez and Morocco, Tassilet, Siz, Darba, and all the Alharbe, and its territories in Asia; grand Sheriff* (or, as others write it, *Xarif*, that is, "successor, or viceroy," of the great prophet Mohammed, &c.

The judges or magistrates that act immediately under the emperor are either spiritual or temporal, or rather ecclesiastical and military. The musti and the cadis are judges of all religious and civil affairs; and the bashaws, governors, alcaides, and other military officers, of those that concern the state or the army: all of them the most obsequious creatures and slaves of their prince, and less the rapacious tyrants of his subjects, and from whom neither justice nor favour can be obtained but by mere dint of money and extortionate bribery, from the highest to the lowest. Neither can it indeed be otherwise in such an arbitrary government, where the highest posts must not only be bought of the prince at a most extravagant price, and kept only by an exorbitant tribute which is yearly paid to him, but where no one is sure to continue longer than he can bribe some of the courtiers to insinuate to the monarch that he pays to the utmost of his power, and much beyond what was expected from him. Add to this, that those bashaws, governors, &c. are obliged to keep their agents and spies in constant pay at court, to prevent their being supplanted by higher bidders, slanderers, or other underminers. In short, power and weakness, rank and meanness, opulence and indigence, are here equally dependent, equally uncertain. There are instances of the sultan elevating at once a common soldier to the rank of a bashaw, or making him a confidential friend; the following day he would perhaps imprison him, or reduce him again to the station of a private soldier. It is surprising that men under these circumstances should be ambitious of rank, or desirous of riches and power. Yet such is the disposition of these people, that they have an unbounded thirst for rank and power with all their uncertainties; and what is more extraordinary, when they have obtained a high station, they seldom fail to afford their sovereign a plea for ill treating them, by abusing in some way or other their trust.

From what has been said, it may be reasonably concluded that the revenue arising to the emperors from the last mentioned source, that of bribery, extortion, and confiscation, must be very considerable, though there is no possibility to make any other conjecture of its real amount than that it must be an immense one. Another considerable branch is the piratical trade, which brings the greater income into his treasury, as he is not at any expence either for fitting out corsair vessels, or maintaining their men; and yet has the tenth of all the cargo and of all the captives; besides which, he appropriates to himself all the rest of them, by paying the captors 50 crowns per head, by which means he engrosses all the slaves to his own service and advantage. This article is indeed a

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Morocco. very considerable addition to his revenue, not only as he sells their ransom at a very high rate, but likewise as he has the profit of all their labour, without allowing them any other maintenance than a little bread and oil, or any other assistance when sick than what medicines a Spanish convent, which he tolerates there, gives them gratis, and which, nevertheless, is forced to pay him an annual present for that toleration, besides furnishing the court with medicines, and the slaves with lodging and diet when they are not able to work. Another branch of his revenue consists in the tenth part of all cattle, corn, fruits, honey, wax, hides, rice, and other products of the earth, which is exacted of the Arabs and Brebes, as well as of the natives, and these are levied, or rather farmed, by the bashaws, governors, alcaldes, &c. with all possible severity. The Jews and Christians likewise pay an income or capitation, the former of six crowns *per* head on all males from 15 years and upwards, besides other arbitrary imposts, fines, &c. That on the Christians, for the liberty of trading in his dominions, rises and falls according to their number, and the commerce they drive; but which, whatever it may bring yearly into his coffers, is yet detrimental to trade in general, seeing it discourages great numbers from settling there, notwithstanding the artful invitations which the emperors and their ministers make use of to invite them to it; for, besides those arbitrary exactions, there is still another great hardship attending them, viz. that they cannot leave the country without forfeiting all their debts and effects to the crown. The duties on all imports and exports is another branch of his income, the amount of which, *communibus annis*, no author has yet given us any account of; only Consul Hatfield has computed the whole yearly revenue, including ordinaries and extraordinaries, to amount to 500 quintals of silver, each quintal, or 100lb. weight, valued at somewhat above 330l. sterling; so that the whole amounts to no more, according to him, than 165,000l.; a small revenue indeed for so large an empire, if the calculation may be depended upon. But St Olon, though he does not pretend so much as to guess at the yearly amount of it, in general represents it as so considerable, that Muley Ishmael was reckoned to have amassed out of it a treasure in gold and silver of about fifty effective millions; but whether of crowns or livres he does not tell us, nor how he came by his knowledge of it; because that politic prince even by his own confession, not only caused all his riches to be buried in sundry places under ground, his gold and silver to be melted into great lumps and laid in the same privacy under-ground, but likewise all those whom he intrusted with the secret to be as privately murdered.

Climate of Morocco.

The climate of the empire of Morocco is in general sufficiently temperate, healthy, and not so hot as its situation might lead us to suppose. The chain of mountains which form Atlas, on the eastern side, defends it from the east winds, that would scorch up the earth were they frequent. The summit of these mountains is always covered with snow; and their abundant descending streams spread verdure through the neighbourhood, make the winter more cold, and temper the heats of summer. The sea on the west side, which extends along the coast from north to south, also re-

freshes the land with regular breezes, that seldom vary according to their seasons. At a distance from the sea, within land, the heat is so great, that the rivulets become dry in summer; but as in hot countries rivers are plentiful, the nights are there always cool. The rains are tolerably regular in winter; and are even abundant, though the atmosphere is not loaded with clouds as in northern latitudes. Those rains which fall by intervals are favourable to the earth, and increase its fecundity. In January the country is covered with verdure, and enamelled with flowers. Barley is cut in March, but the wheat harvest is in June. All fruits are early in this climate; and in forward years the vintage is over in the beginning of September. Though in general there is more uniformity and less variation in hot than in northern climates, the first are nevertheless exposed to the intemperance of weather: too heavy rains often impede the harvest; and drought has still greater inconveniences, for it ensures the propagation of locusts. These fatal insects, which have so often laid desolate hot countries, sometimes commit the most dreadful ravages in the empire of Morocco. They come from the south, spread themselves over the lands, and increase to infinity when the rains of spring are not sufficiently heavy to destroy the eggs they deposite on the earth. The large locusts, which are near three inches long, are not the most destructive: as they fly, they yield to the current of wind, which hurries them into the sea, or into sandy deserts, where they perish with hunger or fatigue. The young locusts, that cannot fly, are the most ruinous; they creep over the country in such multitudes, that they leave not a blade of grass behind; and the noise of their feeding announces their approach at some distance. The devastations of locusts increase the price of provisions, and often occasion famines: but the Moors find a kind of compensation in making food of these insects; prodigious quantities of which are brought to market salted and dried like red herrings. They have an oily and rancid taste, which habit only can render agreeable: they are eaten here, however, with pleasure. The winters in Morocco are not severe, nor is there an absolute need of fire. In the coldest weather the thermometer seldom sinks to more than five degrees above the freezing point. The longest days in Morocco are not more than 14 hours, and the shortest consequently not less than ten.

The soil of Morocco is exceedingly fertile. It is ⁹most so in the inland provinces. On the western coast it is in general light and stony, and is better adapted to the vine and olive than the culture of wheat. They annually burn, before the September rains, the stubble, which is left rather long; and this and the dung of cattle, every day turned to pasture, form the sole manure the land receives. The soil requires but little labour, and the ploughing is so light that the furrows are scarcely six inches deep; for which reason, in some provinces, wooden ploughshares are used for cheapness.

The empire of Morocco might supply itself with all necessaries, as well from the abundance and nature of its products, as from the few natural or artificial wants of the Moors occasioned by climate or education. Its wealth consists in the fruitfulness of its soil: its corn, fruits, flocks, flax, salt, gums, and wax, would not only supply its necessities, but yield a superfluous, which might become

Morocco. become an object of immense trade and barter with other nations. Such numerous exports might return an inexhaustible treasure, were its government fixed and secure, and did subjects enjoy the fruits of their labour and their property in safety. The increase of corn in Morocco is often as sixty to one, and thirty is held to be but an indifferent harvest. The exportation of this corn is burdened by the laws, and by the prejudices of an intolerant religion, which permits them not to sell their superabundance to infidels. The property of land is besides entirely precarious; so that each individual grows little more than sufficient for his own wants. Hence it happens, when the harvest fails from the ravages of locusts or the intemperance of seasons, these people are exposed to misery, such as Europeans have no conception of, who enjoy a stable administration, which obviates and provides for all their wants.

10
Produce
Morocco.

The Moors, naturally indolent, take little care of the culture of their fruits. Oranges, lemons, and thick skinned fruits, the trees of which require little nurture, grow in the open fields; and there are very large plantations of them found, which they take the trouble to water in order to increase their product. Their vines, which yield excellent grapes, are planted as far as the 33d degree, as in the southern provinces of France, and are equally vigorous. But at Morocco, where they yield a large and delicious grape, they are supported by vine poles five and six feet above ground; and as they are obliged to be watered, the little wire made there is seldom preserved. Figs are very good in some parts of the empire, but toward the south they are scarcely ripe before they are full of worms; the heats and night dews may, perhaps, contribute to this speedy decay. Melons, for the same reason, are rarely eatable; they have but a moment of maturity; which passes so rapidly that it is with difficulty seized. Water melons are everywhere reared, and in some provinces are excellent. Apricots, apples, and pears, are in tolerable plenty in the neighbourhood of Fez and Mequinez, where water is less scarce and the climate more temperate. But in the plain, which extends along the western coast, these delicate fruits are very indifferent, have less juice or taste, and the peaches there do not ripen. The tree called the prickly pear, or the Barbary fig, is plentifully found in the empire of Morocco; and is planted round vineyards and gardens, because its thick and thorny leaves, which are wonderfully prolific, form impenetrable hedges. From these leaves a fruit is produced, covered with a thorny skin, that must be taken off with care. This fruit is mild, and full of very hard, small kernels. The olive is everywhere found along the coast, but particularly to the south. The trees are planted in rows, which form alleys the more agreeable because the trees are large, round, and high in proportion. They take care to water them, the better to preserve the fruit. Oil of olives might here be plentifully extracted, were taxation fixed and moderate; but such has been the variation it has undergone, that the culture of olives is so neglected as scarcely to produce oil sufficient for internal consumption. In 1768 and 1769 there were near 40,000 quintals of oil exported from Mogodore and Santa Cruz to Marseilles, and ten years after it cost 15d. per pound. Thus do

the vices of government expose nations to dearth and famine who live in the very bosom of abundance. **Morocco.**

From the province of Duquella to the south of the empire, there are forests of the arga tree, which is thorny, irregular in its form, and produces a species of almond exceedingly hard, with a skin as corrosive as that of walnuts. Its fruit consists of two almonds, rough and bitter, from which an oil is produced very excellent for frying. In order to use this oil, it must be purified by fire, and set in a flame, which must be suffered to die away of itself; the most greasy and corrosive particles are consumed, and its acrid qualities are thus wholly destroyed. When the Moors gather these fruits, they bring their goats under the trees; and as the fruit falls, the animals carefully nibble off the skins. In the same province also is found the tree which produces gum sandarac; also that which yields the transparent gum; but the latter is more productive, and affords the better gum, the farther we proceed southward, where the heat and night dews may perhaps render the vegetable secretion more pure and copious.

In the province of Suz, between the 25th and 30th degrees, the inhabitants have an almond harvest, which varies little because of the mildness of the climate; but the fruit is small, for which reason they take little care of the trees, and they degenerate with time. The palm tree is common in the southern provinces of Morocco; but dates ripen there with difficulty, and few are good except in the province of Suz and toward Tafilet. On the coast of Sallee and Mamora there are forests of oak, which produce acorns near two inches long. They taste like chestnuts, and are eaten raw and roasted. This fruit is called *Bellote*, and is sent to Cadiz, where the Spanish ladies hold it in great estimation. The empire of Morocco also produces much wax but since it has been subjected by the emperor to the payment of additional duties, the country people have very much neglected the care of their hives. Salt abounds in the empire, and in some places on the coast requires only the trouble of gathering. Independent of the salt pits formed by the evaporation of the soft water, there are pits and lakes in the country whence great quantities are obtained. It is carried even as far as Tombut, whence it passes to the interior parts of Africa.

The Moors cultivate their lands only in proportion to their wants; hence two-thirds of the empire at least lie waste. Here the *doum*, that is, the fan or wild palm tree, grows in abundance; and from which those people, when necessity renders them industrious, find great advantage. The shepherds, mule drivers, camel drivers, and travellers, gather the leaves, of which they make mats, fringes, baskets, hats, *soaris* or large walleys to carry corn, twine, ropes, girths, and covers for their pack saddles. This plant, with which also they heat their ovens, produces a mild and resinous fruit that ripens in September and October. It is in form like the raisin, contains a kernel, and is astringent and very proper to temper and counteract the effects of the watery and laxative fruits, of which these people in summer make an immoderate use.

Unacquainted with the sources of wealth of which ¹¹ **Morocco.** their ancestors were possessed, the Moors pretend there are gold and silver mines in the empire, which the emperors

Morocco. perors will not permit to be worked, lest their subjects should thus find means to shake off their yoke. It is not improbable but that the mountains of Atlas may contain unexplored riches; but there is no good proof that they have ever yielded gold and silver. There are known iron mines in the south; but the working of them has been found so expensive, that the natives would rather use imported iron, notwithstanding the heavy duty it pays, by which its price is doubled. There are copper mines in the neighbourhood of Santa Cruz, which are not only sufficient for the small consumption of the empire, where copper is little used, but are also an object of exportation, and would become much more so were the duties less immoderate.

12
Animals

Neither the elephant nor the rhinoceros is to be found either in this or the other states of Barbary; but their deserts abound with lions, tigers, leopards, hyænas, and monstrous serpents. The Barbary horses were formerly very valuable, and thought equal to the Arabian. Though their breed is now said to be decayed, yet some very fine ones are occasionally imported into England. Camels and dromedaries, asses, mules, and kumrahs (a most serviceable creature, begot by an ass upon a cow), are their beasts of burden. Their cows are but small, and barren of milk. Their sheep yield but indifferent fleeces, but are very large, as are their goats. Beavers, porcupines, foxes, apes, hares, rabbits, ferrets, weasels, moles, chameleons, and all kinds of reptiles, are found here. Partridges and quails, eagles, hawks, and all kinds of wild fowl, are frequent on the coast.

13
Mountains,
&c.

As to mountains, the chief are that chain which goes under the name of *Mount Atlas*, and runs the whole length of Barbary from east to west, passing through Morocco, and abutting upon that ocean which separates the eastern from the western continent, and is from this mountain called the *Atlantic Ocean*. See *ATLAS*. The principal rivers, besides the Malva or Mulva above mentioned, which rises in the deserts, and running from south to north divides Morocco from the kingdom of Algiers are the Suz, Ommirabih, Rabbata, Larache, Darodt, Sebon, Gueron, and Tenuit, which rise in Mount Atlas, and fall into the Atlantic Ocean. The chief capes are Cape Threclork on the Mediterranean, Cape Spartel at the entrance of the straits, Cape Cantin, Cape Non, and Cape Bijador, on the Atlantic Ocean. Of the bays the most considerable are, the bay of Tetuan in the Mediterranean, and the bay of Tangier in the straits of Gibraltar.

14
Inland traffic

The traffic of the empire by land is either with Arabia or Negroland: to Mecca they send caravans, consisting of several thousand camels, horses, and mules, twice every year, partly for traffic, and partly on a religious account; for numbers of pilgrims take that opportunity of paying their devotions to their great prophet. The goods they carry to the east are woollen manufactures, leather, indigo, cochineal, and ostrich feathers; and they bring back from thence, silk, muslins, and drugs. By their caravans to Negroland, they send salt, silk, and woollen manufactures, and bring back gold and ivory in return, but chiefly negroes.

15
Traffic.

The caravans always go strong enough to defend themselves against the wild Arabs in the deserts of Africa and

Asia; though, notwithstanding all their vigilance, some of the stragglers and baggage often fall into their hands: they are also forced to load one half of their camels with water, to prevent their perishing with drought and thirst in those inhospitable deserts. And there is still a more dangerous enemy, and that is the sand itself: when the winds rise, the caravan is perfectly blinded with dust; and there have been instances both in Africa and Asia, where whole caravans, and even armies, have been buried alive in the sands. There is no doubt also, but both men and cattle are sometimes surprised by wild beasts, as well as robbers, in those vast deserts; the hot winds also, blowing over a long tract of burning sand, are equal almost to the heat of an oven, and destroy abundance of merchants and pilgrims. If it was not for devotion, and in expectation of very great gains, no man would undertake a journey in these deserts; great are the hazards and fatigues they must of necessity undergo; but those that go to Mecca assure themselves of paradise if they die, and have uncommon honours paid them at home if they survive. People crowd to be taken into the eastern caravans; and the gold that is found in the south makes them no less eager to undertake that journey.

The natives have hardly any trading vessels, but are seldom without some corsairs. These, and European merchant ships, bring them whatever they want from abroad; as linen and woollen cloth, stuffs, iron wrought and unwrought, arms, gunpowder, lead, and the like: for which they take in return, copper, wax, hides, Morocco leather, wool (which is very fine), gums, soap, dates, almonds, and other fruits. The duties paid by the English in the ports of Morocco are but half those paid by other Europeans. It is a general observation, that no nation is fond of trading with these states, not only on account of their capricious despotism, but the villany of their individuals, both natives and Jews, many of whom take all opportunities of cheating, and when detected are seldom punished.

The land forces of the emperor of Morocco consist principally of the black troops already mentioned, and some few white; amounting altogether to an army of about 36,000 men upon the establishment, two thirds of which are cavalry. This establishment, however, upon occasion admits of a considerable increase, as every man is supposed to be a soldier, and when called upon is obliged to act in that capacity. About 6000 of the standing forces form the emperor's body guard, and are always kept near his person; the remainder are quartered in the different towns of the empire, and are under the charge of the bashaws of the provinces. They are all clothed by the emperor, and receive a trifling pay; but their chief dependence is on plunder, which they have frequent opportunities of acquiring. The soldiers have no distinction in dress from the other Moors; and are only marked by their accoutrements which consist of a sabre, a very long musket, a small red leathern box to hold their balls, which is fixed in front by means of a belt, and a powder horn slung over their shoulders. The army is under the direction of a commander in chief, four principal bashaws, and alcaides who command distinct divisions.

The black troops are naturally of a very fiery disposition,

Morocco. position, capable of enduring great fatigue, hunger, thirst, and every difficulty to which a military life is exposed. They appear well calculated for skirmishing parties, or for the purpose of harassing an enemy; but were they obliged to undergo a regular attack, from their total want of discipline they would soon be routed. In all their manœuvres they have no notion whatever of order and regularity, but have altogether more the appearance of a rabble than of an army. Though these troops are supposed to be the strongest support of despotism, yet from their avarice, and love of variety they frequently prove the most dangerous enemies to their monarchs; they are often known to excite sedition and rebellion, and their insolence has sometimes proceeded to such excesses as nearly to overturn the government. Their conduct is governed only by the passions. Those who pay them best, and treat them with the greatest attention, they will always be most ready to support. This circumstance, independent of every other, makes it the interest of the monarch to keep his subjects in as complete a state of poverty as possible. The Moors are indeed remarkable for insincerity in their attachments, and for their love of variety; a military force, in this kingdom especially, is therefore the only means which a despotic monarch can employ for securing himself in the possession of the throne. Ignorant of every principle of rational liberty, whatever contests this devoted people may engage in with their tyrants, are merely contests for the succession, and the sole object for which they spend their lives and their property, is to exchange one merciless despot for another.

18
Navy

The emperor's navy consists of about 15 small frigates, a few xebecks, and between 20 and 30 row-galleys. The whole is commanded by one admiral; but as these vessels are principally used for the purposes of piracy, they seldom unite in a fleet. The number of the seamen in service are computed at 6000.

19
Coins

The coins of this empire are a *fluce*, a *blanquil*, and *ducat*. The *fluce* is a small copper coin, twenty whereof make a *blanquil*, of the value of twopence sterling. The *blanquil* is of silver, and the *ducat* of gold, not unlike that of Hungary, and worth about nine shillings. Both these pieces are so liable to be clipped and filed by the Jews, that the Moors always carry scales in their pockets to weigh them; and when they are found to be much diminished in their weight, they are recoined by the Jews, who are masters of the mint, by which they gain a considerable profit; as they do also by exchanging the light pieces for those that are full weight. Merchants accounts are kept in ounces, ten of which make a *ducat*; but in payments to the government, it is said they will reckon seventeen one-half for a *ducat*.

20
Religion
and

With respect to religion, the inhabitants of Morocco are Mohammedans, of the sect of Ali; and have a *mufsi* or high-priest, who is also the supreme civil magistrate, and the last resort in all causes ecclesiastical and civil. They have a great veneration for their hermits, and for idiots and madmen; as well as for

those who by their tricks have got the reputation of wizards: all whom they look upon as inspired persons, and not only honour as saints while they live, but build tombs and chapels over them when dead; which places are not only religiously visited by their devotees far and near, but are esteemed inviolable sanctuaries for all sorts of criminals except in cases of treason.

Notwithstanding the natives are zealous Mohammedans, they allow foreigners the free and open profession of their religion, and their very slaves have their priests and chapels in the capital city; though it must be owned that the Christian slaves are here treated with the utmost cruelty. Here, as in all other Mohammedan countries, the Alcoran and their comments upon it are their only written laws; and though in some instances their *cadis* and other civil magistrates are controlled by the arbitrary determinations of their princes, *bashaws*, generals, and military officers, yet the latter have generally a very great deference and regard for their laws. Murder, theft, and adultery, are commonly punished with death: and their punishments for other crimes, particularly those against the state, are very cruel; as impaling, dragging the prisoner through the streets at a mule's heels till all his flesh is torn off; throwing him from a high tower upon iron hooks; hanging him upon hooks till he die; crucifying him against a wall; and, indeed, the punishment and condemnation of criminals is in a manner arbitrary. The emperor, or his *bashaws*, frequently turn executioners; shoot the offender, or cut him to pieces with their own hands, or command others to do it in their presence.

The inhabitants of the empire of Morocco, known by the name of *Moors*, are a mixture of Arabian and African nations formed into tribes; with the origin of whom we are but imperfectly acquainted. These tribes, each strangers to the other, and ever divided by traditional hatred or prejudice, seldom mingle. It seems probable that most of the casts who occupy the provinces of Morocco have been repulsed from the eastern to the western Africa, during those different revolutions by which this part of the world has been agitated; that they have followed the standard of their chiefs, whose names they have preserved; and that by these they, as well as the countries they inhabit, are distinguished. At present these tribes are called *cafiles* or *cabiles*, from the Arabic word *kabila*; and they are so numerous, that it is impossible to have a knowledge of them all. In the northern provinces are enumerated Beni-Garir, Beni-Guernid, Beni-Manfor, Beni-Origan, Beni-Chelid, Beni-Juseph, Beni-Zaruol, Beni-Razin, Beni-Gebara, Beni-Buseibet, Beni-Gualid, Beni-Yeder, Beni-Gueiaghel, Beni-Guaseval, Beni-Guamud, &c. Toward the east are, Beni-Sayd, Beni-Leusin, Beni-Iessitru, Beni-Buhelcl, Beni-Telid, Beni-Sossian, Beni-Becil, Beni-Zequer, &c.—and to the south, those of Beni-Bousecara, Beni-Aros, Beni-Hassen, Beni-Mager, Beni-Bahil, Beni-Seba, with an infinite number of others (A). The people

(A) The word *Ben*, that is to say "Son," is usually employed to signify "family descendants;" thus, *Beni-Hassen*, and *Beni-Juseph*, signify, "the children or descendants of Hassen and of Joseph." The Moors as a more extensive generic term, call men *Ben-Adam*; that is, "the descendants or sons of Adam."

²² Morocco. people who depend on Algiers, Tunis, and Tripoli, are in like manner divided into an infinite number of these tribes, who are all so ancient that they themselves have not the least idea of their origin.

The native subjects of the empire of Morocco may be divided into two principal classes; the *Brebes* and the *Moors*.

²³ The Brebes, or Mountaineers.

The etymology of the name, and the origin of the people, of the first class, are equally unknown. Like the Moors, at the time of the invasion by the Arabs, they may have adopted the Mahometan religion, which is consonant to their manners and principal usages; but they are an ignorant people, and observe none of the precepts of that religion, but the aversion it enjoins against other modes of worship.—Mahometanism has not obliterated the customs and ancient prejudices of these people; for they eat the wild boar, and in places where there are vineyards, they drink wine, *provided (say they) that it is of our own making.* In order to preserve it in the southern parts of Mount Atlas, they put it in earthen vessels, and in barrels made of the hollowed trunk of a tree, the upper end of which is done over with pitch; and these are deposited in cellars, or even in water. In the northern province of Rif they boil it a little, which renders it less apt to inebriate, and perhaps they think that in this state they may reconcile the use of it with the spirit of their law.

Confined to the mountains, the Brebes preserve great animosity against the Moors, whom they confound with the Arabs, and consider as usurpers.—They thus contract in their retreats a ferocity of mind, and a strength of body, which makes them more fit for war and every kind of labour than the Moors of the plain in general are. The independence they boast of gives even a greater degree of expression to their countenance. The prejudices of their religion make them submit to the authority of the emperors of Morocco; but they throw off the yoke at their pleasure, and retire into the mountains, where it is difficult to attack or overcome them. The Brebes have a language of their own, and never marry but among each other. They have tribes or castles among them who are exceedingly powerful both by their number and courage. Such are those of Gomera on the borders of Rif, of Gayroan toward Fez, of Timoor extending along Mount Atlas from Mequinez to Tedla, of Shavoya from Tedla to Duquella, and of Mishboya, from Morocco to the south. The emperor of Morocco keeps the children of the chiefs of these tribes at court as hostages for their fidelity. The Brebes have no distinction of dress; they are always clothed in woollen like the Moors; and, though they inhabit the mountains, they rarely wear any thing on their heads. These mountaineers, as well as their wives, have exceedingly fine teeth; and possess a degree of vigour and intrepidity which distinguishes them from the inhabitants of the plains. It is common for them to hunt lions and tigers, and the mothers have a custom of decorating their children with a tiger's claw or the remnant of a lion's hide on the head, thinking that by this means they will acquire strength and courage; and from a similar superstition, young wives are in use to give their husbands the same as a sort of amulet.

The Brebes and the Shellu having a language common to themselves, and unknown to the Moors, both must have had the same origin, notwithstanding the difference there is in their mode of life. The *Shellu* live on the frontiers of the empire toward the south; their population is by no means so great as that of the Brebes, nor are they so ferocious: they do not marry with other tribes; and though they practise many superstitious rites, they are faithful observers of their religion.

The *Moors* of the plains may be distinguished into those who lead a pastoral life, and those who inhabit the cities.

The former live in tents; and that they may allow their ground a year's rest, they annually change the place of their encampments, and go in search of fresh pasturage; but they cannot take this step without acquainting their governor. Like the ancient Arabs, they are entirely devoted to a pastoral life: their encampments, which they call *douchars*, are composed of several tents, and form a crescent; or they are ranged in two parallel lines, and their flocks, when they return from pasture, occupy the centre. The entrance of the douchar is sometimes shut with faggots of thorns; and the only guard is a number of dogs, that bark incessantly at the approach of a stranger. Each douchar has a chief, subordinate to an officer of the highest rank, who has under his administration a number of camps; and several of these subordinate divisions are united under the government of a *bacha*, who has often 1000 douchars in his department.

The tents of the Moors, viewed in front, are of a conical figure; they are from 8 to 10 feet high, and from 20 to 25 feet long; like those of high antiquity, they resemble a boat reversed. They are made of cloth composed of goats and camels hair, and the leaves of the wild palm, by which they are rendered impervious to water; but at a distance their black colour gives them a very disagreeable look.

²⁵ The Moors, when encamped, live in the greatest simplicity, and exhibit a faithful picture of the inhabitants of the earth in the first ages of the world. The nature of their education, the temperature of the climate, and the rigour of the government, diminish the wants of the people, who find in their plains, in the milk and wool of their flocks, every thing necessary for food and clothing. Polygamy is allowed among them; a luxury so far from being injurious to a people who have few wants, that it is a great convenience in the economy of those societies, because the women are intrusted with the whole care of the domestic management. In their half-closed tents, they are employed in milking the cows for daily use; and when the milk abounds, in making butter, in picking their corn, their barley, and pulse, and grinding their meal, which they do daily in a mill composed of two stones about 18 inches in diameter, the uppermost having a handle, and turning on an axis fixed in the under one: they make bread likewise every day, which they bake between two earthen plates, and often upon the ground after it has been heated by fire. Their ordinary food is the *coof-cofoo*; which is a pottage made with their meal in the form of small grains like Italian paste. This *coof-cofoo* is dressed in the vapour or boiling soup, in a hollow dish perforated with many small holes in the bottom,

Morocco.

²⁴

The Moors of the country.

²⁵

Their simple way of life.

²⁶

Occupations of the women, &c.

Morocco. tom, and the dish is enclosed in a kettle where meat is boiled; the cooscoosoo, which is in the hollow dish, grows gradually soft by the vapour of the broth, with which it is from time to time moistened. This simple food is very nourishing, and even agreeable when one has got the better of the prejudices which every nation entertains for its own customs. The common people eat it with milk or butter indifferently; but those of higher rank, such as the governors of provinces and lieutenants, who live in the centre of the encampments, add to it some succulent broth, made with a mixture of mutton, poultry, pigeons, or hedgehogs, and then pour on it a sufficient quantity of fresh butter. These officers receive strangers in their tents with the same cordiality that Jacob and Laban showed to their guests. Upon their arrival a sheep is killed and immediately dressed; if they are not provided with a spit, they instantly make one of wood, and this mutton roasted at a brisk fire, and served up in a wooden dish, has a very delicate colour and taste.

The women in their tents likewise prepare the wool, spin it, and weave it into cloth on looms suspended the whole length of the tent. Each piece is about five ells long, and one and a half broad; it is neither dressed nor dyed, and it has no seam; they wash it when it is dirty; and as it is the only habit of the Moors, they wear it night and day. It is called *haick*, and is the true model of the ancient draperies.

27
Dress, &c

The Moors of the plain wear nothing but their woollen stuff; they have neither shirts nor drawers. Linen among these people is a luxury known only to those of the court or the city. The whole wardrobe of a country Moor in easy circumstances consists in a haick for winter, another for summer, a red cap, a hood, and a pair of slippers. The common people both in the country and in towns wear a kind of tunick of woollen cloth, white, gray, or striped, which reaches to the middle of the leg, with great sleeves and a hood; it resembles the habit of the Carthusians.

The women's dress in the country is likewise confined to a haick, which covers the neck and the shoulders, and is fastened with a silver clasp. The ornaments they are fondest of are ear rings, which are either in the form of rings or crescents, made of silver, bracelets, and rings for the small of the leg; they wear these trinkets at their most ordinary occupations; less out of vanity than because they are unacquainted with the use of caskets or cabinets for keeping them. They also wear necklaces made of coloured glass beads or cloves strung on a cord of silk.

Besides these ornaments, the women, to add to their beauty, imprint on their face, their neck, their breast, and on almost every part of their body, representations of flowers and other figures. The impressions are made with a piece of wood stuck full of needles; with the points of which they gently puncture the skin, and then lay it over with a blue coloured substance or gunpowder pulverized, and the marks never wear out. This custom, which is very ancient, and which has been practised by a variety of nations, in Turkey, over all Asia, in the southern parts of Europe, and perhaps over the whole globe, is however, not general among the Moorish tribes.

The Moors consider their wives less in the light of

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companions than in that of slaves destined to labour. Except in the business of tillage, they are employed in every servile operation; nay, to the shame of humanity, if must be owned, that in some of the poorer quarters a woman is often seen yoked in a plough along with a mule, an ass, or some other animal. When the Moors remove their douhars, all the men seat themselves in a circle on the ground; and with their elbows resting on their knees, pass the time in conversation, while the women strike the tents, fold them up into bundles, and place them on the backs of their camels or oxen. The old women are then each loaded with a parcel, and the young carry the children on their shoulders suspended in a cloth girt round their bodies. In the more southern parts the women are likewise employed in the care of the horses, in saddling and bridling them; the husband, who in these climates is always a despot, issues his orders, and seems only made to be obeyed.

The women travel without being veiled; they are accordingly sun-burnt, and have no pretensions to beauty. There are, however, some quarters where they put on a little rouge: they everywhere stain their hair, their feet, and the ends of their fingers, with an herb called *benna*, which gives them a deep saffron colour; a custom that must be very ancient among the people of Asia. Abu Beer dyed his eyebrows and beard with the same colour, and many of his successors imitated him. The custom may have originally been a religious ceremony, which the women have turned into an ornament; but it is more probable that the custom of painting the beard and hair, and that of shaving the head and using depilatories in other parts of the body, has been at first employed from motives of cleanliness in warm countries.

The marriage ceremonies of the Moors that live in tents pretty much resemble those of the same people that live in the cities. In the douhars they are generally most brilliant and gay; the strangers that pass along are invited, and made to contribute to the feast; but this is done more from politeness than from any mercenary motive.

The tribes of the plain generally avoid mixing by marriage with one another: the prejudices that divide these people are commonly perpetuated; or, if they are partially healed, they never fail to revive upon trifling occasions such as a strayed camel, or the preference of a pasture or a well. Marriages have sometimes taken place among them, that, so far from cementing their differences, have occasioned the most tragical scenes. Husbands have been known to murder their wives, and women their husbands, to revenge national quarrels.

Parents are not encumbered with their children, however numerous they may be, for they are very early employed in domestic affairs; they tend the flocks, they gather wood, and they assist in ploughing and reaping. In the evening, when they return from the field, all the children of the douhar assemble in a common tent, where the imam, who himself can hardly spell, makes them read a few sentences from the Koran written on boards, and instructs them in their religion by the light of a fire made of straw, of bushes, and cow dung dried in the sun. As the heat is very

X x

great

Moorocco great in the inland parts of the country, children of both sexes go quite naked till the age of nine or ten.

²⁹ *Entertainment of travellers.* The *douhars* dispersed over the plains are always in the neighbourhood of some rivulet or spring, and they are a kind of inns for the reception of travellers. There is generally a tent erected for their use, if they have not brought one along with them. They are accommodated with poultry, milk, and eggs, and with whatever is necessary for their horses. Instead of wood for fuel, they have the cow dung, which, when mixed with charcoal, makes a very brisk fire. The salts that abound in the vegetables of warm countries give this dung a consistence which it has not perhaps in northern regions. A guard is always set on the tents of travellers, especially if they are Europeans, because the opinion of their wealth might tempt the avidity of the Moors, who are naturally inclined to thieving.

With respect to the roads, a very judicious policy is established, which is adapted to the character of the Moors, and to their manner of life. The *douhars* are responsible for robberies committed in their neighbourhood and in sight of their tents: they are not only obliged to make restitution, but it gives the sovereign a pretence for exacting a contribution proportioned to the wealth of the *douhar*. In order to temper the rigour of this law, they are made responsible only for robberies as are committed during the day; those that happen after sunset are not imputed to them, as they could neither see nor prevent them: on this account, people here travel only from sunrising to sunsetting.

³⁰ *M. Moors.* To facilitate the exchange of necessaries, there is in the fields every day except Friday, which is a day of prayer, a public market in the different quarters of each province. The Moors of the neighbourhood assemble to sell and buy cattle, corn, pulse, dried fruits, carpets, hawks, and in short all the productions of the country. This market, which is called *sar*, resembles our fairs. The bustle of the people who go and come, gives a better idea of the manner of life of the Moors than can be had in the cities. The *alcocks*, who command in the neighbourhood, always attend these markets with soldiers to keep the peace; as it frequently happens that the grudges which these tribes labour against one another break out upon such occasions into open violence. The dissolution of the town is always the preface of some seditious squabble. The skirts of these markets are commonly occupied by merry *z. drows*, singers, dancers, and other buffoons, who make a pastime to amuse the idle. On one side are barbers and surgeons, to whom the sick are brought to be cured.

³¹ *Of the Moors who dwell in cities.* The Moors who inhabit the cities differ from the others only in having a little more urbanity and a more easy deportment. Though they have the same origin with those of the plains, they affect to decline all intercourse with them. Some writers, without any foundation, have given the name of *Arabs* to the inhabitants of the towns, and that of *Moors* to those of the plains. But the greater part of the cities of this empire are more ancient than the invasion of the Arab who themselves lived in tents.

³² *Their houses and furniture.* The houses in most of the towns in this empire appear at a little distance like vaulted tombs in a churchyard, and the entrance into the best of them has but

a mean appearance. The rooms are generally on the ground floor, and whitened on the outside. As the roofs are quite flat, they serve as *verandas*, where the Moorish women commonly sit for the benefit of the air; and in some places it is possible to pass nearly over the whole town without having occasion to descend into the street.

As the best apartments are all backwards, a stable, or perhaps something worse, is the place to which visitors are first introduced. Upon entering the house, the stranger is either detained in this place or in the street till all the women are despatched out of the way; he is then allowed to enter a square court, into which four narrow and long rooms open by means of large folding doors, which, as they have no windows, serve likewise to introduce light into the apartments. The court has generally in its centre a fountain; and if it is the house of a Moor of property, it is floored with blue and white chequered tiling. The doors are usually painted of various colours in a chequered form, and the upper parts of them are frequently ornamented with very curious carved work. None of the chambers have fire places; and their victuals are always dressed in the court-yard in an earthen stove heated with charcoal. When the visitor enters the room, where he is received by the master of the house, he finds him sitting cross-legged and bare-footed on a mattress, covered with fine white linen, and placed on the floor or else on a common mat. This, with a narrow piece of carpeting, is in general the only furniture he will meet with in Moorish houses, though they are not destitute of other ornaments. In some, for instance, he will find the walls decorated with looking-glasses of different sizes; in others, watches and clocks in glass cases; and in some, the apartments are hung with the skins of lions or tigers, or adorned with a display of muskets and sabres. In the houses of those who live in the very first style, an European mahogany bedstead, with one or two mattresses, covered with fine white linen, is sometimes placed at each end of the room. These, however, are only considered as ornaments, as the Moors always sleep on a mattress or a mat placed upon the floor, and covered only with their *baick* or perhaps a quilt.

As the law of Mahomet strictly proscribes the use of pictures of every description, this delightful species of ornament finds no place in the houses of the Moors.

³³ The wardrobe of the inhabitants of cities is but little different from that of those who live in tents.—men.

Like the latter, they have a haick, and a hood more or less fine, and have also a hood of coarse European cloth of dark blue for the winter. What farther distinguishes them from the country Moors is, that they wear a shirt and linen drawers, and an upper garment of cotton in summer, and of cloth in winter, which they call a *castan*. The white or blue hood, the purpose of which seems to be to guard against bad weather, and which is called *bermus*, is likewise a ceremonial part of dress; without which, together with sabre and canjer (or dagger) worn in a bandelier, persons of condition never appear before the emperor.—Obliged as they are to conceal their riches, the Moors wear no jewels; very few have so much as a ring, a watch, or a silver snuff-box. They frequently carry a rosary

Morocco. rosary in their hand, but without annexing any ideas of devotion to the practice, although they use it to recite the name of God a certain number of times in the day. After these momentary prayers they play with their rosary much the same as the European ladies do with their fans. The Moorish women seldom leave the house, and when they do are always veiled. The old very carefully hide their faces, but the young and handsome are somewhat more indulgent, that is to say toward foreigners, for they are exceedingly cautious with the Moors. Being veiled, their husbands do not know them in the street, and it is even impolite to endeavour to see the faces of the women who pass; so different are the manners and customs of nations. There are very fine women found among the Moors, especially up the country; those of the northern parts by no means possess the same degree of grace and beauty. As females in warm countries sooner arrive at puberty, they are also sooner old; and this perhaps may be the reason why polygamy has been generally adopted in such climates. Women there sooner lose the charms of youth, while men still preserve their passions and the powers of nature. The Moorish women are not in general very reserved. Climate has a vast influence on the temperament of the body; and licentiousness is there more general and less restrained, though as in other places its disorderly pleasures incur its attendant pains, not but that the disease attending illicit amours is less poisonous, and slower in its operations, among the Moors than in Europe, because of the heat of the climate, and the great temperance of their mode of living. The women of the south are in general the handsomest, and are said to be so reserved, or so guarded, that their very relations do not enter their houses nor their tents. Yet such is the contradictory custom of nations, that there are tribes in these same provinces among whom it is held to be an act of hospitality to present a woman to a traveller. It may be there are women who dedicate themselves to this species of devotion as to an act of benevolence; for it is impossible to describe all the varieties of opinion among men, or the whims to which the human fancy is subject.

34
Dress of the
ladies.

The Moorish women who live in cities are, as in other nations, more addicted to show and finery in dress than those of the country, but as they generally leave the house only one day in the week, they seldom dress themselves. Not allowed to receive male visitors, they remain in their houses employed in their families, and so totally in dishabille that they often wear only a shift, and another coarser shift over the first, tied round their waist, with their hair plaited, and sometimes with, though often without, a cap. When dressed, they wear an ample and fine linen shift, the bosom embroidered in gold; a rich caftan of cloth, stuff, or velvet, worked in gold; and one or two folds of gauze, streaked with gold and silk, round the head, and tied behind so as that the fringes, intermingled with their tresses, descend as low as the waist; to which some add a ribband of about two inches broad, worked in gold or pearls, that encircles the forehead in form of a diadem. Their caftan is bound round their waist by a crimson velvet girdle, embroidered in gold with a buckle of gold or silver, or else a girdle of tambered stuff, manufactured at Fez.

The women have yellow slippers, and a custom of Morocco. wearing a kind of stocking of fine cloth somewhat large, which is tied below the knee and at the ankle, over which it falls in folds. This stocking is less calculated to show what we call a handsome leg, than to make it appear thick; for to be fat is one of the rules of beauty among the Moorish women. To obtain this quality, they take infinite pains, feed when they become thin on a diet somewhat like forced next balls, a certain quantity of which is given them daily, and in fine, the same care is taken among the Moors to fatten young women as is in Europe to fatten fowls. The reason of a custom like this may be found in the nature of the climate and the quality of the aliments, which make the people naturally meagre. Our slender waists and fine turned ankles would be imperfections in this part of Africa, and perhaps over all that quarter of the globe; so great is the contrast of taste, and so various the prejudices of nations.

The Moors present their wives with jewels of gold, silver, or pearl, but very few wear precious stones; this is a luxury of which they have little knowledge. They have rings in silver or gold, also ear rings in the form of a crescent, five inches in circumference, and as thick as the end of the little finger. They first pierce their ears, and introduce a small roll of paper, which they daily increase in thickness, till at length they insert the kernel of the date, which is equal in size to the ear ring. They wear bracelets in gold and silver, and silver rings at the bottom of their legs, some of them considerably heavy. The use of white paint is unknown among the Moorish women, and that of red but little. It is much more common to see them dye their eyebrows and eyelashes, which dye does not add to the beauty of the countenance, but considerably to the fire of the eyes. They trace regular features with henna, of a saffron colour, on their feet, the palm of the hand, and the tip of their fingers.—On their visiting day they wrap themselves in a clean fine haik, which comes over the head, and surrounds the face so as to let them see without being seen.—When they travel, they wear straw hats to keep off the sun; and in some parts of the empire the women wear hats on their visits; which is a fashion peculiar to the tribes coming from the south, who have preserved their customs; for the Moors do not change modes they have once adopted.

The Negroes, who constitute a large proportion of the emperor's subjects, and the occasion of whose introduction to this empire has been already mentioned, are better formed than the Moors; and as they are more lively, daring, and active, they are intrusted with an important share in the executive part of government. They constitute in fact the most considerable part of the emperor's army, and are generally appointed to the command of provinces and towns. This circumstance naturally creates a jealousy between them and the Moors, the latter considering the negroes as usurpers of a power which they have no right to assume. Besides those negroes which form the emperor's army, there are a great many others in the country, who either are or have been slaves to private Moors: every Moor of consequence, indeed, has his proportion of them in his service. To the disgrace of Europe, the Moors treat their slaves with humanity, employing

Morocco. ploying them in looking after their gardens, and in the domestic duties of their houses. They allow them to marry among themselves; and after a certain number of years, spontaneously present them with the invaluable boon of liberty. They soon are initiated in the Mahometan persuasion, though they sometimes intermix with it a few of their original superstitious customs. In every other respect they copy the dress and manners of the Moors.

36
Renegadoes

Among the inhabitants of Morocco there is another class, of whom we must not omit to make mention. These are the *Renegadoes*, or foreigners who have renounced their religion for the faith of Mahomet. Of these there are a great number who have been originally Jews: they are held in little estimation by the Moors; and would be held in abhorrence by the Jews, if they durst freely express their aversion. The families of these apostates are called *Tornautis*: not having at any time married with the Moors, they still preserve their ancient characteristics, and are known almost at sight to be the progeny of those who formerly embraced the Mahometan religion. The Christian renegadoes are but few; and generally are fugitive peculators of Spain, or men fallen from power, who because of their misconduct, or in despair, quit one unfortunate situation for another much more deplorable.

37
Jews.

The Jews were formerly very numerous in this empire. After being proscribed in Spain and Portugal, multitudes of them passed over to Morocco, and spread themselves through the towns and over the country. By the relations they themselves give, and by the extent of the places assigned them to dwell in, it would appear there were more than 30,000 families, of whom at present there is scarcely a residue of one twelfth; the remainder either having changed their religion, sunk under their sufferings, or fled from the vexations they endured, and the arbitrary taxes and tolls imposed upon them. The Jews possess neither lands nor gardens, nor can they enjoy their fruits in tranquillity: they must wear only black; and are obliged, when they pass near mosques, or through streets in which there are sanctuaries to walk barefoot. The lowest among the Moors imagines he has a right to ill-treat a Jew; nor dares the latter defend himself, because the Koran and the judge are always in favour of the Mahometan.—Notwithstanding this state of oppression, the Jews have many advantages over the Moors: they better understand the spirit of trade; they act as agents and brokers, and profit by their own cunning and the ignorance of the Moors. In their commercial bargains many of them buy up the commodities of the country to sell again. Some have European correspondents; and others are mechanics, such as goldsmiths, tailors, gunsmiths, millers, and masons. More industrious, artful, and better informed than the Moors, the Jews are employed by the emperor in receiving the customs, coining the money, and in all affairs and intercourse which the monarch has with the European merchants, as well as in all his negotiations with the various European governments.

38
State of knowledge among the Moors.

The Moors, who derive their language and religion from the Arabs, seem not in any manner to have participated of their knowledge. United and confounded as those of Morocco have been with the Moors of

Spain, the latter of whom cultivated the arts and gave birth to Averroes, and many other great men, the Moors of this empire have preserved no traces of the genius of their ancestors. They have no conception of the speculative sciences. Education consists merely in learning to read and write; and as the revenues of the learned are derived from these talents, the priests and talbes among them are the sole depositories of this much knowledge: the children of the Moors are taught in their schools to read and repeat some sixty lessons, selected from the Koran, which for the sake of economy are written upon small boards. These lessons being once learned, the scholar is supposed to have obtained sufficient knowledge to leave school: on this occasion he rides on horseback through the city, followed by his comrades, who sing his praises: this to him is a day of triumph; to the scholars an incitement to emulation, a festival for the master, and a day of expence for the parents; for in all countries, wherever there are festivals and processions, there also are eating and drinking. At Fez there is some small degree more of instruction to be obtained in the schools; and the Moors who are a little wealthy send their children thither to have them instructed in the Arabic language, and in the religion and laws of their country. Here some of them also acquire a little taste for poetry.

The Moors who formerly inhabited Spain gave great application to physic and astronomy; and they have left manuscripts behind them which still remain monuments of their genius. The modern Moors are infinitely degenerate; they have not the least inclination to the study of science; they know the properties of some simples; but as they do not proceed upon principle, and are ignorant of the causes and effects of diseases, they generally make a wrong application of their remedies. Their most useful physicians are their talbes, their fakirs, and their saints, in whom they place a superstitious confidence. Astronomy is entirely or almost unknown to the Moors; for though they likewise wander from place to place, there are few if any among them who have a knowledge of the motion of the heavens, or who are capable from principle to direct their own course by observing the course of the stars. They are therefore necessarily wholly unable to calculate eclipses, which they always interpret to portend evil.

Superstitious people, indeed, have everywhere supposed eclipses were sent to presage some calamity.—The Moors being unable to reason on the causes of such an appearance, imagine the sun or the moon are in the power of a dragon that swallows them; and they offer up prayers that these luminaries may be delivered from an enemy so cruel and voracious.

Notwithstanding the Moors have occupied themselves little in the study of astronomy, they have been eager after astrology. This imaginary science, which made so rapid a progress at Rome in despite of the edicts of the emperors, may be conceived to make still greater advances among a people wholly stupid and ignorant and ever agitated by the dread of present evils, or the hope of a more happy futurity. Magic, the companion of astrology, has here also found its followers, and is particularly studied by the talbes in the southern parts, who successfully use it in imposing upon

Moorish

Morocco. Moorish credulity with strange dreams and ambiguous forebodings and prophecies.

In short, arts and sciences seem to be almost unknown in Morocco; or if at all cultivated, it is only by the Jews, who indeed are the only industrious and ingenious people in the country. The Moors in general may be considered as existing in the pastoral state, following only a few mechanical trades, and leaving every thing that requires invention to the Jews, who have likewise the principal management of their commercial and pecuniary matters; and even those few of the Moors who are merchants, are obliged to have Jew agents, for the purpose of transacting their business.

39
Manufactures and trades.

The Moorish manufactures are—The haick, which, as was before observed, is a long garment composed of white wool and cotton, or cotton and silk woven together, and is used by the Moors for the purpose of covering their under dress when they go abroad, which they do by totally wrapping themselves in it in a careless but easy manner; silk handkerchiefs of a particular kind, prepared only at Fez; silks checkered with cotton; carpeting, little inferior to that of Turkey; beautiful matting, made of the palmetto or wild palm tree; paper of a coarse kind: cordovan, commonly called *Morocco leather*; gunpowder of an inferior nature; and long-barrelled muskets, made of Biscay iron. The Moors are unacquainted with the mode of casting cannon: and therefore those few which are now in the country are obtained from Europeans.—The manufacture of glass is likewise unknown to them; as indeed they make great use of earthen ware, and have few or no windows to their houses, this commodity may be of less importance to them than many others. They make butter, by putting the milk into a goat skin, with its outward coat turned inwards, and shaking it till the butter collects on the sides, when it is taken out for use. From this operation it proves always full of hairs, and has an insipid flavour. Their cheese consists merely of curds hardened and dried, and has uniformly a disagreeable taste. The bread in some of the principal towns, particularly at Tangier and Salée, is remarkably good, but in many other places it is coarse, black, and heavy.

The Moors, agreeably to the Jewish custom, cut the throats of all the animals they eat, at the same time turning their heads towards Mecca, in adoration of their prophet. After suffering them to bleed freely, they carefully wash all the remaining blood away and divide the meat into small pieces, of about one or two pounds in weight. As they are unacquainted with the invention of pumps, and have but few springs, it affords employment to a number of indigent people, who would probably be idle otherwise to carry water in skins from the nearest river or reservoir, and sell it to the inhabitants. From their being obliged to tar the skins to prevent them from leaking, the water is frequently rendered very unpleasant.

Their looms, forges, ploughs, carpenters tools, &c. are much upon the same construction with the unimproved instruments of the same kind which are used at this time in some parts of Europe, only still more clumsily finished. In their work, they attend more to strength than neatness or convenience; and like all

other ignorant people, they have no idea that what they do is capable of improvement. It is probable, indeed, that the Moors have undergone no very material change since the revolution in their arts and sciences, which took place soon after their expulsion from Spain. Previous to that period, it is well known they were an enlightened people, at a time when the greater part of Europe was involved in ignorance and barbarism; but owing to the weakness and tyranny of their princes, they gradually sunk into the very opposite extreme, and may now be considered as but a few degrees removed from a savage state.

They use no kind of wheel carriage; and therefore all their articles of burden are transported from one place to another on camels, mules, or asses. Their buildings, though by no means constructed on any fixed principle of architecture, have at least the merit of being very strong and durable. The manner of preparing tabby, of which all their best edifices are formed, is the only remains of their ancient knowledge at present existing. It consists of a mixture of mortar and very small stones, beaten tight in a wooden case, and suffered to dry, when it forms a cement equal to the solid rock. There are always unaccountable discrepancies and inconsistencies in the arts of uncivilized nations. Their apartments are, if possible, even more inconvenient than those of their neighbours the Spaniards; but the carved wood work with which many of them are ornamented, is equal to any in Europe.

Their mosques or places of public worship are usually large square buildings, composed of the same materials as the houses. The building consists of broad and lofty piazzas, opening into a square court, in a manner in some degree similar to the Royal Exchange of London. In the centre of the court is a large fountain, and a small stream surrounds the piazzas, where the Moors perform the ceremony of ablution. The court and piazzas are floored with blue and white chequered tiling; and the latter are covered with matting, upon which the Moors kneel while repeating their prayers. In the most conspicuous part of the mosque fronting the east, stands a kind of pulpit, where the talbe or priest occasionally preaches. The Moors always enter this place of worship barefooted, leaving their slippers at the door. On the top of the mosque, is a square steeple with a flag staff, whither at stated hours the talbe ascends, hoists a white flag, and calls the people to prayers, for they have no bells. From this high situation the voice is heard at a considerable distance; and the talbes have a monotonous mode of enunciation, the voice sinking at the end of every short sentence, which in some measure resembles the sound of a bell. The moment the flag is displayed, every person forsakes his employment, and goes to prayers. If they are near a mosque, they perform their devotions within it, otherwise immediately on the spot where they happen to be, and always with their faces towards the east, in honour of their prophet Mahomet, who it is well known was buried at Medina. The prayer which is generally repeated on these occasions, is a chapter from the Koran, acknowledging the goodness of God and Mahomet; and it is accompanied with various gestures, such as lifting the hands above the head, bowing twice, performing two genuflexions,

Morocco.

40
Religious ceremonies.

Morocco. nuxleions, bowing again twice, and kissing the ground. The whole of this ceremony they repeat three times.

Then Sabbath is on our Friday, and commences from six o'clock the preceding evening. On this day they use a blue flag instead of the white one. As it has been prophesied that they are to be conquered by the Christian on the Sabbath day, the gates of all the towns and of the emperor's palaces are shut when at divine service on that day, in order to avoid being surprised during that period. Their talbes are not distinguished by any particular dress.

The Moors have three solemn devotional periods in the course of the year. The first, which is named *Aid de Caste*, is held in commemoration of the birth of Mahomet. It continues seven days; during which period, every person who can afford the expence kills a sheep as a sacrifice, and divides it among his friends. The second is the *Kamucam*. This is held at the season when Mahomet disappeared in his flight from Mecca to Medina. Every man is obliged at that period to fast (that is, to abstain from animal food from sunrise to sunset each day) for 30 days; at the expiration of which time a feast takes place, and continues a week. The third is named *Jushore*, and is a day set apart by Mahomet for every person to compute the value of his property, in order for the payment of *zakat*, that is, one-tenth of their income to the poor, and other pious uses. Although this feast only lasts a single day, yet it is celebrated with far greater magnificence than either of the others.

The Moors compute time by lunar months, and count the days of the week by the first, second, third, &c. beginning from our Sunday. They use a common reed for writing, and begin their manuscripts from right to left.

41
Language
of the
Moors.

The Moors of the empire of Morocco, as well as those to the northern limits of Africa, speak Arabic; but this language is corrupted in proportion as we retire farther from Asia, where it first took birth; the intermixture which has happened among the African nations, and the frequent transmigrations of the Moors, during a succession of ages, have occasioned them to lose the purity of the Arabic language; its pronunciation has been vitiated, the use of many words lost, and other foreign words have been introduced without thereby rendering it more copious; the pronunciation of the Africans, however, is softer to the ear and less guttural than that of the Egyptians. The language, when written, is in effect much the same at Morocco as at Cairo, except that there are letters and expressions among the Moors which differ from those of the Oriental Arabs, who, however, understand the Moors in conversation, notwithstanding their vitiated manner of pronouncing. They mutually read each others writings with some difficulty.

There is a very sensible difference among the Moors between the Arabic of the learned and the courtiers, and that spoken by the people in general; and this difference is felt still more in the provinces of the south or of the east, and among the Moors who live in the deserts, where the Arabic is yet farther distinguished by a mixture of foreign tribes.

The Brebes and the Shellu, who appear to have had the same origin, for they have preserved the same dia-

lect, speak a language which the Moors do not understand, and which seems to have no analogy with that of the latter. It has been conjectured to be the Punic, or the Numidian; but these people write it in Arabic characters. The Brebes count the days of the week like the Moors, and both of them employ Arabic words. The Shellu enumerate the days after the same method, but in their own language. Both the Brebes and the Shellu denote the months of the year in the same manner as do the Moors and Arabs, and date from the same era; that is to say, from the year of the Hegira.

The Koran and books of prayer of the Brebes and Shellu are in Arabic; as likewise are their acts and title deeds, which are written by their talbes or learned men.

The Moors are naturally of a grave and pensive disposition, fervid in professions of friendship, but very per-⁴² and insincere in their attachments. They have no curiosity, no ambition of knowledge; an indolent habit, united to the want of mental cultivation, renders them perhaps even more callous than other unenlightened people to every delicate sensation; and they require more than ordinary excitement to render them sensible of pleasure or of pain. This languor of sentiment is, however, unaccompanied with the smallest spark of courage or fortitude. When in adversity, they manifest the most abject submission to their superiors; and in prosperity their tyranny and pride is insupportable. They frequently smile, but seldom are heard to laugh loud. The most infallible mark of internal tranquility and enjoyment is when they amuse themselves with stroking or playing with their beard. When roused by resentment, their disputes rarely proceed further than violently to abuse each other in the most opprobrious language. They never fight or box with their fists like our peasantry; but when a quarrel proceeds to great extremities, they collar each other, and sometimes terminate a dispute by assassination.

Personal cleanliness has been considered as one of those circumstances which serve to mark and deter-⁴³ mine the civilization of a people. It was in vain that Mahomet enjoined the frequency of ablution as a religious duty to the Moors. Their dress, which should be white, is but seldom washed; and their whole appearance evinces that they perform this branch of their religious ceremonies in but a slovenly manner. With this degree of negligence as to their persons, we may be justly surprised to find united a most scrupulous neatness in their habitations and apartments. They enter their chambers barefooted, and cannot bear the slightest degree of contamination near the place where they are seated. This delicacy again is much confined to the insides of their houses. The streets receive the whole of their rubbish and filth; and by these means the ground is so raised in most parts of the city of Morocco, that the new buildings always stand considerably higher than the old.

When a Moor receives his guests, he never rises from his seat, but shakes hands, inquires after their health, and desires them to sit down, either on a carpet or a cushion placed on the floor for that purpose. Whatever be the time of day, tea is then brought in on a tea board with short feet. This is the highest compliment

Morocco. compliment that can be offered by a Moor; for tea is a very expensive and scarce article in Barbary, and is only drank by the rich and luxurious. Their manner of preparing it is by putting some green tea, a small quantity of tansy, the same portion of mint, and a large proportion of sugar (for the Moors drink their tea very sweet) into the tea-pot at the same time, and filling it up with boiling water. When these articles are infused a proper time, the fluid is then poured into remarkably small cups of the best India china, the smaller the more genteel, without any milk; and accompanied with some cakes or sweetmeats, it is handed round to the company. From the great esteem in which this beverage is held by the Moors, it is generally drank by very small and slow sips, that its flavour may be the longer enjoyed; and as they usually drink a considerable quantity whenever it is introduced, this entertainment is seldom finished in less time than two hours.

The other luxuries of the Moors are snuff, of which they are uncommonly fond, and smoking tobacco, for which the greater part use wooden pipes about four feet in length, with an earthen bowl; but the princes or emperor generally have the bowls made of solid gold. Instead of the indulgence of opium, which, from the heavy duty imposed upon that article by the emperor, is too expensive to be used by the Moors, they substitute the *achicha*, a species of flax. This they powder and infuse in water in small quantities. The Moors assert, that it produces agreeable ideas; but own, that when it is taken to excess it most powerfully intoxicates. In order to produce this effect, they likewise mix with their tobacco an herb named in this country *kbas*, which by smoking occasions all the inebriating effects of the *achicha*. The use of spirits as well as wine is strictly forbidden by the Koran; there are, however, very few among the Moors who do not joyfully embrace every private opportunity of drinking both to excess.

With respect to the hours for eating, the people of this country are remarkably regular. Very soon after daybreak they take their breakfast, which is generally a composition of flour and water boiled thin, together with a herb which gives it a yellow tinge. The male part of the family eat in one apartment and the female in another. The children are not permitted to eat with their parents, but take their meals afterwards with the servants; indeed in most other respects they are treated exactly as servants or slaves by their parents. The meal is put into an earthen bowl, and brought in upon a round wooden tray. It is placed in the centre of the guests, who sit cross-legged either on a mat or on the floor, and who form a circle for the purpose. Having previously washed themselves, a ceremony always performed before and after meals, each person with his spoon attacks vigorously the bowl, while they diversify the entertainment by eating with it fruit or bread. At twelve o'clock they dine, performing the same ceremonies as at breakfast. For dinner, from the emperor down to the peasant, their dish is universally *corcoosoo*, the mode of preparing which has been already described. The dish is brought in upon a round tray and placed on the floor, round which the family sit as at breakfast, and with their sin-

gers commit a violent assault on its contents: they are at the same time, however, attended by a slave or domestic, who presents them with water and a towel occasionally to wash their hands. From the want of the simple and convenient invention of knives and forks, it is not uncommon in this country to see three or four people pulling to pieces the same piece of meat, and afterwards with their fingers stirring up the paste or *corcoosoo*, of which they often take a whole handful at once into their mouth. At sunset they sup upon the same dish; and indeed supper is their principal meal.

Such is the general mode of living among the principal people in towns. There are considerable multitudes, however, who do not fare so well, but are obliged to content themselves with a little bread and fruit instead of animal food, and to sleep in the open streets. This kind of existence seems ill calculated to endure even in an inactive state; far more severe must it therefore be to those who exercise the laborious employment of couriers in this country, who travel on foot a journey of three hundred or four hundred miles at the rate of between thirty or forty miles a-day, without taking any other nourishment than a little bread, a few figs, and some water, and who have no better shelter at night than a tree. It is wonderful with what alacrity and perseverance these people perform the most fatiguing journeys at all seasons of the year. There is a regular company of them in every town, who are ready to be despatched at a moment's warning to any part of the country their employers may have occasion to send them. They constitute in this empire the only mode of conveyance for all public and private despatches; and as they are well known in the place to which they belong, they are very punctual in delivering every thing that is put into their hands. From their steady pace in travelling, at the rate of about four miles an hour, and from their being able to pass over parts which from the mountainous state of the country, and from the want of good roads, persons on horseback would find inaccessible, they are indeed by far the most expeditious messengers that could be employed.

As none but the very vulgar go on foot in this country, for the purpose of visiting mules are considered as more genteel than horses; and the greatest pride of a Moor is to have such a walk remarkably fast, and to keep his footmen, of which the number is proportionable to the rank and consequence of the master, on a continued run.

As the Moors are not fond of admitting men into their houses except upon particular occasions, if the weather is fine they place a mat, and sometimes a carpet, on the ground before their door, seat themselves upon it cross-legged, and receive their friends, who form a circle, sitting in the same manner, with their attendants on the outside of the groupe. Upon these occasions they either drink tea or smoke and converse. The streets are sometimes crowded with parties of this kind; some engaged in playing at an inferior kind of chess or draughts, at which they are very expert; but the majority in conversation. The people of this country, indeed, are so decidedly averse to standing up, or walking about, that if only two or three

Morocco. three people meet, they squat themselves down in the first clean place they can find, if the conversation is to hold but for a few minutes.

The manner of salutation among the Moors is, when two equals meet, by a quick motion they shake hands, and afterwards kiss each other's hand. When an inferior meets a superior, such as an officer of rank, a judge, or governor, he kisses that part of his haick which covers the arm; and sometimes, as a higher mark of respect, he will kiss his feet. But the compliment due to the emperor, or any of the princes of the blood, is to take off the cap or turban, and to prostrate the head to the ground. When two particular friends or relations meet, they anxiously embrace and kiss each other's faces and beards for a few minutes, make a number of inquiries about the health of each party, as well as that of their families, but seldom allow time for a reply.

44
Their amusements

The Moors have in general but few amusements; the sedentary life they lead in cities is little variegated except by the care they take of their gardens, which are rather kept for profit than pleasure. Most of these gardens are planted with the orange, the lemon tree, and the cedar, in rows, and in such great quantities, that the appearance is rather that of a forest than that of a garden. The Moors sometimes, though rarely, have music in these retreats: a state of slavery but ill agrees with the love of pleasure: the people of Fez alone, either from a difference in education, or because their organs and sensibility are more delicate, make music a part of their amusements. There are not in Morocco, as in Turkey, public coffee-houses, where people meet to inquire the news of the day; but instead of these, the Moors go to the barbers shops, which in all countries seem to be the rendezvous of newsmongers. These shops are surrounded by benches; on which the customer, the inquisitive, and the idle, seat themselves, and when there are no more places vacant, they crouch on the ground like monkeys.

Showmen and dancers come often into the towns; round whom the people assemble and partake of the amusement for a very trifle. There are also a kind of wandering historians: the vulgar, who cannot read, and who everywhere are eager to hear extraordinary relations, are the more assiduous in attending these narrators, as want of more extensive information prevents the tale-teller remaining above a week in a place.

A common diversion in the towns where there are soldiers, as well as in the country, is what the Moors call the game of gunpowder; a kind of military exercise that is the more pleasing to these people, inasmuch as, by the nature of their government, they all are, or are liable to become, soldiers, therefore all have arms and horses. By explosions of powder, too, they manifest their festivity on their holidays. Their game of gunpowder consists in two bodies of horse, each at a distance from the other, galloping in successive parties of four and four, and firing their pieces charged with powder. Their chief art is in galloping up to the opposite detachment, suddenly stopping, firing their muskets, facing about, charging, and returning to the attack; all which manœuvres are imitated by their opponents. The Moors take great pleasure in

this amusement, which is only an imitation of their Moroccan military evolutions.

The common topics for conversation among the Moors, are the occurrences of the place, religion, their women, but above all their horses. This last topic, indeed appears to occupy by far the greatest portion of their attention. These animals are seldom kept in stables in Morocco. They are watered and fed only once a-day, the former at one o'clock at noon, and the latter at sunset; and the only one mode which they use to clean them is by washing them all over in a river two or three times a-week, and suffering them to dry themselves.

45
Management of horses.

Notwithstanding the attachment which the Moors manifest to their horses, they most certainly use them with great cruelty. Their highest pleasure, and one of their first accomplishments, is, by means of long and sharp spurs, to make the horse go full speed, and then to stop him instantaneously; and in this they certainly manifest uncommon dexterity. The iron work of their bridles is so constructed, that by its pressure on the horse's tongue and lower jaw, with the least exertion of the rider, it fills his mouth full of blood; and if not used with the utmost caution, throws him inevitably on his back. The bridle has only a single rein, which is so very long, that it serves the purpose of both whip and bridle. The Moorish saddle is in some degree similar to the Spanish, but the pommel is still higher and more peaked. Their stirrups, in which they ride very short, are so formed as to cover the whole of the foot. They either plate or gild them, according to the dignity, opulence, or fancy of the possessor. Their saddles, which are covered with red woollen cloth, or if belonging to a person of consequence with red satin or damask, are fastened with a strong girth round the body in the European style, and another round the shoulders. The Moors frequently amuse themselves by riding with the utmost apparent violence against a wall; and a stranger would conceive it impossible for them to avoid being dashed to pieces, when just as the horse's head touches the wall, they stop him with the utmost accuracy.

Like all barbarous nations, the Moors are passionately fond of music, and some few have a taste for poetry. Their slow airs, for want of that variety which is introduced when the science has attained a degree of perfection, have a very melancholy sameness; but some of their quick tunes are beautiful and simple, and partake in some degree of the characteristic melody of the Scotch airs. The poetry of their songs, the constant subject of which is love, though there are few nations perhaps who are less sensible of that passion, has certainly less merit than the music.

46
Love of music.

Their instruments are a kind of hautboy, which differs from ours only in having no keys; the mandoline, which they have learnt to play upon from their neighbours the Spaniards; another instrument, bearing some resemblance to a violin, and played upon in a similar manner, but with only two strings; the large drum, the common pipe, and the tabor. These united, and accompanied with a certain number of voices, upon many occasions form a band, though solo music is more common in this unsocial country. Upon all days of rejoicing, this kind of music, repeated volleys of musketry, either by men on horseback or on foot, and

Morocco and in the evening a grand attack upon the cooscooson, constitute the principal part of the public entertainments.

The Moors marry very young, many of their females not being more than 12 years of age at their nuptials. As Mahometans, it is well known that their religion admits of polygamy to the extent of four wives, and as many concubines as they please; but if we except the very opulent, the people seldom avail themselves of this indulgence, since it entails on them a vast additional expence in house-keeping, and in providing for a large family. In contracting marriage, the parents of both parties are the only agents; and the intended bride and bridegroom never see each other till the ceremony is performed. The marriage settlements are made before the cadi, and then the friends of the bride produce her portion, or if not, the husband agrees to settle a certain sum upon her in case he should die, or divorce her on account of barrenness, or any other cause. The children of the wives have all an equal claim to the effects of the father and mother, but those of the concubines can each only claim half a share.

47
Marriage
ceremonies

When the marriage is finally agreed upon, the bride is kept at home eight days, to receive her female friends, who pay congratulatory visits every day. At the same time a talbe attends upon her, to converse with her relative to the solemn engagement on which she is about to enter: on these occasions he commonly accompanies his admonitions with singing a pious hymn, which is adapted to the solemnity. The bridegroom, on the other hand, receives visits from his male friends in the morning, and in the evening rides through the town accompanied by them, some playing on hautboys and drums, while others are employed in firing volleys of musketry. In all their festivals, the discharge of musketry indeed forms a principal part of the entertainment. Contrary to the European mode, which particularly aims at firing with exactness, the Moors discharge their pieces as irregularly as possible, so as to have a continual succession of reports for a few minutes.

On the day of the marriage, the bride in the evening is put into a square or octagonal cage about 12 feet in circumference, which is covered with fine white linen, and sometimes with gauzes and silks of various colours. In this vehicle, which is placed on a mule, she is paraded round the streets, accompanied by her relations and friends, some carrying lighted torches, others playing on the hautboys, and a third party again firing volleys of musketry. In this manner she is carried to the house of her intended husband, who returns about the same time from performing similar ceremonies. On her arrival, she is placed in an apartment by herself, and her husband is introduced to her alone for the first time, who finds her sitting on a silk or velvet cushion (supposing her to be a person of consequence), with a small table before her, upon which are two wax candles lighted. Her shift, or more properly shirt, hangs down like a train behind her, and over it is a silk or velvet robe with close sleeves, which at the breast and wrists is embroidered with gold; this dress reaches something lower than the calf of the leg. Round her head is tied a black silk scarf, which hangs behind as low as the ground. Thus at-

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tired, the bride sits with her hands over her eyes, when her husband appears, and receives her as his wife without any further ceremony: for the agreement made by the friends before the cadi is the only specific contract which is thought necessary.

If the husband should have any reason to suspect that his wife has not been strictly virtuous, he is at liberty to divorce her and take another. For some time after marriage, the family and the friends are engaged in much feasting, and a variety of amusements, which last a longer or shorter time according to the circumstances of the parties. It is usually customary for the man to remain at home eight days and the woman eight months after they are first married; and the woman is at liberty to divorce herself from her husband, if she can prove that he does not provide her with a proper subsistence. If he curses her, the law obliges him to pay her, for the first offence eight ducats; for the second, a rich dress of still greater value; and the third time she may leave him entirely. He is then at liberty to marry again in two months.

Women suffer but little inconvenience in this country from child-bearing; they are frequently up the next day, and go through all the duties of the house with the infant upon their backs. In celebrating the rite of circumcision, the child is dressed very sumptuously, and carried on a mule, or, if the parents are in poor circumstances, on an ass, accompanied with flags flying and musicians playing on hautboys and beating drums. In this manner they proceed to the mosque, where the ceremony is performed. Children, as soon as they can be made in the least degree useful, are put to the various kinds of labour adapted to their age and strength. Others, whose parents are in better circumstances, are sometimes sent to school; and those who are intended for the church, usually continue their studies till they have nearly learnt the Koran by rote. In that case they are enrolled among the talbes, or learned men of the law; and upon leaving school are paraded round the streets on a horse, accompanied by music and a large concourse of people.

When any person dies, a certain number of women are hired for the purpose of lamentation; in the performance of which, nothing can be more grating to the ear, or more unpleasant, than their frightful moans, or rather howlings: at the same time, these mercenary mourners beat their heads and breasts, and tear their cheeks with their nails. The bodies are usually buried a few hours after death. Previous to interment, the corpse is washed very clean, and sewed up in a shroud, with the right hand under the head, which is pointed towards Mecca: it is carried on a bier supported upon men's shoulders, to the burying place, which is always, with great propriety, on the outside of the town, for they never bury their dead in the mosques, or within the bounds of an inhabited place. The bier is accompanied by vast numbers of people, two abreast, who walk very fast, calling upon God and Mahomet, and singing hymns adapted to the occasion. The grave is made very wide at the bottom and narrow at the top, and the body is deposited without any other ceremony than singing and praying in the same manner as on their way to the grave. They have no tombs in this country, but long and plain stones; and it is frequently customary for the female friends

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Morocco friends of the departed to weep over their graves for several days after their funeral.

¹¹ It has often been thought surprising, that the Christian powers should suffer their marine to be insulted by those barbarians, who take the ships of all nations with whom they are not at peace, or rather who do not pay them a subsidy either in money or commodities. This forbearance has been accounted for no

otherwise than by supposing, first, That a breach with them might provoke the Porte, who pretends to be their lord paramount; secondly, That no Christian power would be fond of seeing Algiers, and the rest of that coast, in possession of another; and, thirdly, That nothing could be got by a bombardment of any of their towns, as the inhabitants would instantly carry their effects to their deserts and mountains, so that the benefit resulting from the conquest must be tedious and uncertain.

The first reason is so obviously absurd as to require no answer. In regard to the second and third suppositions, it may be observed, that there is no necessity for taking possession of those coasts by any European power whatever. The object ought to be, not to conquer, but to render impotent, those piratical states; not to profit by plundering them, but to quash their piracies, and prevent them from being longer the nuisances and pests of the Mediterranean; than which, according to the best informed travellers, there can be nothing more easy. Hardly any force of armament would be necessary for the purpose, would the Europeans merely leave them to their own resources, and withhold those supplies with which they have been in use to furnish them, contrary as well to good policy as to the interests of humanity. M. Lempriere †, speaking of the emperor of Morocco (1790), observes, that "nothing but gross neglect or inexcusable ignorance could induce the European princes in general to remain in a kind of tributary state to a prince who had neither an army nor a fleet which deserved the name, and a people whose disposition is less suited to enterprise than perhaps any other. What had they to fear from him? His whole fleet consisted only of a few small frigates and row-boats, ill managed and worse manned, the whole of which might have been destroyed in one day by two or three well appointed European frigates. The entrances of those ports where he laid up his shipping, if we except Tangier and Larache, are so continually choking up with sand, that in a short time they will only admit hilling boats, or the very smallest craft. The towns are none of them regularly fortified except Mogodore, and that hardly produces half a dozen of men who understand the least of working the guns. And yet this contemptible power gives laws to all the coasts of Portugal and Spain, and may be said in some measure to command the entrance of the Mediterranean.

"It may be said, he was too trifling a power to notice; if so, why lavish immense presents for the purpose of keeping him in temper? Those who imagined they secured his friendship by these means, were much mistaken; on the contrary, they only added fuel to that flame of avarice which was not to be extinguished. If he was one day presented with a frigate, he asked for two the next; and the more his requests were indulged, the more his inordinate desires were

increased. It is well known to those who have been conversant with the Moors, that to secure their friendship, you must first assert your own superiority; and then if you make them a trifling present, its value is trampled in their estimation. The same disposition would have been found in the late emperor as in the common Moor. So far from courting an alliance, it would rather have been good policy at once to quarrel with him; the loss of a few towns, and particularly Mogodore, to which he was much attached, from its being raised under his own auspices, would soon have reduced him to good humour and submission."

Another intelligent traveller, M. Brisson *, observes * *Shipwreck* how extraordinary it is, that a prince so little to be dreaded as the emperor of Morocco should oblige the different powers of Europe to send ambassadors to him, and that he should even dictate laws to them. There is not a single sovereign who dares to send a representative to his court without making him at the same time considerable presents; and what envoy would present himself without having his hands full? How happens it, that the consuls have not by common consent, represented to their respective sovereigns, that the emperor of Morocco becomes every day more and more powerful by the supplies which they themselves furnish him? Twenty years ago this prince was absolutely destitute of resources. He had neither materials nor any place for casting cannons; and he was equally in want of wood for building ships, of ropes, of nails, and even of workmen. It is France and other European powers that assist him, else the emperor of Morocco would be of little consideration. His superb batteries of brass cannons, 24, 36, and 48 pounders, were furnished by Holland, Spain, England, and France. England has done more than other nations, by selling him those beautiful cannons which were taken on the floating batteries. Mogodore is built in an advantageous situation, its batteries are well disposed, and there are cannon at each embrasure; but they are there only in a manner for show, as they have no carriages, and are supported only by brick work. There are no workmen in the country capable of mounting them on carriages, nor is there wood proper for making them. Did a few vessels only wait for the sailing of those small frigates, which are almost all unfit for sea except only two, nothing would be easier than to prevent them from returning, and to block up the ports of Mogadore, Rabat, and Salke. What would become of his commerce, and above all his marine, did the Christian princes cease to assist him, contrary to the interests of humanity? Would England and Spain unite only for a moment, Tangier, his most beautiful port, would soon be so far ruined, that it could not afford shelter to his subjects, who, destitute of ships, would soon be obliged to give over their piracies. If the consuls of different nations have never made these observations, and if they have never pointed out the means of curbing the insolence of the emperor of Morocco, it is because they are at the head of the commerce which these different powers carry on in that part of the world. I can positively assert, that these representatives, instead of furnishing their courts with the means of diminishing the power of the emperor, never cease to add to his strength, and to incite him to make new

Morocco new pretensions. How much we assist these pirates, to hurt the advantageous trade which we might carry on! Their situation renders them very dangerous; but if we leave them only their situation, it would be impossible for them to profit much by it. Let impartial people pay a visit to that country, let them speak with the same sincerity as I do; and they will no doubt be convinced, that the emperor of Morocco, of all the princes in the world, would be the least able to do mischief, did the sovereigns of Europe cease to furnish him with succours."

53
Description
of the city
of Moroc-
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Morocco, a city of the kingdom of Morocco in Barbary, lying about 120 miles to the north of Tarradant, 90 to the east of Mogadore, and 350 to the south of Tangier. It is situated in a beautiful valley, formed by a chain of mountains on the northern side, and those of Atlas, from which it is distant about 20 miles on the south and east. The country which immediately surrounds it is a fertile plain, beautifully diversified with clumps of palm trees and shrubs, and watered by small and numerous streams which descend from Mount Atlas. The emperor's out gardens, which are situated at the distance of about five miles to the south of the city, and are large plantations of olives walled in, add considerably to the beauty of the scene.

Morocco, though one of the capitals of the empire (for there are three, Morocco, Mequinez, and Fez), has nothing to recommend it but its great extent and the royal palace. It is enclosed by remarkably strong walls built of tabby, the circumference of which is about eight miles. On these walls there are no guns mounted; but they are flanked with square towers, and surrounded by a wide and deep ditch. The city has a number of entrances, consisting of large double porches of tabby in the Gothic style, the gates of which are regularly shut every night at certain hours. As polygamy is allowed by the Mahometan religion, and is supposed in some degree to affect population, it would be difficult to form any computation near the truth with respect to the number of inhabitants which this city may contain. The mosques, which are the only public buildings except the palace worth noticing at Morocco, are more numerous than magnificent; one of them is ornamented with a very high and square tower, built of cut stone, which is visible at a considerable distance from the city. The streets are very narrow, dirty, and irregular, and many of the houses are uninhabited and falling to ruin. Those which are decent and respectable in their appearance are built of tabby, and enclosed in gardens. That of the essendi or prime minister (according to Mr Lempriere, from

* Published whole *Tour* * this account is transcribed), was among the best in Morocco. This house, which consisted of two stories, had elegant apartments both above and below, furnished in a style far superior to any thing our author ever saw in that country. The court, into which the lower apartments opened, was very neatly paved with glazed blue and white tiling, and had in its centre a beautiful fountain. The upper apartments were connected together by a broad gallery, the balusters of which were painted of different colours. The hot and cold baths were very large, and had every convenience which art could afford. Into the garden, which was laid out in a tolerably neat style, opened a room adjoining to the house, which had a broad arched

entrance but no door, beautifully ornamented with chequered tiling; and at both ends of the apartment the walls were entirely covered with looking glass. The flooring of all the rooms was covered with beautiful carpeting, the walls ornamented with large and valuable looking glasses, intermixed with watches and clocks in glass cases. The ceiling was carved woodwork, painted of different colours; and the whole was in a superior style of Moorish grandeur. This and a few others are the only decent habitations in Morocco. The generality of them serve only to impress the traveller with the idea of a miserable and deserted city.

The Elcaissaria is a particular part of the town where stuffs and other valuable articles are exposed to sale. It consists of a number of small shops, formed in the walls of the houses, about a yard from the ground, of such a height within as just to admit a man to sit in one of them cross legged. The goods and drawers are so arranged round him, that when he serves his customers, who are standing all the time out in the street, he can reach down any article he wants without being under the necessity of moving. These shops, which are found in all the other towns of the empire, are sufficient to afford a striking example of the indolence of the Moors. There are three daily markets in different parts of the town of Morocco where provisions are sold, and two weekly fairs or markets for the disposal of cattle. The city is supplied with water by means of wooden pipes connected with the neighbouring streams, which empty themselves into reservoirs placed for the purpose in the suburbs, and some few in the centre of the town.

The castle is a large and ruinous building, the outer walls of which enclose a space of ground about three miles in circumference. It has a mosque, on the top of which are three large balls, formed, as the Moors allege, of solid gold. The castle is almost a town of itself; it contains a number of inhabitants, who in some department or other are in the service of the emperor, and all under the direction of a particular alcaide, who is quite independent of the governor of the town. On the outside of the castle, between the Moorish town and the Jewry, are several small distinct pavilions, enclosed in gardens of orange trees, which are intended as occasional places of residence for such of the emperor's sons or brothers as happen to be at Morocco. As they are covered with coloured tiling, they have at a small distance rather a neat appearance; but upon approaching or entering them, that effect in a great measure ceases.

The Jews, who are at this place pretty numerous, have a separate town to themselves, walled in, and under the charge of an alcaide, appointed by the emperor. It has two large gates, which are regularly shut every evening about nine o'clock; after which time no person whatever is permitted to enter or go out of the Jewry till they are opened again the following morning. The Jews have a market of their own; and when they enter the Moorish town, castle, or palace, they are always compelled to be barefooted.

The palace is an ancient building, surrounded by a square wall, the height of which nearly excludes from the view of the spectator the other buildings. Its principal gates are constructed with Gothic arches,

Morocco composed of cut stone, which conduct to several open and spacious courts; through these it is necessary to pass before we reach any of the buildings. These open courts were used by the late emperor for the purposes of transacting public business and exercising his troops. The habitable part consists of several irregular square pavilions, built of tashy, and whitened over; some of which communicate with each other, others are distinct, and most of them receive their names from the different towns of the empire. The principal pavilion is named by the Moors the *doubar*, and is more properly the palace or seraglio than any of the others. It consists of the emperor's place of residence and the harem, forming altogether a building of considerable extent. The other pavilions are merely for the purposes of pleasure or business, and are quite distinct from the *doubar*. The *Mogadore* pavilion, so named from the late emperor's partiality to that town, has by far the fairest claim to grandeur and magnificence. This apartment was the work of Sidi Mahomet, and is lofty and square. It is built of cut stone, handsomely ornamented with windows, and covered with varnished tiles of various colours; and its elegance and neatness, contrasted altogether with the simplicity and irregularity of the other buildings, produce a most striking effect. In the inside, besides several other apartments, we find in the pavilion a spacious room floored with blue and white chequered tiling, its ceiling covered with curiously carved and painted wood, and its stuccoed walls variously ornamented with looking glasses and watches, regularly disposed in glass cases. To this pavilion the late emperor manifested an exclusive preference, frequently retiring to it both for the purposes of business and of recreation. The apartments of the emperor have in general a much smaller complement of furniture than those of the Moors in the inferior walks of life. Handsome carpeting, a mattress on the ground covered with fine linen, a couch, and a couple of European bedsteads, are the principal articles they contain. The gardens within the walls of the palace, of which he has several, are very neat; they contain orange and olive trees, variously disposed and arranged, and intersected with streams of water, fountains, and reservoirs. Those on the outside are nothing more than large tracts of ground, irregularly planted with olives; having four square walks, and surrounded by walls.

Morocco or *Marioquin*, the skin of a goat, or some other animal resembling it, dressed in sumach or galls, and coloured of any colour at pleasure; much used in bookbinding, &c. The name is ordinarily derived from the kingdom of Morocco, whence it is supposed the manner of preparing these skins was first borrowed. We have Morocco skins brought from the Levant, Barbary, Spain, Flanders, and France; red, black, yellow, blue, &c. For the manner of preparing them, see **LEATHER**.

MOROCHTHUS, in natural history, an indurated clay called by us *French chalk*; serving tailors and others to mark with. The ancients esteemed it as an astringent, prescribing it in the colic, hæmorrhages, and other fluxes.

MORON, a town of Spain, in Andalusia, seated in a pleasant fertile plain, and in the neighbourhood is

a mine of precious stones. It is 30 miles south-east of Seville. W. Long. 5. 20. N. Lat. 37. 0.

MORPETH, a handsome town of Northumberland, 14 miles from Newcastle, 286 miles from London, is an ancient borough by prescription, with a bridge over the Wansbeck. It had once an abbey and a castle, now in ruins, situated about a quarter of a mile south of the town and river Wansbeck, on an eminence which overlooks them both. The market-place is conveniently situated near the centre of the town, and an elegant town house was built by the Carlisle family in 1714, in which the quarter-sessions is held for the county. It is built of hewn stone, with a piazza. The church being a quarter of a mile distant from the town, a tower containing a good ring of bells stands near the market place. Near the bridge is the county gaol, a modern structure. Here are a free grammar school, a chapel near the river, on the site of a chantry that was granted for the support of the foundation of the school, which was part of the old structure, and an hospital for infirm people. In 1215, the townsmen themselves burnt their town, out of pure hatred to King John, that he might find no shelter there. Here is a good market on Saturday for corn, cattle, and all necessary provisions; and there is another on Wednesday, the greatest in England except Smithfield, for live cattle. This is a post town and a thoroughfare, with many good inns, and plenty of fish; and here are several mills.—The earl of Carlisle's steward holds a court here twice a-year, one of them the Monday after Michaelmas, when four persons are chosen by the free burgesses, who are about 107, and presented to the steward, who names two of them to the bailiffs, who, with seven aldermen, are its governors for the year ensuing. Its fairs are on Wednesday, Thursday, and Friday before Whitsunday, and the Wednesday before July 22. It sends two members to parliament.

MORPHEUS, in fabulous history, the god of sleep, or, according to others, one of the ministers of Somnus. He caused sleepiness, and represented the forms of dreams. Ovid styles him the kindest of the deities; and he is usually described in a recumbent posture, and crowned with poppies.

MORRERI (Lewis), author of the Historical Dictionary, was born at Barge-mont in Provence, 1643. He learned rhetoric and philosophy at Aix, and divinity at Lyons. At 18 years of age he wrote a small piece, entitled *Le Pays d'Amour*, and a collection of the finest French poems entitled *Doux plaisirs de la Poésie*. He learned Spanish and Italian; and translated out of Spanish into French the book entitled *La Perfection Chrétienne de Rodriguez*. He then refined the Saints Lives to the purity of the French tongue. Being ordained priest, he preached at Lyons, and undertook, when he was but 30 years of age, a new Historical Dictionary, printed at Lyons in one vol. folio, 1673. But his continual labour impaired his health; so that he died in 1680, aged 37. His second volume was published after his death; and four more volumes have since been added. He left some other works behind him.

MORRHINA vasa, were a sort of cups or vessels made use of by the ancients for drinking out of, and other

Morpeth
||
Morrhina.

Morrise other purposes. Authors are not agreed as to the substance of which they were made. Some say it was a stone; some assert that it was a fluid condensed by being buried under ground. All that we know concerning it is, that it was known by the name of *myrris*, and that Heliogabalus's chamber pot was made of it. The word is sometimes written *myrrina*.

MORRISSE-DANCES. See *MORISQUE-DANCES*.

MORS, DEATH, one of the infernal deities, born of Night without a father. She was worshipped by the ancients with great solemnity. She was not represented as an actually existing power, but as an imaginary being. Lucipides introduces her in one of his tragedies on the flag. The moderns represent her as a skeleton armed with a scythe and a scimitar.

MORSE, in zoology. See *TRICHTERS*.

MORTALITY, a term frequently used to signify a contagious disease, which destroys great numbers of either men or beasts.

Bills of Mortality, are accounts or registers specifying the numbers born, married, and buried in any parish, town, or district. In general they contain only these numbers; and, even when thus limited, are of great use, by showing the degrees of healthiness and profligacy, and the progress of population in the places where they are kept. It is therefore much to be wished, that such accounts had been always correctly kept in every kingdom, and regularly published at the end of every year. We should then have had under our inspection the comparative strength of every kingdom, as far as it depends on the number of inhabitants, and its increase or decrease at different periods. But such accounts are rendered more useful, when they include the ages of the dead, and the distempers of which they have died. In this case they convey some of the most important instructions, by furnishing us with the means of ascertaining the law which governs the waste of human life, the values of annuities dependent on the continuance of any lives, or any survivorships between them, and the favourableness and unfavourableness of different situations to the duration of human life. There are but few registers of this kind; nor has this subject, though so interesting to mankind, ever engaged much attention till lately. The first bills containing the ages of the dead were those for the town of Breslaw in Silesia. It is well known what use has been made of these by Dr Halley, and after him by De Moivre. A table of the probabilities of the duration of human life at every age, deduced from them by Dr Halley, has been published in the Philosophical Transactions, (see the Abridgment, Vol. III. p. 699.) and is the first table of this sort that has been ever published. Since the publication of this table, similar bills have been established in a few towns of this kingdom; and particularly in London, in the year 1728, and at Northampton in 1735.

Two improvements of these registers have been proposed: the first is, That the sexes of all that die in every period of life should be specified in them, under the denomination of *boys, married men, widowers, and bachelors*; and of *girls, married women, widows, and virgins*. The second is, That they should specify the numbers of both sexes dying of every distemper in every month, and at every age. See the end of the 4th

essay in Dr Price's *Treatise on Reversionary Payments*. **Mortality.** Registers of mortality thus improved, when compared with records of the seasons, and with the circumstances that discriminate different situations, might contribute greatly to the increase of medical knowledge; and they would afford the necessary data for determining the difference between the duration of human life among males and females; for such a difference there certainly is much in favour of females, as will appear from the following facts.

At Northampton, though more males are born than females, and nearly the same number die; yet the number of living females appeared, by an account taken in 1746, to be greater than the number of males, in the proportion of 2301 to 1770, or 39 to 30.

At Berlin it appeared, from an accurate account which was taken of the inhabitants in 1747, that the number of female citizens exceeded the number of male citizens in the proportion of 459 to 391. And yet out of this smaller number of males, more had died for 20 years preceding 1751, in the proportion of 19 to 17.

At Edinburgh, in 1743, the number of females was to the number of males as 4 to 3. (See Maitland's *History of Edinburgh*, p. 220.) But the females that died annually from 1749 to 1758, were to the males in no higher proportion than $3\frac{1}{2}$ to 3.

He that will take the pains to examine the accounts in *Phil. Trans. Abr.* Vol. VII. part iv. p. 46, &c. will find, that though in the towns there enumerated, the proportion of males and females born is no higher than 19 to 18, yet the proportion of boys and girls that die is 8 to 7; and that, in particular, the stillborn and chrysom males are to the stillborn and chrysom females as 3 to 2.

In 39 parishes of the district of Vaud in Switzerland, the number of males that died during ten years before 1766 was 8170, of females 8167; of whom the numbers that died under one year of age were 1817 males and 1305 females; and under ten years of age, 3099 males and 2598 females. In the beginning of life, therefore, and before any emigrations can take place, the rate of mortality among males appears to be greater than among females. And this is rendered yet more certain by the following accounts. At Vevey, in the district of Vaud just mentioned, there died in the course of 20 years, ending at 1764, in the first month after birth, of males 135 to 89 females; and in the first year 225 to 162. To the same effect it appears from a table given by Sufmilch, in his *Gottliche Ordnung*, Vol. II. p. 317, that in Berlin 203 males die in the first month, and but 168 females; and in the first year, 489 to 395; and also, from a table of Struycks, that in Holland 396 males die in the first year to 306 females.

The authorities for the facts here mentioned, and much more on this subject, may be found in the 4th essay in Dr Price's *Treatise on Reversionary Payments*, and in the supplement at the end of that treatise.

We shall here only add the following table, taken from a memoir of Mr Waigentin's, published in the collection of the *Memoirs of the Royal Academy of Sciences at Stockholm*, printed at Paris in 1772.

In

Mortality. In all Sweden for nine years, ending in 1763, the proportion of females to males that died out of a given number living, was

Under the age of one year	—	1000 to 1099
From 1 to 3 years of age	—	1000 1022
3 5	—	1042
5 10	—	1074
10 15	—	1080
15 20	—	1097
20 25	—	1283
25 30	—	1161
30 35	—	993
35 40	—	1159
40 45	—	1115
45 50	—	1340
50 55	—	1339
55 60	—	1292
60 65	—	1115
65 70	—	1080
70 80	—	1022
80 90	—	1046
Above 90	—	1044

Registers of mortality on the improved plan before mentioned, were established in 1772 at Chester, and also in 1773 at Warrington in Lancashire; and they are so comprehensive and correct, that there is reason to expect they will afford much instruction on the subject of human mortality, and the values of lives.

But the country most distinguished in this respect is Sweden. for in that kingdom exact accounts are taken of the births, marriages, and burials, and of the numbers of both sexes that die at all ages in every town and district, and also at the end of every period of five years, of the numbers living at every age: and at Stockholm a society is established, whose business it is to superintend and regulate the enumerations, and to collect from the different parts of the kingdom the registers, in order to digest them into tables of observation. These regulations were begun in Sweden in 1755; and tables, containing the result of them from 1755 to 1763, have been published in Mr Waigentin's memoir just referred to; and the most material parts of them may be found in an essay by Dr Price on the Difference between the Duration of Human Life in Towns and in Country Parishes, printed in the 65th volume of the Philosoph. Transf. Part II.

In the fourth essay in Dr Price's Treatise on Reversionary Payments and Life Annuities, the following account is given of the principles on which tables of observation are formed from registers of mortality; and of the proper method of forming them, so as to render them just representations of the number of inhabitants, and the probabilities of the duration of human life in a town or country.

In every place which just supports itself in the number of its inhabitants, without any recruits from other places; or where, for a course of years, there has been no increase or decrease; the number of persons dying every year at any particular age, and above it, must be equal to the number of the living at that age. The number, for example, dying every year at all ages from the beginning to the utmost extremity of life, must, in such a situation, be just equal to the

whole number born every year. And for the same reason, the number dying every year at one year of age and upwards, at two years of age and upwards, at three and upwards, and so on, must be equal to the numbers that attain to those ages every year; or, which is the same, to the numbers of the living at those ages. It is obvious, that unless this happens, the number of inhabitants cannot remain the same. If the former number is greater than the latter, the inhabitants must decrease; if less, they must increase. From this observation it follows, that in a town or country where there is no increase or decrease, bills of mortality which give the ages at which all die, will show the exact number of inhabitants, and also the exact law according to which human life wastes in that town or country.

In order to find the number of inhabitants, the mean numbers dying annually at every particular age and upwards must be taken as given by the bills, and placed under one another in the order of the second column of the following tables. These numbers will, it has appeared, be the numbers of the living at 1, 2, 3, &c. years of age; and consequently the sum diminished by half the number born annually will be the whole number of inhabitants.

This subtraction is necessary, for the following reason. In a table formed in the manner here directed, it is supposed that the numbers in the second column are all living together at the beginning of every year. Thus the number in the second column opposite to 0 in the first column, the table supposes to be all just born together on the first day of the year. The number, likewise, opposite to 1, it supposes to attain to one year of age just at the same time that the former number is born. And the like is true of every number in the second column. During the course of the year, as many will die at all ages as were born at the beginning of the year; and consequently, there will be an excess of the number alive at the beginning of the year above the number alive at the end of the year, equal to the whole number of the annual births; and the true number constantly alive together, is the arithmetical mean between these two numbers; or agreeably to the rule here given, the sum of the numbers in the second column of the table lessened by half the number of annual births.

In such a series of numbers, the excess of each number above that which immediately follows it will be the number dying every year out of the particular number alive at the beginning of the year; and these excesses set down regularly as in the third column of the table to which we have referred, will show the different rates at which human life wastes through all its different periods, and the different probabilities of life at all particular ages.

It must be remembered, that what has been now said goes on the supposition, that the place whose bills of mortality are given, supports itself, by procreation only, in the number of its inhabitants. In towns this very seldom happens on account of the luxury and debauchery which generally prevail in them. They are, therefore, commonly kept up by a constant accession of strangers, who remove to them from country parishes and villages. In these circumstances, in order to find the true number of inhabitants, and probabilities

Mortality. probabilities of life, from bills of mortality containing an account of the ages at which all die, it is necessary that the proportion of the annual births to the annual settlers should be known, and also the period of life at which the latter remove. Both these particulars may be discovered in the following method.

If for a course of years there has been no sensible increase or decrease in a place, the number of annual settlers will be equal to the excess of the annual burials above the annual births. If there is an increase, it will be greater than this excess. If there is a decrease, it will be less.

The period of life at which these settlers remove, will appear in the bills by an increase in the number of deaths at that period and beyond it. Thus in the London bills the number of deaths between 20 and 30 is generally above double; and between 30 and 40 near triple the number of deaths between 10 and 20; and the true account of this is, that from the age of 18 or 20 to 35 or 50, there is an afflux of people every year to London from the country, which occasions a great increase in the number of inhabitants at these ages; and consequently raises the deaths for all ages above 20 considerably above their due proportion when compared with the number of deaths before 20. This is observable in all the bills of mortality for towns with which we are acquainted, not even excepting the Breslaw bills. Dr Halley takes notice, that these bills gave the number of deaths between 10 and 20 too small. This he considered as an irregularity in them owing to chance; and, therefore, in forming his table of observations, he took the liberty so far to correct it, as to render the proportion of those who die to the living in this division of life nearly the same with the proportion which, he says, he had been informed die annually of the young lads in Christ Church Hospital. But the truth is, that this irregularity in the bills was derived from the cause we have just assigned. During the five years for which the Breslaw bills are given by Dr Halley, the births did indeed a little exceed the burials; but it appears that this was the effect of some peculiar causes that happened to operate just at that time; for during a complete century from 1633 to 1734, the annual medium of births was 1089, and of burials 1256. This town, therefore, must have been all along kept up by a number of yearly recruits from other places equal to about a seventh part of the yearly births.

It appears from the account in the Philosophical Transactions (Abridgment, Vol. VII. N^o 380, p. 46, &c.), that from 1717 to 1725, the annual medium of birth at Breslaw was 1252, of burials 1507; and also that much the greatest part of the births died under 10 years of age. From a table in Süssmilch's works, Vol. I. p. 38. it appears that in reality the greater part of all that die in this town are children under five years of age.

What has been now observed concerning the period of life at which people remove from the country to settle in towns, would appear sufficiently probable were there no such evidence for it as has been mentioned; for it might well be reckoned that these people in general must be single persons in the beginning of mature life, who not having yet obtained

settlements in the places where they were born, migrate to towns in quest of employments. **Mortality.**

Having premised these observations, it will be proper next to endeavour to explain distinctly the effect which these accessions to towns must have on tables of observation formed from their bills of mortality. This is a subject proper to be insisted on, because mistakes have been committed about it; and because also the discussion of it is necessary to show how near to truth the value of lives come as deduced from such tables.

The following general rule may be given on this subject. If a place has for a course of years been maintained in a state nearly stationary, as to number of inhabitants, by recruits coming in every year, to prevent the decrease that would arise from the excess of burials above the births, a table formed on the principle, "that the number dying annually after every particular age, is equal to the number living at that age," will give the number of inhabitants, and the probabilities of life, too great, for all ages preceding that at which the recruits cease; and after this it will give them right. If the accessions are so great as to cause an increase in the place, such a table will give the number of inhabitants and the probabilities of life too little after the age at which the accessions cease; and too great if there is a decrease. Before that age it will in both cases give them too great; but most considerably so in the former case, or when there is an increase.

Agreeably to these observations, if a place increases not in consequence of accessions from other places, but of a constant excess of the births above the deaths, a table constructed on the principle that has been mentioned will give the probabilities of life too low through the whole extent of life; because in such circumstances the number of deaths in the first stages of life must be too great in comparison of the number of deaths in the latter stages; and more or less so as the increase is more or less rapid. The contrary in all respects takes place where there is a decrease arising from the excess of the deaths above the births.

For example: Let us suppose that 244 of those born in a town attain annually to 20 years of age, and that 250 more, all likewise 20 years of age, come into it annually from other places, in consequence of which it has for a course of years been just maintained in the number of its inhabitants, without any sensible increase or decrease: in these circumstances, the number of the living in the town of the age of 20 will be always 244 natives, and 250 settlers, or 494 in all; and since these are supposed all to die in the town, and no more recruits are supposed to come in, 494 will be likewise the number dying annually at 20 and upwards. In the same manner it will appear, on these suppositions, that the number of the living at every age subsequent to 20 will be equal to the number dying annually at that age and above it; and consequently that the number of inhabitants and the decrements of life, for every such age, will be given exactly by the table. But for all ages before 20, they will be given much too great. For let 280 of all born in the town reach 10; in this case, 280 will be the true number of the living in the town at the age of 10; and the recruits not coming in till 20, the number given

Mortality given by the bills as dying between 10 and 20 will be the true number dying annually of the living in this division of life. Let the number be 36; and it will follow that the table ought to make the numbers of the living at the ages between 10 and 20, a series of decreasing means between 280 and (280 diminished by 36, or) 244. But in forming the table on the principle just mentioned, 250 (the number above 20 dying annually in the town who were not born in it) will be added to each number in this series; and therefore the table will give the numbers of the living, and the probabilities of life in this division of life, almost twice as great as they really are. This observation, it is manifest, may be applied to all the ages under 20.

It is necessary to add, that such a table will give the number of inhabitants and the probabilities of life equally wrong before 20, whether the recruits all come in at 20, agreeably to the supposition just made, or only begin then to come in. In this last case, the table will give the number of inhabitants and probabilities of life too great throughout the whole extent of life, if the recruits come in at all ages above 20. But if they cease at any particular age, it will give them right only from that age; and before, it will err all along on the side of excess; but less considerably between 20 and that age than before 20. For example: if, of the 250 supposed to come in at 20, only 150 then come in, and the rest at 30; the number of the living will be given 100 too high at every age between 20 and 30, but, as just shown, they will be given 250 too high at every age before 20. In general, therefore, the number of the living at any particular age must be given by the supposed table as many too great as there are annual settlers after that age; and if these settlers come in at all ages indiscriminately, during any certain interval of life, the number of inhabitants and the probabilities of life will be continually growing less and less wrong the nearer any age is to the end of that interval. These observations prove, that tables of observation formed in the common way, from bills of mortality for places where there is an excess of the burials above the births, must be erroneous for a great part of the duration of life, in proportion to the degree of that excess. They show likewise at what parts of life the errors in such tables are most considerable, and how they may be in a great measure corrected.

All this shall be exemplified in the particular case of London.

The number of deaths between the ages of 10 and 20 is always so small in the London bills, that it seems certain few recruits come to London under 20, or at least not so many as before this age are sent out for education to schools and universities. After 20 great numbers come in till 30, and some perhaps till 40 or 50: but at every age after 50, it is probable that more retire from London than come to it. The London tables of observation, therefore, being formed on the principle already mentioned, cannot give the probabilities of life right till 40. Between 30 and 40 they must be a little too high; but more so between 20 and 30, and most of all so before 20. It follows also that these tables must give the number of inhabitants in London much too great.

The first of the following tables is formed in the manner here explained, from the London bills for 10 years, from 1759 to 1768, and adapted to 1000 born as a radix. The sum of the numbers in the second column, diminished by half the number born, is 25,757. According to this table then, for every 1000 deaths in London there are 25½ as many inhabitants; or, in other words, the expectation of a child just born is 25½; and the inhabitants are to the annual burials as 25½ to 1. But it has appeared, that the numbers in the second column, being given on the supposition that all those who die in London were born there, must be too great; and we have from hence a demonstration, that the probabilities of life are given in the common tables of London observations too high for at least the first 30 years of life; and also, that the number of inhabitants in London must be less than 25½ multiplied by the annual burials. The common tables, therefore, of London observations undoubtedly need correction; as Mr Simpson suggested, and in some measure performed; though too imperfectly, and without going upon any fixed principles, or showing particularly how tables of observation ought to be formed, and how far in different circumstances, and at different ages, they are to be depended on. The way of doing this, and in general the right method of forming genuine tables of observation for towns, may be learned from the following rule:

“From the sum of all that die annually, after any given age, subtract the number of annual settlers after that age; and the remainder will be the number of the living at the given time.”

This rule can want no explication or proof after what has been already said.

If, therefore, the number of annual settlers in a town at every age could be ascertained, a perfect table of observations might be formed for that town from bills of mortality, containing an account of the ages at which all die in it. But no more can be learned in this instance from any bills, than the whole number of annual settlers, and the general division of life in which they enter. This, however, may be sufficient to enable us to form tables that shall be tolerably exact. For instance: Suppose the annual deaths in a town which has not increased or decreased, to have been for many years in the proportion of 4 to 3 to the annual births. It will hence follow, that ¼ of the persons who die in such a town are settlers, or emigrants from other places, and not natives, and the sudden increase in the deaths after 20 will also show, agreeably to what was before observed, that they enter after this age. In forming, therefore, a table for such a town, a quarter of all that die at all ages throughout the whole extent of life must be deducted from the sum of all that die after every given age before 20; and the remainder will be the true number living at that given age. And if at 20, and every age above it, this deduction is omitted, or the number of the living at every such age is taken the same with the sum of all that die after it, the result will be (supposing most of the settlers to come in before 30, and all before 40) a table exact till 20; too high between 20 and 30, but nearly right for some years before 40; and after 40 exact again. Such a table,

Mortality table, it is evident, will be the same with the table last described at all ages above 20, and different from it only under 20. It is evident also, that on account of its giving the probabilities of life too great for some years after 20, the number of inhabitants deduced from it may be depended on as somewhat greater than the truth; and more or less so, as the annual recruits enter in general later or sooner after 20.

Let us now consider what the result of these remarks will be, when applied particularly to the London bills.

It must be here first observed, that at least one quarter of all that die in London are supplies or settlers from the country, and not natives. The medium of annual burials for 10 years, from 1759 to 1768, was 22,956; of births 15,710. The excess is 7246, or near a third of the burials. The same excess during 10 years before 1750 was 10,500, or near half the burials. London was then decreasing. For the last 12 or 15 years it has been increasing. This excess, therefore, agreeably to the foregoing observations, was then greater than the number of annual settlers, and it is now less. It is however here supposed, that the number of annual settlers is now no more than a quarter of the annual burials, in order to allow for more omissions in the births than the burials; and also, in order to be more sure of obtaining results that shall not exceed the truth.

Of every 1000 then who die in London only 750 are natives, and 250 are recruits who come to it after 18 or 20 years of age; and, consequently, in order to obtain from the bills a more correct table than the first of the following tables, 250 must be subtracted from every one of the numbers in the second column till 20; and the numbers in the third column must be kept the same, the bills always giving these right. After 20, the table is to be continued unaltered; and the result will be, a table which will give the numbers of the living at all ages in London much nearer the truth, but still somewhat too high. Such is the second of the following tables. The sum of all the numbers in the second column of this table, diminished by 500, is 20,750. For every 1000 deaths, therefore, in London, there are, according to this table, 20,750 living persons in it; or for every single death $20\frac{3}{4}$ inhabitants. It was before shown, that the number of inhabitants in London could not be so great as 25 times $\frac{1}{4}$ the deaths. It now appears (since the numbers in the second column of this table are too high) that the number of inhabitants of London cannot be so great as even 20 times $\frac{1}{4}$ the deaths. And this is a conclusion which every one who will bestow due attention on what has been said, will find himself forced to receive. It will not be amiss, however, to confirm it by the following fact, the knowledge of which

is derived from the particular inquiry and information of Mr Harris, the late ingenious master of the royal mathematical school, Christ-Church hospital. The average of lads in this school has, for 30 years past, been 831. They are admitted at all ages between 7 and 11; and few stay beyond 16: they are therefore in general, lads between the age of 8 and 16. They have better accommodations than it can be supposed children commonly have; and about 300 of them have the particular advantage of being educated in the country. In such circumstances, it may be well reckoned, that the proportion of children dying annually must be less than the general proportion of children dying annually at the same ages in London. The fact is, that for the last 30 years $11\frac{1}{2}$ have died annually, or one in 70 $\frac{1}{2}$.

According to Table II. one in 73 dies between 10 and 20, and one in 70 between 8 and 16. That table, therefore, probably gives the decrements of life in London, at these ages, too little, and the numbers of the living too great: and if this is true of these ages, it must be true of all other ages under 20, and it follows demonstrably, in conformity to what was before shown, that more people settle in London after 20 than the fourth above supposed; and that from 20 to at least 30 or 35, the numbers of the living are given too great, in proportion to the decrements of life.

In this table the numbers in the second column are doubled at 20, agreeably to what really happens in London; and the sum of the numbers in this column diminished by half the whole number of deaths, gives the expectation of life, not of a child just born, as in other tables, but of all the inhabitants of London at the time they enter it, whether that be at birth or at 20 years of age. The *expectations*, therefore, and the *values* of London lives under 20, cannot be calculated from this table. But it may be very easily fitted for this purpose, by finding the number of births which, according to the given decrements of life, will leave 494 alive at 20; and then adapting the intermediate numbers in such a manner to this radix, as to preserve all along the number of the living in the same proportion to the numbers of the dead. This is done in the third of the following tables; and this table may be recommended as better adapted to the present state of London than any other table. The values of lives, however, deduced from it, are in general nearly the same with those deduced by Mr Simpson from the London bills as they stood forty years ago, the main difference is, that after 52, and in old age, this table gives them somewhat lower than Mr Simpson's table. The fourth and fifth of the following tables, compared with the two last, will give a distinct and full view of the difference between the rate of human mortality in great towns and in country parishes and villages.

TABLE I.

Showing the Probabilities of Life in London, on the supposition that all who die in London were born there. Formed from the Bills for 10 years, from 1759 to 1768

Ages	Persons living	Decr of Life.	Ages	Persons living	Decr of Life.	Ages	Persons living	Decr of Life.
0	1000	240	31	404	9	62	132	7
1	760	99	32	395	9	63	125	7
2	661	42	33	386	9	64	118	7
3	619	29	34	377	9	65	111	7
4	590	21	35	368	9	66	104	7
5	569	11	36	359	9	67	97	7
6	558	10	37	350	9	68	90	7
7	548	7	38	341	9	69	83	7
8	541	6	39	332	10	70	76	6
9	535	5	40	322	10	71	70	6
10	530	4	41	312	10	72	64	6
11	526	4	42	302	10	73	58	5
12	522	4	43	292	10	74	53	5
13	518	3	44	282	10	75	48	5
14	515	3	45	272	10	76	43	5
15	512	3	46	262	10	77	38	5
16	509	3	47	252	10	78	33	4
17	506	3	48	242	9	79	29	4
18	503	4	49	233	9	80	25	3
19	499	5	50	224	9	81	22	3
20	494	7	51	215	9	82	19	3
21	487	8	52	206	8	83	16	3
22	479	8	53	198	8	84	13	2
23	471	8	54	190	7	85	11	2
24	463	8	55	183	7	86	9	2
25	455	8	56	176	7	87	7	2
26	447	8	57	169	7	88	5	1
27	439	8	58	162	7	89	4	1
28	431	9	59	155	8	90	3	1
29	422	9	60	147	8			
30	413	9	61	139	7			

TABLE III.

Showing the true Probabilities of Life in London for all ages. Formed from the Bills for 10 years, from 1759 to 1768.

Ages	Persons living	Decr of Life	Ages	Persons living.	Decr of Life	Ages	Persons living.	Decr of Life
0	1518	486	31	404	9	62	132	7
1	1032	200	32	395	9	63	125	7
2	832	85	33	386	9	64	118	7
3	747	59	34	377	9	65	111	7
4	688	42	35	368	9	66	104	7
5	646	23	36	359	9	67	97	7
6	623	20	37	350	9	68	90	7
7	603	14	38	341	9	69	83	7
8	589	12	39	332	10	70	76	6
9	577	10	40	322	10	71	70	6
10	567	9	41	312	10	72	64	6
11	558	9	42	302	10	73	58	5
12	549	8	43	292	10	74	53	5
13	541	7	44	282	10	75	48	5
14	534	6	45	272	10	76	43	5
15	528	6	46	262	10	77	38	5
16	522	7	47	252	10	78	33	4
17	515	7	48	242	9	79	29	4
18	508	7	49	233	9	80	25	3
19	501	7	50	224	9	81	22	3
20	494	7	51	215	9	82	19	3
21	487	8	52	206	8	83	16	3
22	479	8	53	198	8	84	13	2
23	471	8	54	190	7	85	11	2
24	463	8	55	183	7	86	9	2
25	455	8	56	176	7	87	7	2
26	447	8	57	169	7	88	5	1
27	439	8	58	162	7	89	4	1
28	431	9	59	155	8	90	3	1
29	422	9	60	147	8			
30	413	9	61	139	7			

TABLE II.

Showing the true Probabilities of Life in London till the age of 19.

Ages	Persons living.	Decr of Life	Ages	Persons Living.	Decr of Life
0	750	240	12	272	4
1	510	99	13	268	3
2	411	42	14	265	3
3	369	29	15	262	3
4	340	21	16	259	3
5	319	11	17	256	3
6	308	10	18	253	4
7	298	7	19	249	
8	291	6	20	494	
9	285	5	21	487	
10	280	4	&c.	&c.	
11	276	4			

The numbers in the second column to be continued as in the last table.

All the bills, from which the following tables are formed, give the numbers dying under 1 as well as under 2 years; and in the numbers dying under 1 are included, in the country parish in Brandenburg and at Berlin, all the still borns. All the bills also give the numbers dying in every period of five years.

TABLE

TABLE IV.

Showing the Probabilities of Life in the District of Vaud, Switzerland, formed from the Registers of 43 Parishes, given by Mr Muret, in the First Part of the Bern Memoirs for the Year 1766.

Age	Living	Decr.	Age	Living	Decr.	Age	Living	Decr.
0	1000	189	31	558	5	62	286	12
1	811	46	32	553	5	63	274	12
2	765	30	33	548	4	64	262	12
3	735	20	34	544	5	65	250	14
4	715	14	35	539	6	66	236	16
5	701	13	36	533	6	67	220	18
6	688	11	37	527	7	68	202	18
7	677	10	38	520	7	69	184	16
8	667	8	39	513	7	70	168	15
9	659	6	40	506	6	71	153	13
10	651	5	41	500	6	72	140	11
11	648	5	42	494	6	73	129	10
12	643	4	43	488	6	74	119	10
13	639	4	44	482	6	75	109	11
14	635	4	45	476	7	76	98	13
15	631	5	46	469	8	77	85	14
16	626	4	47	461	10	78	71	13
17	622	4	48	451	10	79	58	12
18	618	4	49	441	10	80	46	10
19	614	4	50	431	9	81	36	7
20	610	4	51	422	8	82	29	5
21	606	4	52	414	8	83	24	4
22	602	5	53	406	9	84	20	3
23	597	5	54	397	9	85	17	3
24	592	5	55	388	11	86	14	3
25	587	5	56	377	13	87	11	2
26	582	5	57	364	16	88	9	2
27	577	5	58	348	17	89	7	2
28	572	5	59	331	17	90	5	1
29	567	4	60	314	15			
30	561	5	61	299	13			

TABLE V.

Showing the Probabilities of Life in a Country Parish in Brandenburg, formed from the Bills for 50 Years, from 1710 to 1759, as given by Mr Sufmich, in his Gottliche Ordnung.

Age	Living	Decr.	Age	Living	Decr.	Age	Living	Decr.
0	1000	285	31	482	5	62	260	12
1	775	57	32	477	5	63	248	12
2	718	31	33	472	5	64	236	12
3	687	23	34	467	5	65	224	11
4	664	22	35	462	6	66	213	11
5	642	20	36	456	6	67	202	12
6	622	15	37	450	6	68	190	12
7	607	12	38	444	6	69	178	12
8	595	10	39	438	6	70	166	13
9	585	8	40	432	5	71	153	15
10	577	7	41	427	5	72	138	16
11	570	6	42	422	5	73	122	15
12	564	5	43	417	5	74	107	14
13	559	5	44	412	6	75	93	13
14	554	5	45	407	6	76	80	12
15	549	5	46	400	6	77	68	9
16	544	5	47	394	6	78	59	8
17	539	4	48	388	7	79	51	7
18	535	4	49	381	7	80	44	6
19	531	4	50	374	7	81	38	6
20	527	5	51	367	8	82	32	6
21	522	5	52	359	8	83	25	6
22	517	5	53	351	8	84	21	5
23	512	5	54	343	9	85	15	4
24	507	5	55	334	10	86	11	3
25	502	4	56	324	10	87	8	3
26	498	3	57	314	10	88	6	2
27	495	3	58	304	11	89	4	1
28	492	3	59	293	11	90	3	1
29	489	3	60	282	11	91	2	1
30	486	4	61	271	11	92	1	1

TABLE VI.

Showing the Probabilities of Life at Vienna, formed from the Bills for Eight years, as given by Mr Salsmich, in his *Gottliche Ordnung*, page 32, Tables.

Age	Living	Deer	Age	Living	Deer	Age	Living	Deer
0	1495	682	31	364	6	62	129	6
1	813	107	32	358	5	63	123	7
2	766	61	33	353	6	64	116	7
3	615	46	34	347	7			
4	509	33				65	109	8
			35	340	8	66	101	8
5	566	30	36	332	8	67	93	8
6	536	20	37	324	8	68	85	7
7	516	11	38	316	9	69	78	7
8	505	9	39	307	9			
9	496	7				70	71	6
			40	298	8	71	65	5
10	489	6	41	290	7	72	60	5
11	484	5	42	283	6	73	55	4
12	478	5	43	277	6	74	51	4
13	473	6	44	271	7			
14	467	6				75	47	5
			45	264	8	76	42	5
15	461	6	46	256	9	77	37	5
16	455	7	47	247	9	78	32	5
17	448	6	48	238	9	79	27	4
18	442	6	49	229	9			
19	436	6				80	23	3
			50	220	8	81	20	2
20	430	5	51	212	7	82	19	2
21	425	5	52	205	7	83	16	2
22	420	5	53	198	7	84	14	2
23	415	6	54	191	7			
24	409	6				85	12	2
			55	184	8	86	10	2
25	403	6	56	176	8	87	8	2
26	397	6	57	168	9	88	6	2
27	391	7	58	159	8	89	4	1
28	381	7	59	151	8			
29	377	7				90	3	1
			60	143	7	91	2	1
30	370	6	61	136	7	92	1	1

TABLE VII.

Showing the Probabilities of Life at Berlin, formed from the Bills for Four Years from 1752 to 1755, given by Mr Salsmich in his *Gottliche Ordnung*, Vol. II. page 37, Tables.

Age	Living	Deer	Age	Living	Deer	Age	Living	Deer
0	1427	521	33	361	7	65	112	6
1	903	151	34	354	7	66	106	7
2	752	61				67	99	7
3	691	73	35	347	8	68	92	6
4	618	45	36	339	9	69	86	6
			37	330	10			
5	513	21	38	320	10	70	80	6
6	552	15	39	310	10	71	74	6
7	536	13				72	68	6
8	523	9	40	300	10	73	62	5
9	514	7	41	290	9	74	57	5
			42	281	8			
10	507	5	43	274	7	75	52	5
11	502	4	44	265	7	76	47	5
12	498	4				77	42	5
13	494	4	45	259	7	78	37	5
14	490	4	46	252	7	79	32	4
			47	245	7			
15	486	4	48	238	7	80	28	4
16	482	5	49	231	7	81	24	3
17	477	5				82	21	2
18	472	5	50	224	7	83	19	2
19	467	6	51	217	7	84	17	2
			52	210	7			
20	461	6	53	203	8	85	15	2
21	455	6	54	195	8	86	13	2
22	449	6				87	11	2
23	443	7	55	187	8	88	9	2
24	436	8	56	179	8	89	7	1
			57	171	8			
25	428	9	58	163	9	90	6	1
26	421	9	59	154	9	91	5	1
27	412	9				92	4	1
28	403	9	60	145	8	93	3	1
29	394	9	61	137	7	94	2	1
			62	130	6			
30	385	9	63	124	6			
31	376	8	64	118	6			
32	368	7						

BRIEF of MORTANCESTRY, in Scots law; anciently the ground of an action at the instance of an heir, in the special case where he had been excluded from the possession of his ancestor's estate by the superior, or other person pretending right.

MORTAR, a preparation of lime and sand mixed with water, which serves as a cement, and is used by masons and bricklayers in building walls of stone and brick.

Under the article **CEMENT**, we have already given the theory of mortar, as delivered by Mr Anderson; which has now received a farther confirmation by a recent discovery, that if the lime is slaked, and the mortar made up, with lime water instead of common

water, the mortar will be much better. The reason of this is, that in common water, especially such as is drawn from wells, there is always a considerable quantity of fixed air, which, mingling with the mortar previous to its being used, spoils it by reducing the quicklime in part to an inert calcareous earth like chalk, but when it is built up in a perfectly caustic state, it attracts the air so slowly, that it hardens into a kind of stony matter as hard as was the rock from whence the lime-stone was taken.

MORTAR, a chemical utensil very useful for the division of bodies, partly by percussion and partly by grinding. Mortars have the form of an inverted bowl. The matter intended to be pounded is to be put into them

Mortar. them, and there it is to be struck and bruised by a long instrument called a *pestle*. The motion given to the pestle ought to vary according to the nature of the substance to be pounded. Those which are easily broken, or which are apt to fly out of the mortar, or which are hindered by the stroke of the pestle, require that this instrument should be moved circularly, rather by grinding or bruising than by striking. Those substances which are softened by the heat occasioned by rubbing and percussion, require to be pounded very slowly. Lastly, Those which are very hard, and which are not capable of being softened, are easily pounded by repeated strokes of the pestle. They require no bruising but when they are brought to a certain degree of fineness. But these things are better learned by habit and practice than by any directions.

As mortars are instruments which are constantly used in chemistry, they ought to be kept of all sizes and materials; as of marble, copper, glass, iron, gristone, and agate. The nature of the substance to be pounded determines the choice of the kind of mortar. The hardness and dissolving power of that substance are particularly to be attended to. As copper is a soft metal, soluble by almost all menstrua, and hurtful to health, good cooks have some time ago prohibited the use of this metal.

One of the principal inconveniences of pulverization in a mortar proceeds from the fine powder which rises abundantly from some substances during the operation. If these substances be precious, the loss will be considerable; and if they be injurious to health, they may hurt the operator. These inconveniences may be remedied, either by covering the mortar with a skin, in the middle of which is a hole, through which

the pestle passes; or by moistening the matter with a little water when this addition does not injure it; or, lastly, by covering the mouth and nose of the operator with a fine cloth, to exclude this powder. Some substances, as corrosive sublimate, arsenic, calces of lead, cantharides, euphorbium, &c. are so noxious, that all these precautions ought to be used, particularly when a large quantity of them is pounded.

Large mortars ought to be fixed upon a block of wood, so high, that the mortar shall be level with the middle of the operator. When the pestle is large and heavy, it ought to be suspended by a cord or chain fixed to a moveable pole placed horizontally above the mortar. This pole considerably relieves the operator, because its elasticity assists the raising of the pestle.

MORTAR-PIECE, in the military art, a short piece of ordnance, thick and wide, proper for throwing bombs, carcasses, shells, stones, bags filled with grape-shot, &c. See GUNNERY, N^o 50.

Land Mortars, are those used in sieges, and of late in battles, mounted on beds made of solid timber, consisting generally of four pieces, those of the royal and cohorn excepted, which are but one single block; and both mortar and bed are transported on block-carriages. There is likewise a kind of land mortars, mounted on travelling carriages, invented by Count Buckeburg, which may be elevated to any degree; whereas ours are fixed to an angle of 45 degrees, and firmly lashed with ropes. The following table shows the weight of land mortars and shells; together with the quantity of powder the chambers hold when full; the weight of the shells, and powder for loading them.

Diameter of mortars.	13-inch.	10-inch.	8-inch.	5.8-inch. royal.	4.6-inch cohorn.
Mortar's weight.	C. qr. lb. 25 0 0	C. qr. lb. 10 2 18	C. qr. lb. 4 0 20	C. qr. lb. 1 1 0	C. qr. lb. 0 3 0
Shell's weight.	1 2 15	0 2 25	0 1 15	0 0 12	0 0 7
Shell's cont. of powder.	lb. oz. gr. 9 4 8	lb. oz. gr. 4 14 12	lb. oz. gr. 2 3 8	lb. oz. gr. 1 1 8	lb. oz. gr. 0 8 0
Chamber's cont. of powder.	9 1 8	4 0 0	2 0 10	1 0 0	0 8 0

Sea Mortars, are those which are fixed in the bomb vessels for bombarding places by sea. and as they are generally fired at a much greater distance than that which is required by land, they are made

somewhat longer and much heavier than the land mortars. The following table exhibits the weight of the sea mortars and shells, and also of their full charges.

Nature of the mortar	Powder contained in the chamber when full	Weight of the mortar	Weight of the shell when fired	Weight of powder contained in the shell
10-inch howitzer.	lb. oz. 12 0	C. qr. lb. 31 2 26	lb. 198	lb. oz. 7 0
13-inch mortar.	30 0	81 2 1	198	7 0
10-inch mortar.	12 0	34 2 11	93	

Mortar

Charge or Load of Mortar, the proper quantity of gunpowder is put to the chamber, and if there be any vacant space, fill it up with hay; some choose a wooden plug over this they lay a turf, some a wooden tompon fixed to the bore of the piece; and lastly the bomb; taking care that the fuse be in the axis thereof, and the orifice be turned from the muzzle of the piece: what space remains is to be filled up with hay, straw, turf, &c. so as the load may not be exploded without the utmost violence.

The quantity of gunpowder to be used is found by dividing the weight of the bomb by 30; though this rule is not always to be strictly observed.

When the proper quantity of powder necessary to charge a sea mortar is put into the chamber, it is covered with a wad well beat down with the rammer. After this the fixed shell is placed upon the wad, as near the middle of the mortar as possible, with the fuse hole uppermost, and another wad pressed down close upon it, so as to keep the shell firm in its position. The officer then points the mortar according to the proposed inclination.—When the mortar is thus fixed, the fuse is opened; the priming iron is also thrust into the touch-hole of the mortar to clear it, after which it is primed with the finest powder. Thus done, two of the matrosses or sailors, taking each one of the matches, the first lights the fuse, and the other fires the mortar. The bomb, thrown out by the exploding of the powder, is carried to the place intended: and the fuse, which ought to be exhausted at the instant of the shell's falling, inflames the powder contained in it, and bursts the shell in splinters; which, flying off circularly, occasion incredible mischief wherever they reach.

If the service of mortars should render it necessary to use pound shots, 200 of them with a wooden bottom are to be put into the 13 inch mortar, and a quantity of powder not exceeding 5 pounds; and 100 of the above shot with $2\frac{1}{2}$ pounds of powder, for the 10 inch mortar, or three pounds at most.

To *Elevate the Mortar* so as its axis may make any given angle with the horizon, they apply the artillery level or gunner's quadrant. An elevation of 70 or 80 degrees is what is commonly chosen for rendering mortars most serviceable in casting shells into towns, forts, &c. though the greatest range be at 45 degrees.

All the English mortars are fixed to an angle of 45 degrees, and lashed strongly with ropes at that elevation. Although in a siege there is only one case in which shells should be thrown with an angle of 45 degrees; that is, when the battery is so far off that they cannot otherwise reach the works; for when shells are thrown out of the trenches into the works of a fortification, or from the town into the trenches, they should have as little elevation as possible, in order to roll along, and not bury themselves; whereby the da-

mage they do, and the terror they occasion, are much greater than if they sink into the ground. On the contrary, when shells are thrown upon magazines or any other buildings with an intention to destroy them, the mortars should be elevated as high as possible, that the shells may acquire a greater force in their fall, and consequently do greater execution.

If all mortar pieces were, as they ought to be, exactly similar, and their requisites of powder as the cubes of the diameters of their several bores, and if their shells, bombs, carcasses, &c. were also similar; then, comparing like with like, their ranges on the plane of the horizon, under the same degree of elevation, would be equal; and consequently one piece being well proved, i. e. the range of the grenado, bomb, carcass, &c. being found to any degree of elevation, the whole work of the mortar piece would become very easy and exact.

But since mortars are not thus similar, it is required, that the range of the piece, at some known degree of elevation, be accurately found by measuring; and from hence all the other ranges may be determined.

Thus, to find the range of the piece at any other elevation required; say, As the sine of double the angle under which the experiment was made, is to the sine of double the angle proposed, so is the range known to the range required.

Suppose, for instance, it be found, that the range of a piece, elevated to 30° , is 2000 yards: to find the range of the same piece with the same charge when elevated to 45° ; take the sine of 60° , the double of 30° , and make it the first term of the rule of three; the second term must be the sine of 90° , the double of 45° , and the third the given range 2000; the fourth term will be 2310, the range of the piece at 45° . If the elevation be greater than 45° , instead of doubling it, take the sine of double its complement to 90° . As suppose the elevation of a piece be 50° , take the sine of 80° , the double of 40° . Again, If a determinate distance to which a shot is to be cast, be given, and the angle of elevation to produce that effect be required; the range known must be the first term in the rule of three, which suppose 2000 yards; the range proposed, which we suppose 1600 yards, the second term; and the sine of 60 double of the elevation for the range of 2000 yards, the third term. The fourth term will be found the sine of $43^\circ 52'$, whose half $21^\circ 56'$ is the angle of elevation the piece must have to produce the desired effect. And if $21^\circ 56'$ be taken from 90° , you will have $68^\circ 4'$ for the other elevation of the piece, with which the same effect will likewise be produced.

Note, To avoid the trouble of finding sines of double the angles of proposed elevations, Galileo and Torricelli give us the following table, wherein the signs of the angles sought are had by inspection.

Mortar

Degrees.

Mortar, Mortgage.	Degrees.	Degrees.	Ranges	Degrees.	Degrees.	Ranges.
	90	0	0	0	0	0
	89	1	349	66	24	7431
	88	2	698	65	25	7660
	87	3	1045	64	26	7880
	86	4	1392	63	27	8090
	85	5	1736	62	28	8290
	84	6	2079	61	29	8480
	83	7	2419	60	30	8660
	82	8	2756	59	31	8829
	81	9	3090	58	32	8988
	80	10	3420	57	33	9135
	79	11	3746	56	34	9272
	78	12	4067	55	35	9397
	77	13	4384	54	36	9511
	76	14	4695	53	37	9613
	75	15	5000	52	38	9703
	74	16	5299	51	39	9781
	73	17	5592	50	40	9841
	72	18	5870	49	41	9903
	71	19	6157	48	42	9945
	70	20	6428	47	43	9976
	69	21	6691	46	44	9994
	68	22	6947	45	45	10000
	67	23	7193			

The use of the table is obvious. Suppose, for instance, it be known by experiment, that a mortar elevated 15° , charged with three pounds of powder, will throw a bomb to the distance of 350 fathoms; and it be required, with the same charge, to throw a bomb 100 fathoms farther; seek in the table the number answering to 15 degrees, and you will find it 5000. Then as 350 is to 450, so is 5000 to a fourth number, which is 6428. Find this number, or the nearest to it, in the table, and against it you will find 20° or 70° ; the proper angles of elevation.

MORTGAGE, in law, (*mortuum vadum*, or dead pledge), is where a man borrows of another a specific sum (e. g. 200l.), and grants him an estate in fee, on condition that if he, the mortgager, shall pay the mortgagee the said sum of 200l. on a certain day mentioned in the deed, that then the mortgager may re-enter on the estate so granted in pledge; or, as is now the more usual way, that the mortgagee shall reconvey the estate to the mortgager: in this case the land which is so put in pledge, is by law, in case of nonpayment, at the time limited, for ever dead and gone from the mortgager; and the mortgagee's estate in the lands, is then no longer conditional, but absolute. But so long as it continues conditional, that is, between the time of lending the money and the time allotted for payment, the mortgagee is called *tenant in mortgage*. But as it was formerly a doubt, whether, by taking such estate in fee, it did not become liable to the wife's dower, and other encumbrances of the mortgage (though that doubt has been long ago over-ruled by our courts of equity), it therefore became usual to grant only a long term of years, by way of mortgage; with condition to be void on repayment of the mortgage money: which course has been since continued, principally because on the death of the mortgagee such term becomes vested in his personal representatives, who only are entitled in equity

to receive the money lent, of whatever nature the mortgage may happen to be.

As soon as the estate is *dead*, the mortgagee may immediately enter on the land; but is liable to be dispossessed, upon performance of the condition by payment of the mortgage money at the day limited. And therefore the usual way is to agree that the mortgager shall hold the land till the day assigned for payment: when, in case of failure, whereby the estate becomes absolute, the mortgagee may enter upon it and take possession, without any possibility at law of being afterwards evicted by the mortgager, to whom the land is now for ever dead. But here again the courts of equity interpose; and though a mortgage be thus forfeited, and the estate absolutely vested in the mortgagee at the common law, yet they will consider the real value of the tenements compared with the sum borrowed. And if the estate be of greater value than the sum lent thereon, they will allow the mortgager at any reasonable time to recal or redeem his estate; paying to the mortgagee his principal, interest, and expences: for otherwise, in strictness of law, an estate worth 1000l. might be forfeited for non-payment of 100l. or a less sum. This reasonable advantage, allowed to mortgagers, is called the *equity of redemption*; and this enables a mortgager to call on the mortgagee, who has possession of his estate, to deliver it back, and account for the rents and profits received on payment of his whole debt and interest, thereby turning the *mortuum* into a kind of *vivum vadum*; (see *VADUM*). But, on the other hand, the mortgagee may either compel the sale of the estate, in order to get the whole of his money immediately; or else call upon the mortgager to redeem his estate presently, or, in default thereof, to be for ever foreclosed from redeeming the same; that is, to lose his equity of redemption without possibility of recal. And also, in some cases of fraudulent mortgages, the fraudulent mortgager forfeits all equity of redemption whatsoever. It is not, however, usual for mortgagees to take possession of the mortgaged estate, unless where the security is precarious, or small; or where the mortgager neglects even the payment of interest: when the mortgagee is frequently obliged to bring an ejectment, and take the land into his own hands, in the nature of a pledge, or the *pignus* of the Roman law: whereas, while it remains in the hands of the mortgager, it more resembles their hypotheca, which was where the possession of the thing pledged remained with the debtor. But by statute 7 Geo. II. c. 20. after payment or tender by the mortgager of principal, interest, and costs, the mortgagee can maintain no ejectment; but may be compelled to re-assign his securities. In Glanvil's time, when the universal method of conveyance was by livery of seisin or corporal tradition of the lands, no gage or pledge of lands was good unless possession was also delivered to the creditor; *si non sequatur ipsius vadi traditio, curia domini regis hujusmodi privatas conventiones turri non solet*: for which the reason given is, to prevent subsequent and fraudulent pledges of the same land; *cum in tali casu possit eadem res pluribus aliis creditoribus tum prius tum posterius invaduari*. And the frauds which have arisen, since the exchange of these public and notorious

Mortimer ^{See} Mortimer. Mortimer's ^{See} Mortimer. Mortimer's law. Mortimer's law.

MORTIER, an emblem of dignity, borne by the chancellor and grand presidents of the parliament of France. That borne by the chancellor is a piece of cloth of gold, edged and turned up with ermine; and that of the first president is a piece of black velvet edged with a double row of gold lace, while that of the other presidents is only edged with a single row. This they formerly carried on their heads, as they still do in grand ceremonies, such as the entry of the king; but ordinarily they carry them in the hand.

MORTIFICATION, in medicine and surgery, a total extinction of the natural heat of the body, or a part thereof. Some define mortification a disease, wherein the natural juices of any part quite lose their proper motion; and by that means fall into a fermentative one, and corrupt and destroy the texture of the part. See **SURGERY**.

MORTIFICATION, in religion, any severe penance observed on a religious account. How ancient and how universal the practice of it has been, and for what reasons observed, see **FAST**.

MORTIMER (John), a late English artist, born in 1743. According to Mr Strutt, "he was endowed with every requisite to make a great painter; his genius fertile, and his imagination lively. There is an originality in his works which adds greatly to their value. No man perhaps touched in the heads and other extremities of his figures with more spirit; and few could draw them more correctly. When he failed, it was from his haste to express his thoughts; so that at times he did not attend with that precision which historical painting requires to the proportion of his figures; and they are sometimes heavy. This defect is, however, well repaid by the lightness of his pencil, and the freedom which appears in his works." He died at his house in Norfolk street in 1779, aged 36.—"King John granting the Magna Charta to the barons," and the "Battle of Agincourt," two of his capital pictures, have been engraved. The first was nearly finished by Mr Ryland, and completed by Mr Bartolozzi. The last, intended as a companion to the former, was published by Mrs Mortimer.

MORTISE, or **MORTOISE**, in carpentry, &c. a kind of joint wherein a hole of a certain depth is made in a piece of timber, which is to receive another piece called a *tenon*.

MORTMAIN, or **ALIENATION in Mortmain** (*in mortua manu*), is an alienation of lands or tenements to any corporation, sole or aggregate, ecclesiastical or temporal*; but these purchases having been chiefly made by religious houses, in consequence whereof the lands became perpetually inherent in one dead hand, this hath occasioned the general appellation of *mortmain* to be applied to such alienations, and the religious houses themselves to be principally considered in forming the statutes of mortmain: in deducing the history of which statutes, it will be matter of curiosity to observe the great address and subtle contrivance of the ecclesiastics in eluding from time to time the laws in being, and the zeal with which successive parliaments have pursued them through all their artifices:

how new remedies were still the parents of new evasions; till the legislature at last, though with difficulty, hath obtained a decisive victory.

By the common law any man might dispose of his lands to any other private man at his own discretion, especially when the feudal restraints of alienation were worn away. Yet in consequence of these it was always, and is still necessary, for corporations to have a license of *Mortmain* from the crown, to enable them to purchase lands: for as the king is the ultimate lord of every fee, he ought not, unless by his own consent, to lose his privilege of escheats and other feudal profits, by the vesting of lands in tenants that can never be attainted or die. And such licenses of mortmain seem to have been necessary among the Saxons above 60 years before the Norman conquest. But, besides this general license from the king as lord paramount of the kingdom, it was also requisite, whenever there was a mesne or intermediate lord between the king and the alienor, to obtain his license also (upon the same feudal principles) for the alienation of the specific land. And if no such license was obtained, the king or other lord might respectively enter on the lands so alienated in mortmain, as a forfeiture. The necessity of this license from the crown was acknowledged by the Constitutions of Clarendon, in respect of advowsons, which the monks always greatly coveted, as being the groundwork of subsequent appropriations. Yet such were the influence and ingenuity of the clergy, that (notwithstanding this fundamental principle) we find that the largest and most considerable donations of religious houses happened within less than two centuries after the Conquest. And (when a license could not be obtained) their contrivance seems to have been this: That as the forfeiture for such alienations accrued in the first place to the immediate lord of the fee, the tenant who meant to alienate first conveyed his lands to the religious house, and instantly took them back again to hold as tenant to the monastery; which kind of instantaneous feisin was probably held not to occasion any forfeiture: and then, by pretext of some other forfeiture, surrender, or escheat, the society entered into those lands in right of such their newly acquired signiory, as immediate lords of the fee. But when these donations began to grow numerous, it was observed that the feudal services, ordained for the defence of the kingdom, were every day visibly withdrawn; that the circulation of landed property from man to man began to stagnate; and that the lords were curtailed of the fruits of their signiories, their escheats, wardships, reliefs, and the like. and therefore, in order to prevent this, it was ordained by the second of King Henry III.'s great charter, and afterwards by that printed in our common statute books, that all such attempts should be void, and the land forfeited to the lord of the fee.

But as this prohibition extended only to religious houses, bishops and other sole corporations were not included therein, and the aggregate ecclesiastical bodies (who, Sir Edward Coke observes, in this were to be commended, that they ever had of their counsel the best learned men that they could get) found many means to creep out of this statute, by buying in lands that were *bona fide* holden of themselves as lords of the fee, and thereby evading the forfeiture; or by taking long

* See Corporation.

Black. Comment.

Mortmain. leases for years, which first introduced those extensive terms, for a thousand or more years, which are now so frequent in conveyances. This produced the statute *de religiosis*, 7 Edward I.; which provided, that no person, religious or other whatsoever, should buy, or sell, or receive under pretence of a gift, or term of years, or any other title whatsoever, nor should by any art or ingenuity appropriate to himself, any lands or tenements in mortmain; upon pain that the immediate lord of the fee, or, on his default for one year, the lords paramount, and in default of all of them, the king, might enter thereon as a forfeiture.

This seemed to be a sufficient security against all alienations in mortmain: but as these statutes extended only to gifts and conveyances between the parties, the religious houses now began to set up a fictitious title to the land, which it was intended they should have, and to bring an action to recover it against the tenant; who, by fraud and collusion, made no defence, and thereby judgment was given for the religious house, which then recovered the land by a sentence of law upon a supposed prior title. And thus they had the honour of inventing those fictitious adjudications of right, which are since become the great assurance of the kingdom, under the name of *common recoveries*. But upon this the statute of Westminster the second, 13 Edw. I. c. 32. enacted, that in such cases a jury shall try the true right of the demandants or plaintiffs to the land; and if the religious house or corporation be found to have it, they shall still recover seisin; otherwise it shall be forfeited to the immediate lord of the fee, or else to the next lord, and finally to the king, upon the immediate or other lord's default. And the like provision was made by the succeeding chapter, in case the tenants set up crosses upon their lands (the badges of knights templars and hospitallers) in order to protect them from the feudal demands of their lords, by virtue of the privileges of those religious and military orders. And so careful was this provident prince to prevent any future evasions, that when the statute of *quia emptores*, 18 Edward I. abolished all sub-infeudations, and gave liberty for all men to alienate their lands to be holden of their next immediate lord, a proviso was inserted that this should not extend to authorize any kind of alienation in mortmain. And when afterwards the method of obtaining the king's license by writ of *ad quod damnum* was marked out by the statute 27 Edward I. st. 2. it was farther provided by statute 34 Edward I. st. 3. that no such license should be effectual without the consent of the mesne or intermediate lords.

Yet still it was found difficult to set bounds to ecclesiastical ingenuity: for when they were driven out of all their former holds, they devised a new method of conveyance, by which the lands were granted, not to themselves directly, but to nominal scoffees to the use of the religious houses; thus distinguishing between the possession and the use, and receiving the actual profits, while the seisin of the land remained in the nominal scoffee; who was held by the courts of equity (then under the direction of the clergy) to be bound in conscience to account to his *cestuy que use* for the rents and emoluments of the estate. And it is to these inventions that our practisers are in-

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debted for the introduction of uses and trusts, the foundation of modern conveyancing. But, unfortunately for the inventors, they did not long enjoy the advantage of their device; for the statute 15 Richard II. c. 5. enacted, that the lands which had been so purchased to uses should be admortgaged by license from the crown, or else be sold to private persons; and that, for the future, uses shall be subject to the statutes of mortmain, and forfeitable like the lands themselves. And whereas the statutes had been eluded by purchasing large tracts of land adjoining to churches, and consecrating them by the name of *churchyards*, such subtle imagination is also declared to be within the compass of the statutes of mortmain. And civil or lay corporations, as well as ecclesiastical, are also declared to be within the mischief, and of course within the remedy provided by those salutary laws. And lastly, As during the times of popery lands were frequently given to superstitious uses, though not to any corporate bodies; or were made liable in the hands of heirs and devisees to the charge of obits, chauntries, and the like, which were equally pernicious in a well-governed state as actual alienations in mortmain; therefore at the dawn of the Reformation, the statute 23 Hen. VIII. c. 10. declares, that all future grants of lands for any of the purposes aforesaid, if granted for any longer term than 20 years, shall be void.

But, during all this time, it was in the power of the crown, by granting a license of mortmain, to remit the forfeiture, so far as related to its own rights; and to enable any spiritual or other corporation to purchase and hold any lands or tenements in perpetuity: which prerogative is declared and confirmed by the statute 18 Edw. III. st. 3. c. 3. But as doubts were conceived at the time of the Revolution how far such license was valid, since the king had no power to dispense with the statutes of mortmain by a clause of *non obstante*, which was the usual course, though it seems to have been unnecessary; and as, by the gradual declension of mesne signiories through the long operation of the statute of *quia emptores*, the rights of intermediate lords were reduced to a very small compass; it was therefore provided by the statute 7 & 8 W. III. c. 37. that the crown for the future at its own discretion may grant licenses to alienate or take in mortmain, of whomsoever the tenements may be holden.

After the dissolution of monasteries under H. VIII. though the policy of the next popish successor affected to grant a security to the possessors of abbey lands, yet, in order to regain so much of them as either the zeal or timidity of their owners might induce them to part with, the statutes of mortmain were suspended for 20 years by the statute 1 & 2 P. & M. c. 8. and during that time any lands or tenements were allowed to be granted to any spiritual corporation without any license whatsoever. And long afterwards, for a much better purpose, the augmentation of poor livings, it was enacted by the statute 17 Car. II. c. 3. that appropriators may annex the great tithes to the vicarages, and that all benefices under 100l. *per annum* may be augmented by the purchase of lands, without license of mortmain in either case; and the like provision hath been since made in favour of the governors of Queen Anne's bounty. It hath also been held, that the sta-

Morton,
Mortuary

statute 23 Hen. VIII. before-mentioned, did not extend to any thing but such pious uses; and that therefore a man may give land for the maintenance of a school, an hospital, or any other charitable uses. But as it was apprehended from frequent experience, that persons on their deathbeds might make large and improvident dispositions even for these good purposes, and defeat the political ends of the statutes of mortmain; it is therefore enacted by the statute 9 Geo. II. c. 36. that no lands or tenements, or money to be laid out thereon, shall be given for or charged with any charitable uses whatsoever, unless by deed indented, executed in the presence of two witnesses 12 kalendar months before the death of the donor, and enrolled in the court of chancery within six months after its execution (except stocks in the public funds, which may be transferred within six months previous to the donor's death), and unless such gift be made to take effect immediately, and be without power of revocation; and that all other gifts shall be void. The two universities, their colleges, and their scholars upon the foundation of the colleges of Eton, Winchester, and Westminster, are excepted out of this act. but such exemption was granted with this proviso, that no college shall be at liberty to purchase more advowsons than are equal in number to one moiety of the fellows or students upon the respective foundations.

MORTON (Thomas), a learned English bishop in the 17th century, was bred at St John's college, Cambridge, and was logic lecturer of the university. After several preferments he was advanced to the see of Chester in 1615, and translated to that of Litchfield and Coventry in 1618; at which time he became acquainted with Antonio de Dominis archbishop of Spalatro, whom he endeavoured to dissuade from returning to Rome. While he was bishop of Litchfield and Coventry, in which see he sat 14 years, he educated, ordained, and presented to a living, a youth of excellent parts and memory, who was born blind; and detected the imposture of the famous boy of Bilson in Staffordshire, who pretended to be possessed with a devil. In 1632 he was translated to the see of Durham, in which he sat with great reputation till the opening of the long parliament, which met in 1640; when he received great insults from the common people, and was committed twice to custody. The parliament, upon the dissolution of bishopricks, voted him 800*l.* *per annum*, of which he received but a small part. He died in 1659, in the 95th year of his age and 44th of his episcopal consecration. He published *Apologia Catholica*, and several other works; and was a man of extensive learning, great piety, and temperance.

- See
Hort

MORTUARY, in law, is a sort of ecclesiastical heriot*, being a customary gift claimed by and due to the minister in very many parishes on the death of his parishioners. They seem originally to have been only a voluntary bequest to the church; being intended, as Lyndwode informs us from a constitution of Archbishop Langham, as a kind of expiation and amends to the clergy for the personal tithes, and other ecclesiastical duties, which the laity in their life time might have neglected or forgotten to pay. For this purpose, after the lord's heriot or best good was taken out, the second best chattel was reserved to the church as a mortuary. And therefore in the laws of King Canute,

this mortuary is called *soul-scot*, or *symbolum anime*. Mortuary. And, in pursuance of the same principle, by the laws of Venice, where no personal tithes have been paid during the life of the party, they are paid at his death out of his merchandise, jewels, and other movables. So also, by a similar policy in France, every man that died without bequeathing a part of his estate to the church, which was called *dying without confession*, was formerly deprived of Christian burial; or, if he died intestate, the relations of the deceased, jointly with the bishop, named proper arbitrators to determine what he ought to have given to the church, in case he had made a will. But the parliament, in 1409, redressed this grievance.

It was anciently usual in England to bring the mortuary to church along with the corpse when it came to be buried; and thence it is sometimes called a *corse-present*: a term which bespeaks it to have been once a voluntary donation. However, in Bracton's time, so early as Henry III. we find it rivetted into an established custom: insomuch that the bequests of heriots and mortuaries were held to be necessary ingredients in every testament of chattels. *Imprimis autem debet quilibet, qui testamentum fecerit, dominum suum de meliori re quam habuerit recognoscere; et postea ecclesiam de alia meliori*: the lord must have the best good left him as a heriot; and the church the second best as a mortuary. But yet this custom was different in different places: *in quibusdam locis habet ecclesia melius animal de consuetudine; in quibusdam secundum, vel tertium melius. et in quibusdam nihil: et ideo consideranda est consuetudo loci*. This custom still varies in different places, not only as to the mortuary to be paid, but the person to whom it is payable. In Wales a mortuary or corse-present was due upon the death of every clergyman to the bishop of the diocese; till abolished, upon a recompense given to the bishop, by the statute 12 Ann. st. 2. c. 6. And in the archdeaconry of Chester a custom also prevailed, that the bishop, who is also archdeacon, should have, at the death of every clergyman dying therein, his best horse or mare, bridle, saddle, and spurs; his best gown or cloak, hat, upper garment under his gown, and tippet, and also his best signet or ring. But by statute 28 Geo. II. c. 6. this mortuary is directed to cease, and the act has settled upon the bishop an equivalent in its room. The king's claim to many goods, on the death of all prelates in England, seems to be of the same nature; though Sir Edward Coke apprehends, that this is a duty upon death, and not a mortuary: a distinction which seems to be without a difference. For not only the king's ecclesiastical character, as supreme ordinary, but also the species of the goods claimed, which bear so near a resemblance to those in the archdeaconry of Chester, which was an acknowledged mortuary, puts the matter out of dispute. The king, according to the record vouched by Sir Edward Coke, is entitled to six things; the bishop's best horse or palfrey, with his furniture; his cloak or gown, and tippet; his cup and cover; his bason and ewer; his gold ring; and lastly, his *milia canum*, his mew or kennel of hounds.

This variety of customs with regard to mortuaries, giving frequently a handle to exactions on the one side, and frauds or expensive litigations on the other, it was thought proper by statute 21 Henry VIII. c. 6.

Morus. to reduce them to some kind of certainty. For this purpose it is enacted, that all mortuaries, or corse-presents to parsons of any parish, shall be taken in the following manner, unless where by custom less or none at all is due: viz. for every person who does not leave goods to the value of ten marks, nothing: for every person who leaves goods to the value of ten marks and under 30 pound, 3s. 4d. if above 30 pounds, and under 40 pounds, 6s. 8d. if above 40 pounds, of what value soever they may be, 10s. and no more. And no mortuary shall throughout the kingdom be paid for the death of any feme-covert; nor for any child; nor for any one of full age, that is not a housekeeper; nor for any wayfaring man; but such wayfaring man's mortuary shall be paid in the parish to which he belongs. And upon this statute stands the law of mortuaries to this day.

MORUS, the MULBERRY TREE: A genus of the tetrandria order, belonging to the monœcia class of plants; and in the natural method ranking under the 53d order, *Scabride*. The male calyx is quadripartite, and there is no corolla: the female calyx is tetraphyllous; there is no corolla; two styles; the calyx like a berry, with one seed. There are seven species, viz.

Species. 1. The *nigra*, or common black-fruited mulberry tree, rises with an upright, large, rough trunk, dividing into a branchy and very spreading head, rising 20 feet high, or more. It has large, heart-shaped, rough leaves; and monœcious flowers; succeeded in the females by large succulent black berries. There is a variety with jagged leaves and smaller fruit.— 2. The *alba*, or white mulberry tree, rises with an upright trunk, branching 20 or 30 feet high; garnished with large, oblique, heart-shaped, smooth, light green, shining leaves, and monœcious flowers, succeeded by pale whitish fruit. There is a variety with purplish fruit. 3. The *papyrifera*, or paper mulberry tree of Japan, grows 20 or 30 feet high; having large palmated leaves, some trilobate, others quinclobed; and monœcious flowers, succeeded by small black fruit.— 4. The *rubra*, or red Virginia mulberry tree, grows 30 feet high; is garnished with very large, heart-shaped, rough leaves, hairy underneath; and has monœcious flowers, succeeded by large reddish berries. 5. The *tinctoria*, dyers mulberry, or fustic, has oblong leaves more extended on one side at the base, with axillary thorns. It is a native of Brasil and Jamaica. 6. The *tartarica*, or Tartarian mulberry, has ovate oblong leaves equal on both sides and equally serrated. It abounds on the banks of the Wolga and the Tanais. 7. The *indica*, or Indian mulberry, has ovate oblong leaves, equal on both sides, but unequally serrated.

The last three species are tender plants in this country, but the four first are very hardy, and succeed in any common soil and situation. The leaves are generally late before they come out, the buds seldom beginning to open till the middle or towards the latter end of May, according to the temperature of the season; and when these trees in particular begin to expand their foliage, it is a good sign of the near approach of fine warm settled weather, the white mulberry, however, is generally forwarder in leafing than the black. The flowers and fruit come out soon after the leaves; the males in amen-

tums, and the females in small roundish heads; neither of which are very conspicuous nor possess any beauty, but for observation. The female or fruitful flowers always rise on the extremity of the young shoots, on short spurs; and with this singularity, that the calyxes of the flowers become the fruit, which is of the berry kind, and composed of many tubercles, each of them furnishing one seed. The fruit matures here gradually from about the middle of August until the middle of September. In dry warm seasons, they ripen in great perfection; but when it proves very wet weather, they ripen but indifferently, and prove devoid of flavour.

Uses, &c. Considered as fruit trees, the *nigra* is the only proper sort to cultivate here; the trees being not only the most plentiful bearers, but the fruit is larger and much finer flavoured than that of the white kind, which is the only other sort that bears in this country. The three next species are chiefly employed to form variety in our ornamental plantations; tho' abroad they are adapted to more useful purposes.

The fruit of the black mulberry is exceedingly grateful to the taste, and is considered at the same time as laxative and cooling. Like the other acid sweet fruits, it allays thirst (as Dr Cullen observes), partly by refrigerating, and partly by exciting an excretion of mucus from the mouth and fauces; a similar effect is also produced in the stomach, where, by correcting putrescency, a powerful cause of thirst is removed. A syrup is made from the berries gathered before they are ripe, which, taken as a gargle, is excellent for allaying inflammations of the throat, and for cleansing ulcers in the mouth. The bark of the root, which has an acrid bitter taste, possesses a cathartic power; and has been successfully used as a vermifuge, particularly in cases of tænia. the dose is half a drachm of the powder, or a drachm of the infusion. The juice of the black mulberry is also employed to give a colour to certain liquors and confections. Some make from it a wine which is not disagreeable; others employ it for giving a high colour to red wine; which it likewise contributes to make sweet.—Although this juice is of no use in dying, it gives a red colour to the fingers and to linen, which it is very difficult to remove. Verjuice, sorrel, lemon, and green mulberries, remove spots of this kind from the hands: but with respect to linen, the best way is to wet the part which has been stained, and to dry it with the vapour of sulphur; the vitriolic acid which escapes from this substance during combustion, instantly takes off the stain.—The wood of the mulberry tree is yellow, tolerably hard, and may be applied to various uses in turnery and carving: But in order to separate the bark, which is rough, thick, thready, and fit for being made into ropes, it is proper to steep the wood in water.

Mulberry trees are noted for their leaves affording the principal food of that valuable insect the silk worm. The leaves of the *alba*, or white species, are preferred for this purpose in Europe; but in China, where the best silk is made, the worms are said to be fed with those of the *morus tartarica*. The advantages of white mulberry trees are not confined to the nourishment of worms: they may be cut every three or four years like fallows and poplar trees, to make faggots,

Morus. and the sheep eat their leaves in winter, before they are burnt. This kind of food, of which they are extremely fond, is very nourishing; it gives a delicacy to the flesh, and a fineness and beauty to the wool. In short, in every climate and in most fields, it might be proper, as is the case in Spain, to wait for the first hoar-frost shaking off the leaves, which are gathered and placed to dry in sheds or cart houses, taking care always to stir them from time to time. In Spain, the sheep are fed on these leaves during the cold and frosts. By this method no injury is done to the mulberries, which produce leaves every year; and it is thought that the beauty and fineness of the Spanish wool is in a great measure owing to the use of this kind of food. From these considerations M. Bourgeois infers, that even in countries where, from the nature of the climate, the scarcity of workmen, and the high price of labour, or any other particular causes, silk worms could not be raised to any advantage, the cultivation of mulberry trees ought not to be neglected.—The fruit of the white mulberry has a sweetish and very insipid taste. Birds, however, are very fond of it; and it is remarked that those which have been fed with such fruit are excellent eating.

The *papyrifera*, or paper mulberry, is so called from the paper chiefly used by the Japanese being made of the bark of its branches; (see the article PAPER). The leaves of this species also serve for food to the silk worm, and is now cultivated with success in France. It thrives best in sandy soils, grows faster than the common mulberry, and at the same time is not injured by the cold. M. de la Bouviere affirms that he procured a beautiful vegetable silk from the bark of the young branches of this species of mulberry, which he cut while the tree was in sap, and afterwards beat and reaped. The women of Louisiana procure the same kind of production from the shoots which issue from the stock of the mulberry; and which are four or five feet high. After taking off the bark, they dry it in the sun, and then beat it that the external part may fall off; and the internal part which is fine bark remains entire. This is again beaten, to make it still finer; after which they bleach it with dew. It is then spun, and various fabrics are made from it, such as nets and fringes: they even sometimes weave it and make it into cloth. The finest sort of cloth among the inhabitants of Otaheite and others of the South Sea islands, is made of the bark of this tree, in the manner particularly described under the article BARK.

The *tinctoria* is a fine timber tree, and a principal ingredient in most of your yellow dyes, for which it is chiefly imported into Europe. The berries are sweet and wholesome: but not much used, except by the winged tribe, by whose care it is chiefly planted.

Culture of the Mulberry. From the nourishment which it affords to the silk worm, that valuable insect to which we are indebted for the materials of our finest stuffs, the method of cultivating the mulberry tree must be peculiarly interesting wherever its culture can be undertaken with success. In France and Italy, vast plantations of the trees are made solely for their leaves to feed the little animals we have mentioned, which amply reward the possessors with the supply of silk which they spin from their bowels. Plantations of

the mulberry have at different times been recommended in this country for the same purpose; though nothing has yet been done in that way to any extent, and even the expediency of any such attempt has been doubted by others, upon the ground of its interfering with other branches of rural economics more productive and more congenial to our climate.

In the European silk countries, a great many varieties of mulberry trees are distinguished, arising from difference of climate, soil, method of culture, and other accidental causes. Among the wild mulberries, we meet with some whose leaves are roundish and resembling those of a rose: hence they have been called the *rose-leaved* mulberry.

Mulberry trees were first cultivated in France in the reign of Charles IX. It has been found by experience that this tree is not so peculiar to warm countries, such as Spain, Italy, Provence, Languedoc, and Piedmont; but it may also thrive very well in colder countries, such as Touraine, Poitou, Maine, Anjou, Angoumois near Rochefoucault, and even in Germany, where it affords very good nourishment for silk worms. They grow in all kinds of soil; they thrive best in strong and wet lands; but it is alleged that their leaves constitute too coarse food, prejudicial to the worms, and unfavourable to the quality of the silk.—A good light land is the best kind of soil for raising them. White mulberry trees have been found to grow in sandy soils where heath would scarcely vegetate; but their leaves are too dry, and afford not sufficient nourishment for the silk worms.

Mulberry trees may be propagated either from shoots which have taken root, or by seed, by layers, and by slips. To raise black mulberry trees, the seed must be taken from the largest and most beautiful mulberries: in raising white ones, the seed is taken from the finest mulberries growing on trees with large whitish soft and tender leaves, and as little cut as possible. The best seed is commonly got from Piedmont, Languedoc, &c. According to M. Duhamel, that seed should be preferred which is gathered in countries where the cold is sometimes pretty severe: because in that case the trees are better able to resist the attacks of the frost. It frequently happens in severe winters, as M. Bourgeois observes, that the stalks of the young mulberry trees, especially during the first winter, are destroyed by the frost: but when they are cut close to the earth, they send forth as beautiful and vigorous stalks as the former. Good seed ought to be large, heavy, light coloured, to produce a great deal of oil when it is pressed, and to crackle when thrown on a red hot shovel. This seed must be sown in good land.

In the autumn of the second year, all those trees must be pulled up which have small leaves of a very deep green, rough, and deeply indented, for they would produce no leaves proper for the silk worms.—In the third year, when the mulberry tree is about the thickness of the finger, it must be taken up and put in the nursery. According to M. Bourgeois, mulberries ought to be transplanted in the spring of the second year, which makes them thrive better, and sooner attain their growth. Without this transplantation, they would put forth only one root like a pivot, and most of them would be in danger of perishing when they are taken up to be put where they are intended

Morus. tended to remain. Some cultivators of this tree tell us, that all the young trees, whether large or small, straight or crooked, ought to be cut close to the ground in the third year, that they may put forth a greater number of roots. Others never employ this method but with regard to those which are crooked, or in a languishing state.

*Encycl. p.
Métho-
dique.*

White mulberries may be raised for the food of silk worms, either in the form of a copse, or planted in a regular order, by letting them grow to their natural size. Ingrafting is one of the surest methods of procuring fine leaves from mulberries. Mulberries ingrafted on wild stocks chosen from a good kind, such as those which are produced from the seed of the Italian mulberry, commonly called the *rose mulberry*, or of the Spanish mulberry, produce, as M. Bourgeois observes, much more beautiful leaves, and of a much better quality for silk worms, than those which are ingrafted on the common or prickly small-leaved wild stock. The same observation has been made by a great many cultivators of mulberries, and in particular by M. Thomé of Lyons, whose authority has the greatest weight in whatever regards the cultivation of mulberries and the rearing of silk worms.

Ingrafted mulberries, it must be confessed, produce a greater number of leaves, and these more nourishing for silk worms, than wild mulberries. The latter, however, it has been found by experience, may exist for two centuries; whereas the extension of leaves produced by ingrafting, occasions a premature dissipation of the sap of the tree, and thereby accelerates its decay. In a memoir inserted in a treatise on the culture of white mulberries by M. Pomier, it is recommended to ingraft white mulberries upon black ones; and there is reason to think that by following this plan the trees would exist much longer: for it is well known that the white mulberry commonly decays first in the root, whereas the black mulberry is not subject to any malady. In almost all the books on agriculture we find it asserted, that mulberries may be ingrafted on elms. "I will not affirm (says M. Duhamel), that this method of ingrafting has never been successful: but I have frequently tried it in vain, and I have many reasons for thinking that it cannot be attended with any advantage." In works of the same kind, we are likewise told, "that mulberries may be ingrafted on fig and lime trees; but in general such ingrafting will not succeed, unless there is a great analogy betwixt the trees, and particularly unless the sap is set in motion at the same time."

The greater care we take of mulberries, by dressing them, and lopping off the overgrown branches, they produce the greater plenty of good leaves. It is very prejudicial to the mulberries to strip them when too young of their leaves for the purpose of feeding the worms, because the leaves are the organs of perspiration in trees, and likewise contribute greatly to nutrition by means of the absorbing vessels which imbibe the moisture of the atmosphere. Mulberry trees are so plentifully stored with sap, that they renew their leaves sometimes twice or thrice. When the winter is mild, mulberry trees put forth their leaves very early: but it is always dangerous to accelerate the hatching of the worms in expectation

of this event; for no leaves can be depended upon till the beginning of May, those which are prior to this period being in danger of being destroyed by the frosts.

*Morus,
Mola.*

In Tuscany, especially in the neighbourhood of Florence, M. Nollet tells us, although the inhabitants do not cultivate half so many mulberries as the Piedmontese, they rear and feed double the quantity, in proportion, of silk worms. For this purpose they cause the worms hatch only at two different seasons. The first worms which are hatched are fed on the first produce of the mulberry trees; and when these have produced their silk, other worms are hatched, which are nourished on the second crop of the same trees.

We are told by M. Bourgeois, that several kinds of white mulberries are now cultivated near Bienné in Switzerland. According to this author, the prickly mulberry is the least esteemed of all the white wild mulberries. Its branches are rough with prickles, its leaves are of a small size and few in number; and the reaping of them is difficult and expensive. The common wild mulberry produces indented leaves, oblong, and very slender; but it is worth being attended to, because it thrives very well when planted in a hedge, and in a favourable exposure: it is also earlier in the spring than the other species. The wild mulberry, which is produced from the rose or Italian ingrafted mulberry, bears a great many leaves, of a roundish shape and middling size, inclining to a light yellow, and of an excellent quality.

Of the white ingrafted mulberry trees, the rose, or Italian ingrafted mulberry, which is now the species most cultivated in France, Italy, and Piedmont, produces great abundance of large thick and smooth leaves. It has now come into great repute, in consequence of the recommendation of M. Thomé, who prefers it to all other species of mulberry trees for raising silk worms. It is extremely delicate, however, and suffered greatly in Switzerland from the severe winters of 1766 and 1767. The mulberry called *Roman leaf* is distinguished from every other species by its very large leaves, some of which are frequently found equal in size to those of a gourd. The Spanish mulberry greatly resembles the wild rose mulberry, except that its leaves are larger and more pointed. It is by no means delicate, and can resist the strongest frosts and the severest winters in cold climates. The leaves of the mulberry called the *small queen* are oblong, moderately large, and exceedingly smooth: This species is of an excellent quality and much esteemed.

MOSA, (anc. geog.) a river of Belgica, rising in Mount Vogesus on the borders of the Lingones, and which, after receiving a part of the Rhine called *Vahalis*, forms the island of the Batavi, and passes off into the sea, at no greater distance than 80 miles. its mouth, which is large and broad, is that which Pliny calls *Helus*, denoting *Lower*, according to some German writers. Now called the *Maese*, or *Meuse*; rising in Champagne, on the borders of the county of Burgundy, or the Franche Compté, at a village called *Meuse* whence the appellation; and running north through Lorraine and Champagne into the Netherlands. it afterwards directs its course north-east, and then west; and joining the Waal, runs to Dort, and falls

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falls into the German sea, a little below the Briel.— According to *Benedictus*, it twice receives the Waal; by the first junction forming the island Bommel; and again receives it at *Norlum*, from which place proceeding to *Dort*, it divides into two branches, which again uniting together form one large mouth discharging itself into the German sea.

MOSÆ PONS (anc. geog.), supposed to be *Maesricht*, situated on the *Maese*. E. Long. 5. 40. N. Lat. 50. 55.

Wilson's
Aristot.
Eth.

MOSAIC LAW, or the *Law of Moses*, is the most ancient that we know of in the world, and is of three kinds; the moral law, the ceremonial law, and the judicial law. The different manner in which each of these was delivered, may perhaps suggest to us a right idea of their different natures. The moral law, or ten commandments, for instance, was delivered on the

top of the mountain, in the face of the whole world, as being of universal influence, and obligatory on all mankind. The ceremonial was received by Moses in private in the tabernacle, as being of peculiar concern, belonging to the Jews only, and destined to cease when the tabernacle was down, and the veil of temple rent. As to the judicial law, it was neither so publicly nor so audibly given as the moral law, nor yet so privately as the ceremonial; this kind of law being of an indifferent nature, to be observed or not observed, as its rites suit with the place and government under which we live. The five books of Moses called the *Pentateuch*, are frequently styled, by way of emphasis *the Law*. This was held by the Jews in such veneration, that they would not allow it to be laid upon the bed of any sick person, lest it should be polluted by touching the dead.

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A TABLE OF HARMONY of the MOSAIC LAW, digested into proper HEADS, with REFERENCES to the several Parts of the PENTATEUCH where the respective Laws occur.

CLASS I. The Moral Law written on the two Tables, containing the Ten Commandments.

	Exod. chap.	Levitic. chap.	Numb. chap.	Deut. chap.
The <i>first table</i> , which includes				
The first commandment, - - - - -	20. 23.	—	—	5. 6. 13.
The second commandment, - - - - -	20. 23. 34.	19. 20. 26.	—	4. 5. 6. 7. 8. 10. 11. 12.
The third commandment, - - - - -	20. 23.	—	—	13.
The fourth commandment, - - - - -	20. 23. 31. 34. 35.	19. 23. 26.	—	5.
The <i>second table</i> , including				
The fifth commandment, - - - - -	20. 22.	19.	—	5.
The sixth commandment - - - - -	20.	19.	—	5.
The seventh commandment, - - - - -	20.	18. 19.	—	5. 23.
The eighth commandment, - - - - -	20. 23.	19.	—	5.
The ninth commandment, - - - - -	20. 23.	19.	—	5.
The tenth commandment, - - - - -	20.	—	—	5.
The sum of both tables, - - - - -	—	19.	—	6.

CLASS II. The Ceremonial Law may be fitly reduced to the following heads, viz.

Of the holy place, - - - - -	20.	17.	—	12.
Of the matter and structure of the tabernacle, - - - - -	25. 26. 27. 35.	—	—	—
Of the instruments of the same, viz.				
The laver of brass, - - - - -	30.	—	—	—
The altar of burnt offering, - - - - -	27.	—	—	—
The altar of incense, - - - - -	30.	—	—	—
The candlestick of pure gold, - - - - -	25.	—	—	—
The table of shew-bread, - - - - -	25. 26.	—	—	—
Of the priests and their vestments for glory and beauty, - - - - -	28.	—	—	—
Of the choosing of the Levites, - - - - -	—	—	18. 3. 8.	—
Of the priests office in general, - - - - -	—	—	3. 13.	—
Of their office in teaching, - - - - -	—	19. 10.	—	18. 12. 17. 31.
Of their office in blessing, - - - - -	—	—	6.	—
Of their office in offering; which function largely spreading itself, is divided into these heads, viz.				
What the sacrifice ought to be, - - - - -	—	22.	—	15. 17.
Of the continual fire, - - - - -	—	6.	—	—
Of the manner of the burnt offerings, - - - - -	—	6. 7.	—	—
the peace offerings, - - - - -	—	3. 7.	—	—

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Of the manner of the sacrifices according to their several kinds, viz.
 For sin committed through ignorance of the law, -
 For sin committed through ignorance of the fact, -
 For sin committed wittingly, yet not through impiety, -
 The special law of sacrifices for sin, -
 Of things belonging to the sacrifices, -
 Of the shew bread, -
 Of the lamps, -
 Of the sweet incense, -
 Of the use of ordinary oblations, whereof there were several
 kinds observed by the priests, -
 Of the consecration of the high priests and other priests, -
 Of the consecration and office of the Levites, -
 Of the dwelling of the Levites, -
 Of the anointing the altar, and all the instruments of the ta-
 bernacle, -
 Of the continual daily sacrifices, -
 Of the continual Sabbath day's sacrifices, -
 Of the solemn sacrifice for feast days, which were diverse, and
 had peculiar rites, distinguished into these, viz. -
 Of trumpets, -
 Of beginning of months, -
 Of the three most solemn feasts in general, -
 Of the feast of passover, -
 Of the feast of pentecost, -
 Of the feast of tabernacles, -
 Of the feast of blowing the trumpets, -
 Of the feast of expiation, -
 Of the first fruits, -
 Of tythes, -
 Of fruits growing and not eaten of, -
 Of the first born, -
 Of the sabbatical year, -
 Of the year of jubilee, -
 Of vows in general, -
 What persons ought not to make vows, -
 What things cannot be vowed, -
 Of redemption of vows, -
 Of the vows of the Nazarites, -
 Of the laws proper for the priests, viz. -
 Of pollutions, -
 Of the high priest's mourning, -
 Of his marriage, -
 Of the mourning of the ordinary priests, -
 Of their marriage, -
 Of their being forbid the use of wine, &c. -
 Of sanctified meats, -
 Of the office of the Levites, viz. -
 Teaching, -
 Offering, -
 Other promiscuous ceremonial laws, viz. -
 Of uncleanness in general, -
 Of uncleanness in meats, viz. -
 Of blood, -
 Of fat, -
 Of dead carcases, -
 Other meats, and diverse living creatures, -
 Of uncleanness in the issue of seed and blood, -
 In the dead bodies of men, -
 In the leprosy, -

Gen. ix.

Exod. chap.	Levitic. chap.	Numb. chap.	Deut. chap.	Mosaic Law.
—	4.	5.	—	—
—	5. 7.	—	—	—
—	6.	5.	—	—
—	6. 7.	—	—	—
—	2. 6. 7.	15.	—	—
—	24.	—	—	—
27.	24.	8.	—	—
30.	—	—	—	—
19. 30.	6. 8.	—	—	—
—	—	8.	—	—
—	—	35.	—	—
19. 30.	—	—	—	—
29.	—	28.	—	—
—	—	28.	—	—
—	—	10.	—	—
—	—	28.	—	—
23. 34.	23.	—	16.	—
12. 13. 25.	23.	9. 28.	16.	—
34.	23.	28.	16.	—
23. 24.	23.	29.	16.	—
23. 34.	23.	29.	—	—
—	23.	29.	—	—
30.	16. 13.	29.	—	—
22. 23. 34.	2.	15.	26.	—
—	21.	18.	12. 14. 26.	—
—	19.	—	—	—
13. 22. 34.	—	—	15.	—
23.	25.	—	—	—
—	25.	—	—	—
—	27.	30.	13.	—
—	—	30.	—	—
—	27.	—	23.	—
—	27.	—	—	—
—	—	6.	—	—
—	22.	—	—	—
—	21.	—	—	—
—	21.	—	—	—
—	21.	—	—	—
—	21.	—	—	—
—	10.	—	—	—
—	6. 17. 19.	5. 18.	12. 15. 18.	—
—	20.	—	—	—
—	—	—	17. 27. 31.	—
—	—	3. 4. 18.	10.	—
—	15. 19.	5.	—	—
23.	7. 17. 19.	—	12.	—
—	3. 7.	—	—	—
22.	17.	—	14.	—
—	11. 20.	—	14.	—
—	15. 12.	—	23.	—
—	—	19.	—	—
—	13. 14.	5.	—	—

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Of circumcision Gen. xvii.
Of the water of expiation
Of the mourning of the Levites,
Of mixtures,
Of their garments, and writing the law privately,
Of young birds not to be taken with the dam,
Of their paddle slaves,

Exod. chap.	Levitic. chap.	Numb. chap.	Deut. chap.
—	12.	—	—
—	—	19.	—
—	19.	—	14.
—	19.	—	14.
—	—	15.	6. 11. 22.
—	—	—	22.
—	—	—	23.

CLASS III. The Political Law.

N B. The Magistrate is the keeper of the precepts of both Tables, and to have respect to human society;—therefore the Political Laws of the Israelites are referred to both the Tables, and are to be reduced to the several precepts of the Moral Law.

Laws referred to the first table namely,

1st, To the first and second commandments, viz.
Of idolaters and apostates,
Of abolishing idolatry
Of diviners and false prophets,
Of covenants with other gods,

22.	20.	—	13. 17.
23. 24.	—	33.	7. 12.
22.	19. 20.	—	18.
23. 34.	—	—	7.

2d, To the third commandment, viz.
Of blasphemies,

—	24.	15.	—
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3d, To the fourth commandment, viz.
Of breaking the Sabbath,

31. 35.	—	15.	—
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Political laws referred to the second table,

1st, To the fifth commandment, viz.
Of magistrates and their authority,
Of the power of fathers,

18. 30.	—	11.	1. 13. 17. 23.
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2d, To the sixth commandment, viz.
Of capital punishments,
Of wilful murder,
Of manslaughter unwittingly committed, and of the cities of }
refuge,
Of heinous injury,
Of punishments not capital,
Of the law of war,

—	—	—	21. 24.
21.	24.	35.	19.
21.	—	35.	19. 21. 22.
21.	24.	—	25.
—	—	—	25.
—	—	—	25.

3d, To the seventh commandment, viz.
Of unlawful marriages,
Of fornication,
Of whoredom,
Of adultery and jealousy,
Of copulation against nature,
Of divorcements,

—	18. 20.	—	7. 21.
—	19.	—	23.
22.	21.	—	22.
—	19. 20.	—	—
22.	18. 20.	—	—
—	—	—	24.

Other matrimonial laws,

21.	18. 20.	—	21. 22. 24. 25.
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4th, To the eighth commandment, viz.
Of the punishment of thefts,
Of sacrilege,
Of not injuring strangers,
Of not defrauding hirelings,
Of just weights,
Of removing the land-mark,
Of lost goods,
Of stray cattle,
Of corrupted judgments,
Of fire breaking out by chance,
Of manstealing,
Of the fugitive servant,

22.	—	5.	—
—	—	—	—
22. 23.	19.	—	10.
—	19.	—	26. 25.
—	19.	—	25.
—	—	—	19.
22.	—	—	—
22. 23.	—	—	22.
23.	19.	—	16. 24.
22.	—	—	—
—	—	—	24.
—	—	—	23.

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Of gathering fruits, - - - - -
 Of contracts, viz. - - - - -
 Borrowing, - - - - -
 Of the pledge, - - - - -
 Of usury, - - - - -
 Of selling, - - - - -
 Of the thing lent, - - - - -
 Of a thing committed to be kept, - - - - -
 Of heirs, - - - - -

5th. To the ninth commandment, viz.
 Of witnesses, - - - - -
 The establishing the political law, - - - - -
 The establishing the divine law in general, - - - - -
 From the dignity of the lawgiver, - - - - -
 From the excellency of the laws, - - - - -
 From the promises, - - - - -
 From the threatenings, - - - - -

Exod. chap.	Levitic. chap.	Numb. chap.	Deut. chap.	Mosaic Law.
—	19. 23.	—	23. 24.	
—	—	—	15.	
21.	—	—	24.	
22.	25.	—	23.	
21.	25.	—	15.	
22.	—	—	—	
—	5.	—	17. 19.	
—	—	—	4.	
—	—	—	6. 11. 29.	
—	19. 20. 22.	15.	30. 31.	
—	—	—	4. 5. 6. 7. 8.	
—	—	—	10. 26. 27.	
—	—	—	4. 26.	
—	—	—	4. 5. 6. 7.	
15. 19. 23.	18. 26.	—	10. 11. 12.	
24.	—	—	28.	
—	—	—	4. 7. 11.	
23.	26.	—	27. 28. 29.	
—	—	—	30.	

MOSAIC, or **MOSAIC WORK**, an assemblage of little pieces of glass, marble, precious stones, &c. of various colours, cut square, and cemented on a ground of stucco, in such a manner as to imitate the colours and gradations of painting. The critics are divided as to the origin and reason of the name. Some derive it from *mosaicum*, a corruption of *musaicum*, as that is of *musivum*, as it was called among the Romans. Scaliger derives it from the Greek *μωσα*, and imagines the name was given to this sort of works as being very fine and ingenious. Nebricensis is of opinion it was so called, because *ex illis picturis ornabantur musea*.

1. Method of performing Mosaic work of *glass* is this: They provide little pieces of glass, of as many different colours and sizes as possible.

Now, in order to apply these several pieces, and out of them to form a picture, they in the first place procure a cartoon or design to be drawn; this is transferred to the ground or plaster by calking as in painting in fresco. See **Fresco**.

As this plaster is to be laid thick on the wall, and therefore will continue fresh and soft a considerable time, so there may be enough prepared at once to serve for as much work as will take up three or four days.

This plaster is composed of lime made of hard stone, with brick dust very fine, gum tragacanth, and whites of eggs: when this plaster has been thus prepared and laid on the wall, and made the design of what is to be represented, they take out the little pieces of glass with a pair of piers, and range them one after another, still keeping strictly to the light, shadow, different teints, and colours represented in the design before; pressing or flattening them down with a ruler, which serves both to sink them within the ground and to render the surface even.

Thus, in a long time, and with a great deal of labour, they finish the work, which is still the more

beautiful, as the pieces of glass are more uniform, and ranged at an even height.

Some of these pieces of Mosaic work are performed with that exactness, that they appear as smooth as a table of marble, and as finished and masterly as a painting in fresco; with this advantage, that they have a fine lustre, and will last ages.

The finest works of this kind that have remained till our time, and those by whom the moderns have retrieved the art, which was in a manner lost, are those in the church of St Agnes, formerly the temple of Bacchus, at Rome; and some at Pisa, Florence, and other cities of Italy. The most esteemed among the works of the moderns are those of Joseph Pine and the Chevalier Lanfranc, in the church of St Peter at Rome: there are also very good ones at Venice.

2. The method of performing Mosaic work of *marble* is this: The ground of Mosaic works, wholly marble, is usually a massive marble, either white or black. On this ground the design is cut with a chisel, after it has been first calked. After it has been cut of a considerable depth, i. e. an inch or more, the cavities are filled up with marble of a proper colour, first fashioned according to the design, and reduced to the thickness of the indentures with various instruments. To make the piece thus inserted into the indentures cleave fast, whose several colours are to imitate those of the design, they use a stucco, composed of lime and marble dust; or a kind of mallich, which is prepared by each workman, after a different manner peculiar to himself. The figures being marked out, the painter or sculptor himself draws with a pencil the colours of the figures not determined by the ground, and in the same manner makes strokes or hatchings in the place where shadows are to be: and after he has engraven with the chisel all the strokes thus drawn, he fills them up with a black mallich, composed partly of Burgundy pitch poured on hot; taking off afterwards what is superfluous with a

Mosaic—piece of soft stone or brick, which, together with water and beaten cement, takes away the massich, polishes the marble, and renders the whole so even that one would imagine it only consisted of one piece. This is the kind of Mosaic work that is seen in the pompous church of the invalids at Paris, and the fine chapel at Versailles, with which some entire apartments of that palace are incrustated.

3. As for Mosaic work of precious stones, other and finer instruments are required than those used in marble; as drills, wheels, &c. used by lapidaries and engravers on stone. As none but the richest marbles and stones enter this work, to make them go the farther, they are sawn into the thinnest leaves imaginable, scarce exceeding half a line in thickness; the block to be sawn is fastened firmly with cords on the bench, and only raised a little on a piece of wood, one or two inches high. Two iron pins, which are on one side the block, and which serve to fasten it, are put into a vice contrived for the purpose; and with a kind of saw or bow, made of fine brass wire, bent on a piece of spongy wood, together with emery steeped in water, the leaf is gradually fashioned by following the strokes of the design made on paper, and glued on the piece. When there are pieces enough fastened to form an entire flower, or some other part of the design, they are applied to the ground.

The ground which supports this Mosaic work is usually of freestone. The matter with which the stones are joined together is a massich, or kind of *Stucco*, laid very thin on the leaves as they are fashioned, and this being done, the leaves are applied with plecters.

If any contour, or side of a leaf, be not either squared or rounded sufficiently, so as to fit the place exactly into which it is to be inserted, when it is too large, it is to be brought down with a brass file or rasp; and if it be too little, it is managed with a drill and other instruments used by lapidaries.

Mosaic work of marble is used in large works, as in pavements of churches, basilicas, and palaces; and in the incrustation and vanecring of the walls of the same edifices.

As for that of precious stones, it is only used in small works, as ornaments for altar pieces, tables for rich cabinets, precious stones being so very dear.

4. Manner of performing Mosaic work of *gypsum*. Of this stone calcined in a kiln, beaten in a mortar, and sifted, the French workmen make a sort of artificial marbles, imitating precious stones; and of these they compose a kind of Mosaic work, which does not come far short either of the durability or the vivacity of the natural stones; and which besides has this advantage, that it admits of continued pieces or paintings of entire compartments without any visible joining.

Some make the ground of plaster of Paris, others of freestone. If it be of plaster of Paris, they spread it in a wooden frame, of the length and breadth of the work intended, and in thickness about an inch and a half. This frame is so contrived, that the tenons being only joined to the mortises by single pins, they may be taken asunder, and the frame be dismounted when the plaster is dry. The frame is covered on one side with a strong linen cloth, nailed all round; which being placed horizontally with the linen at the bottom is filled

with plaster passed through a wide sieve. When the plaster is half dry, the frame is set up perpendicularly, and left till it is quite dry; then it is taken out, by taking the frame to pieces.

In this Mosaic, the ground is the most important part. Now in order to the preparation of this sifted gypsum, which is to be applied on this ground, it is dissolved and boiled in the best English glue, and mixed with the colour that it is to be of; then the whole is worked up together into the usual consistence of plaster, and then is taken and spread on the ground five or six inches thick. If the work be such, as that mouldings are required, they are formed with gouges and other instruments.

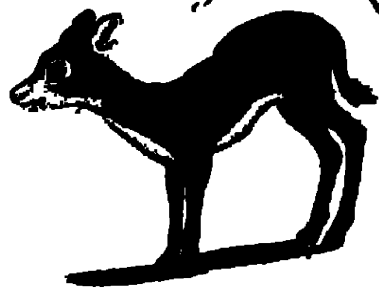
It is on this plaster, thus coloured like marble or precious stone, and which is to serve as a ground to a work, either of lapis, agate, alabaster, or the like, that the design to be represented is drawn: having been first pounced or calked. To hollow or impress the design, they use the same instruments that sculptors do; the ground whereon they are to work not being much less hard than the marble itself. The cavities being thus made in the ground, are filled with the same gypsum boiled in glue, only differently coloured, and thus are the different colours of the original represented. In order that the necessary colours and tints may be ready at hand, the quantities of the gypsum are tempered with the several colours in pots. After the design has been thus filled and rendered visible, by half polishing it with brick and soft stone, they go over it again, cutting such plates as are either to be weaker or more shadowed, and filling them with gypsum; which work they repeat till all the colours being added one after the other, represent the original to the life. When the work is finished, they scour it with soft stone, sand, and water; after that with a pumice stone; and in the last place polish it with a wooden mullet and emery. Lastly, They gave it a lustre, by smearing it over with oil, and rubbing it a long time with the palm of the hand, which gives it a lustre nowise inferior to that of natural marble.

5. In Clavigero's history of Mexico is described a curious kind of Mosaic work made by the ancient Mexicans of the most delicate and beautiful feathers of birds. They raised for this purpose various species of birds of fine plumage with which that country abounds, not only in the palaces of the king, where there were all sorts of animals, but likewise in private houses; and at certain seasons they carried off their feathers to make use of them on this kind of work, or to sell them at market. They set a high value on the feathers of those wonderful little birds which they call *Huitztzilin*, and the Spaniards *Picaflores*, on account of the smallness, the fineness, and the various colours of them. In these and other beautiful birds, nature supplied them with all the colours which art can produce, and also some which art cannot imitate. At the undertaking of every Mosaic work several artists assembled: After having agreed upon a design, and taken their measures and proportions, each artist charged himself with the execution of a certain part of the image, and exerted himself so diligently in it with such patience and application, that he frequently spent a whole day in adjusting a feather; first trying one, then another, viewing it sometimes one way, then another.

Motacilla.

Q. *Neochus.*

Q. *M. Pyman.*



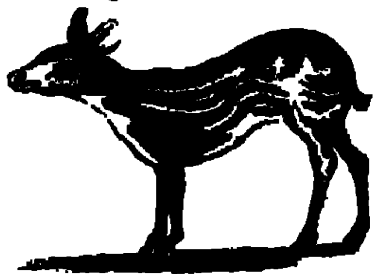
Q. *Mordella.*



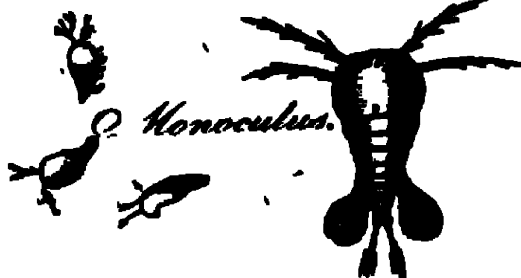
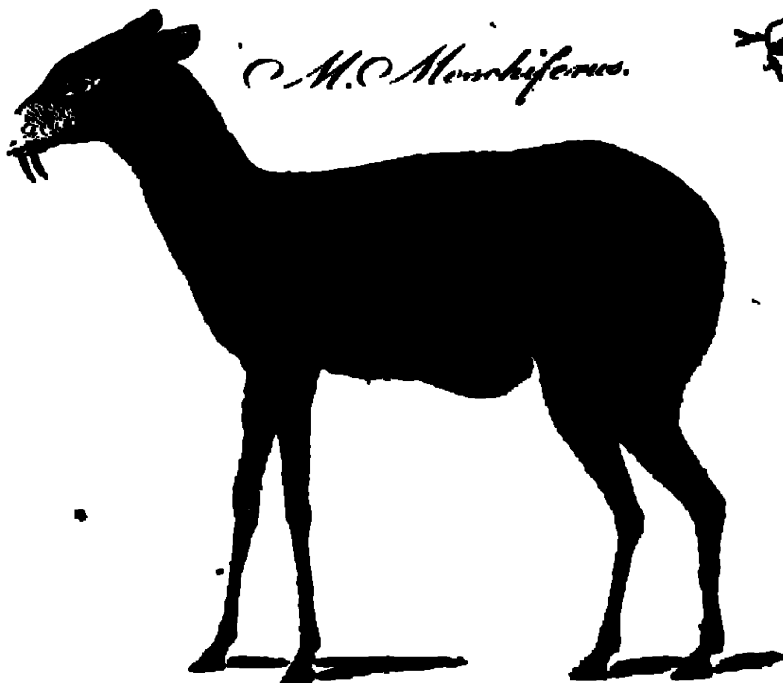
Q. *M. Argulus.*



Q. *M. Memina.*



Q. *M. Menchiferus.*



Q. *Monoculus.*



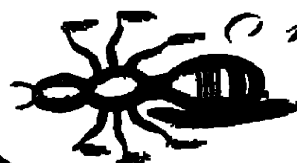
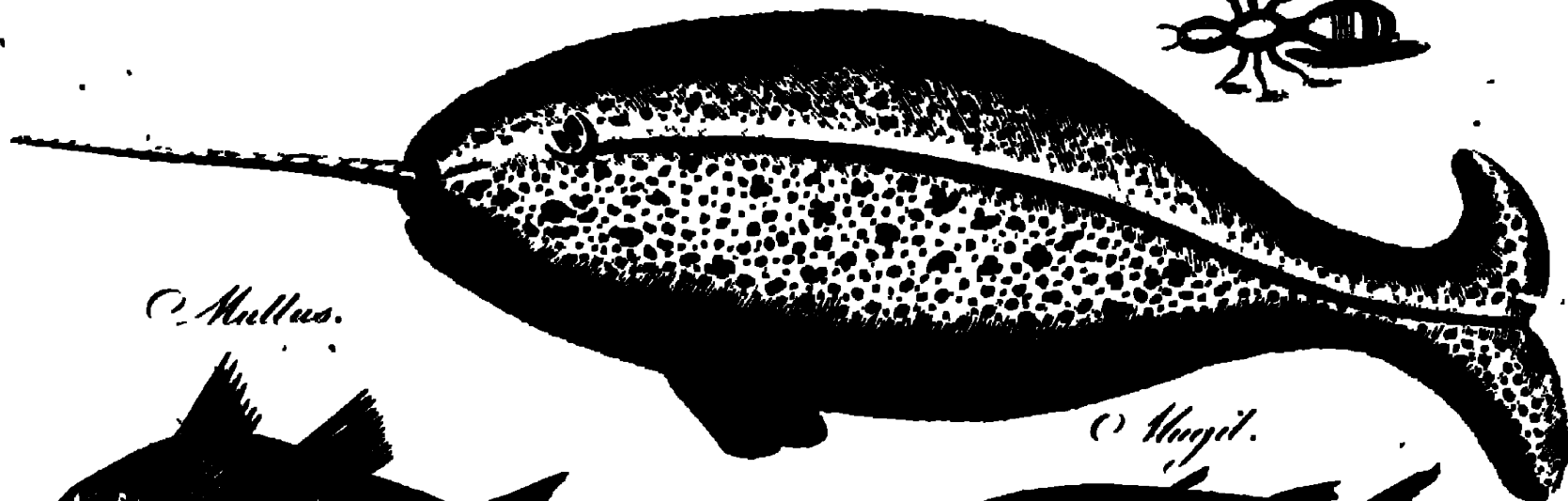
Q. *M. Helena.*

Q. *Murena.*



Q. *M. Siren.*

Q. *Monodon.*

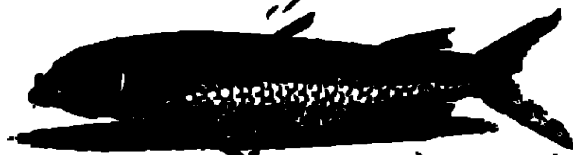


Q. *Mulla.*

Q. *Mullus.*



Q. *Mugil.*



Mosaic,
Mosa-
bique.

another, until he found one which gave his part that ideal perfection proposed to be attained. When the part which each artist undertook was done, they assembled again to form the entire image from them.— If any part was accidentally the least deranged, it was wrought again until it was perfectly finished. They laid hold of the feathers with small pinchers, that they might not do them the least injury, and pasted them on the cloth with *tsauhili*, or some other glutinous matter; then they united all the parts upon a little table, or a plate of copper, and flattened them softly until they left the surface of the image so equal and smooth that it appeared to be the work of a pencil.

These were the images so much celebrated by the Spaniards and other European nations. Whoever beheld them was at a loss whether he ought to have praised most the life and beauty of the natural colours, or the dexterity of the artist and the ingenious disposition of art. "These images (says Acosta) are deservedly admired; for it is wonderful how it was possible, with the feathers of birds, to execute works so fine and so equal, that they appear the performance of the pencil; and, what neither the pencil nor the colours in painting can effect, they have, when viewed from a side, an appearance so beautiful, so lively, and animated, that they give delight to the sight. Some Indians, who are able artists, copy whatever is painted with a pencil so perfectly with plumage, that they rival the best painters of Spain." These works of feathers were even so highly esteemed by the Mexicans as to be valued more than gold. Cortes, Bernal Diaz, Gomara, Torquemada, and all the other historians who saw them, were at a loss for expressions sufficient to praise their perfection. Several works of this kind, our author says, are still preserved in the museums of Europe, and many in Mexico; but few, he apprehends, belong to the sixteenth century, and still fewer, if any, are of those made before the conquest. The Mosaic works also which the Mexicans made of broken shells were extremely curious: this art is still practised in Guatemala.

MOSAMBIQUE, a kingdom of Africa, lying south of Quiloa, and taking its name from the chief town, which is situated on an island, at the mouth of a river of the same name, in 15 deg. S. Lat. The island is 30 miles in circumference, and very populous, though the air is said to be very hot, and the soil in general dry, sandy, and barren; yet they have most of the tropical fruits, with black cattle, hogs, and sheep. There is a kind of fowl here, both the feathers and flesh of which are black, insomuch that, when they are boiled, the broth looks like ink; and yet their flesh is very delicate and good food. The town of Mosambique is regularly fortified, and has a good harbour, defended by a citadel, with several churches and monasteries. The Portuguese shipping to and from India touch here for refreshments. As the island abounds in cattle, the Portuguese slaughter and salt up a great deal of beef, which they afterwards send to the Brazils, or sell to the European shipping. They also barter European goods with the natives for gold, elephants teeth, and slaves. There is another town, called *Mongale*, situated also on an island, and garrisoned by the Portuguese, being their chief magazine for European goods. The gold they receive from

the natives is found near the surface of the earth, or in the sands of rivers, no gold mines, or at least very few, being at present wrought in Africa.

MOSCHION, a name common to four different writers, whose compositions, character, and native place, are unknown. Some fragments of their writings remain, some few verses, and a treatise *De mulierum affectibus*.

MOSCHUS, a Grecian poet of antiquity, usually coupled with Bion; and they were both of them contemporaries with Theocritus. In the time of the latter Grecians, all the ancient Idylliums were collected and attributed to Theocritus; but the claims of Moschus and Bion have been admitted to some few little pieces; and this is sufficient to make us inquisitive about their characters and story: yet all that can be known about them must be collected from their own remains. Moschus, by composing his delicate elegy on Bion, has given the best memorials of Bion's life. See BION. Moschus and Theocritus have by some critics been supposed the same person; but there are irrefragable evidences against it: others will have him as well as Bion to have lived later than Theocritus, upon the authority of Suidas; while others again suppose him to have been the scholar of Bion, and probably his successor in governing the poetic school, which, from the elegy of Moschus, does not seem unlikely. Their remains are to be found in all the editions of the *Poeta Minores*.

MOSCHIUS, in zoology; a genus of quadrupeds of the order of pecora, having no horns. There are eight small cutting teeth in the lower jaw; in the upper, no cutting or fore teeth; but two long tusks, one on each side, projecting out of the mouth.

1. The moschiscrus, or Thibet musk, has a bag or tumour on the belly near the navel, and a very short tail almost hid in the fur. The length of the male is about three feet three inches from the nose to the origin of the tail, and about two feet three inches high at the shoulder; the female is less than the male, has a sharper nose, has no tusks nor musk bag, and is provided with two teats. The head resembles that of the roe: the fur is coarse like that of the animals of the deer kind; but softer, very smooth, erect, plentiful, thick, and long; the colour varies according to the age of the animal and time of the year; but is chiefly blackish brown on the upper, and hoary, seldom white, on the under parts of the body; the hoofs are long, black, and much divided, and the spurious hoofs of the fore feet are very long; the scrotum is of a bright red colour, and the penis very small. It inhabits the Asiatic Alps, especially the highest rocky mountains from the Altaic chain to that which divides Thibet from India: likewise in China and Tonquin, and in eastern Siberia about Lake Baikal and the rivers Jenisca and Argun. It avoids mankind, dwelling solitarily in the most precipitous places of the mountains, among rocks in the small narrow valleys surrounded by these snowy hills, and the pine forests which grow in their interstices. It is a very gentle and timid animal, except in rutting time, when the males fight violently with their tusks for the females; it is exceedingly active in leaping, running, climbing, and swimming, and is very difficultly tamed; the flesh is eatable, and that of the younger animals is reckoned delicate. The

Moschion,
Moschus.

Plin.
CCCXV.

Moschus chase of them is a trade equally difficult and hazardous; if pursued, they seek the highest tops of the snowy peaks, inaccessible to men or dogs. They take amazing leaps over the tremendous chasms of their alps, or from rock to rock; treading so light on the snow with their true and false hoofs extended, as scarcely to leave a mark; while the dogs which pursue them sink in, and are forced to desist from the chase. They are so fond of liberty as never to be kept alive in captivity. They are mostly taken in snares, or shot by cross bows placed in their tracks, with a string from the trigger for them to tread on, and discharge. The Tungusi shoot them with bows and arrows. The skins are used for bonnets and winter dresses. The Russians often scrape off the hair, and have a way of preparing them for summer clothing, so as to become as soft and shining as silk. The noted drug the musk is produced from the male. The bag or follicle that contains it is situated near the prepuce, and is of a somewhat oval figure, flat on one side and rounded on the other, having a small open orifice. In young animals this bag is empty; but in adults it is filled with a clotted, oily, friable matter, of a dark brown colour: this is the true musk, of which each bag contains from a drachm and a half to two drachms. The best comes from Thibet, that which is produced in Siberia having somewhat of the flavour of castor.

2. The *Americanus*, or Brazilian musk, of a reddish brown colour, with a black muzzle and white throat, is scarcely so large as a roebuck. The fur is soft and short; the colour of the head and upper part of the neck is dark brown; the lower part of the neck and throat are white; the body and limbs are reddish brown; the hind legs are longer than the fore. This animal, which inhabits Guiana and Brasil, is exceedingly timid, active, and swift. Numbers are frequently seen swimming the rivers, and at that time are easily taken. The Indians hunt them, and their flesh is esteemed very delicate. The French of Guiana call them *biches* or *does*, because, notwithstanding their likeness to deer, both sexes are without horns. Gmelin suspects this animal may only be a fawn of the American roe.

3. The *Indicus*, or Indian musk, has short hair of a tawny colour on the upper and whitish on the under parts of the body; the tail is short, and the feet have spurious hoofs. It inhabits India, and is much of the same size with the *moschiferus*, but the tail is longer and more perceptible; the legs are very slender; and the head resembles that of a horse, with erect oblong ears.

4. The *pigmæus*, or pigmy musk, is marked as to colour like the former, but has no spurious hoofs.—The body and head measure only nine inches and a half in length; the tail is about an inch long; and the legs are smaller than a man's finger. It inhabits the East Indies and several of the Indian islands. It is called *kunt-chul* by the Malayes, and *poet-jang* by the inhabitants of Java. The natives catch them in great numbers, carry them in cages to market, and sell them for 2½d. a piece.

5. The *meminna*, or Ceylon chevrotin, is in length 17 inches from the nose to the rump, and of a cinereous olive colour, the throat, breast, and belly, are white; the sides and haunches spotted, and barred

transversely with white; and the ears are large and open: the tail is very short: and the feet have no spurious hoofs. It inhabits Ceylon and Java.

6. The *javanicus*, or Javan musk, is of a ferruginous colour on the upper parts of the body, and white all along the under; the tail is long and hairy, white below and at the tip; its legs are similar to those of the pigmy musk, and furnished with very small spurious hoofs. This and the *meminna* seem only varieties of the *pigmæus*.

MOSCOW, the chief province of the empire of Russia, deriving its name from the river Muscova, or Moskva, on which the capital is situated. It was from this duchy that the czars of old took the title of *dukes of Muscovy*. The province is bounded on the north by the duchies of Tverre, Rostow, Susdal, and Wolodimer; on the south by Rezan, from which it is separated by the river Occa; on the east by the principality of Cachine, and the same river Occa parting it from Nisi-Novogorod; and on the west by the duchies of Rzeva, Bielar and Smolensko. It extends about 200 miles in length, and about 100 in breadth; and is watered by the Moska, Occa, and Clesma, which fall into the Wolga: nevertheless, the soil is not very fertile. The air, however, though sharp, is salubrious, and this consideration, with the advantage of its being situated in the midst of the best provinces in the empire, induced the czars to make it their chief residence. In the western part of Moscow is a large forest, from whence flows the celebrated river Nieper, or Borysthene, which, traversing the duchy of Smolensko, winds in a serpentine course to Ukraine, Lithuania, and Poland.

Moscow, the capital of the above province, and till the beginning of the present century the metropolis of all Russia, is situated in a spacious plain on the banks of the river Muscova. The Russian antiquaries differ considerably in their opinions concerning the first foundation of Moscow; the following relation, Mr Coxe says, is generally esteemed by the best authors the most probable account.

Kiof was the metropolis, when George son of Vladimir Monomaka ascended in 1154 the Russian throne. That monarch, being insulted in a progress through his dominions by a rich and powerful nobleman named Stephen Kutchko, put him to death, and confiscated his domains, which consisted of the lands now occupied by the city of Moscow and the adjacent territory. Pleased with the situation of the ground lying at the conflux of the Moskva and Neglina, he laid the foundation of a new town, which he called Moskva from the river of that name. Upon the demise of George, the new town was not neglected by his son Andrew, who transferred the seat of empire from Kiof to Vladimir; but it fell into such decay under his immediate successors, that when Daniel, son of Alexander Nevski, received, in the division of the empire, the duchy of Muscovy as his portion, and fixed his residence upon the conflux of the Moskva and Neglina, he may be said to have new founded the town. The spot now occupied by the Kremlin was at that time overspread with a thick wood and a morass, in the midst whereof was a small island containing a single wooden hut. Upon this part Daniel constructed churches and monasteries, and various buildings, and enclosed

Moscow. enclosed it with wooden fortifications: he first assumed the title of duke of Moscow; and was so attached to this situation, that when in 1304 he succeeded his brother Andrew Alexandrovich in the great duchy of Vladimir, he did not remove his court to Vladimir, but continued his residence at Moscow, which then became the capital of the Russian dominions. His successors followed his example; among whom his son Ivan considerably enlarged the new metropolis, and in 1367 his grandson Demetrius Ivanovitch Donski surrounded the Kremlin with a brick wall. These new fortifications however, were not strong enough to prevent Tamerlane in 1382, from taking the town after a short siege. Being soon evacuated by that desultory conqueror, it again came into the possession of the Russians; but was frequently invaded and occupied by the Tartars, who in the 14th and 15th centuries over-ran the greatest part of Russia, and who even maintained a garrison in Moscow until they were finally expelled by Ivan Vassilievitch I. To him Moscow is indebted for its principal splendour, and under him it became the principal and most considerable city of the Russian empire.

Moscow continued the metropolis of Russia until the beginning of the present century, when, to the great dissatisfaction of the nobility, but with great advantage probably to the state, the seat of empire was transferred to Petersburg.

Notwithstanding the predilection which Peter conceived for Petersburg, in which all the succeeding sovereigns excepting Peter the II. have fixed their residence, Moscow, according to Mr Coxe, is still the most populous city of the Russian empire. Here the chief nobles who do not belong to the court of the empress reside: they here support a larger number of retainers; they love to gratify their taste for a ruder and more expensive magnificence in the ancient style of feudal grandeur; and are not, as at Petersburg, eclipsed by the superior splendour of the court.

Moscow is represented as the largest town in Europe; its circumference within the rampart, which encloses the suburbs, being exactly 39 versts or 26 miles; but it is built in so straggling and disjointed a manner, that its population in no degree corresponds to its extent. Some Russian authors state its inhabitants at 500,000 souls, a number evidently exaggerated. According to a late computation, which Mr Coxe says may be depended upon, Moscow contains within the ramparts 250,000 souls, and in the adjacent villages 50,000. The streets of Moscow are in general exceedingly long and broad; some of them are paved; others, particularly those in the suburbs, are formed with trunks of trees, or are boarded with planks like the floor of a room; wretched hovels are blended with large palaces; cottages of one story stand next to the most superb and stately mansions. Many brick structures are covered with wooden tops; some of the wooden houses are painted; others have iron doors and roofs. Numerous churches present themselves in every quarter, built in a peculiar style of architecture; some with domes of copper, others of tin, gilt or painted green, and many roofed with wood. In a word some parts of this vast city have the look of a sequestered desert, other quarters of a populous

town; some of a contemptible village, others of a great capital. **Moscow.**

Moscow may be considered as a town built upon the Asiatic model, but gradually becoming more and more European, and exhibiting in its present state a motley mixture of discordant architecture. It is distributed into the following divisions. 1. The Kremlin. This stands in the central and highest part of the city; is of a triangular form, and about two miles in circumference; and is surrounded by high walls of stone and brick; which were constructed in the year 1491, under the reign of Ivan Vassilievitch I. It contains the ancient palace of the czars, several churches, two convents, the patriarchal palace, the arsenal now in ruins, and one private house, which belonged to Boris Godunof before he was raised to the throne. 2. Khitaigorod, or the Chinese town, is enclosed on one side by that wall of the Kremlin which runs from the Moskva to the Neglina; and on the other side by a brick wall of inferior height. It is much larger than the Kremlin, and contains the university, the printing-house and many other public buildings, and all the tradesmen's shops. The edifices are mostly stuccoed or white washed, and it has the only street in Moscow in which the houses stand close to one another without any intervals between them. 3. The Bielgorod, or White Town, which runs quite round the two preceding divisions, is supposed to derive its name from a white wall with which it was formerly enclosed, and of which some remains are still to be seen. 4. Semlainogorod, which environs all the three other quarters, takes its denomination from a circular rampart of earth with which it is encompassed. These two last mentioned divisions exhibit a grotesque groupe of churches, convents, palaces, brick and wooden houses, and mean hovels, in no degree superior to peasants cottages. 5. The Sloboda, or suburbs, form a vast exterior circle round all the parts already described, and are inclosed with a low rampart and ditch. These suburbs contain, beside buildings of all kinds and denominations, corn fields, much open pasture, and some small lakes, which give rise to the Neglina. The river *Moskva*, from which the city takes its name, flows through it in a winding channel; but excepting in spring is only navigable for rafts. It receives the Yausa in the Semlainogorod, and the Neglina at the western extremity of the Kremlin; the beds of both these last mentioned rivulets are in summer little better than dry channels.

The places of divine worship at Moscow, are exceedingly numerous; including chapels, they amount to above 1000: there are 484 public churches, of which 199 are of brick; and the others of wood; the former are commonly stuccoed or white-washed, the latter painted of a red colour. The most ancient churches of Moscow are generally square buildings, with a cupola and four small domes, some whereof are of copper or iron gilt; others of tin, either plain or painted green. These cupolas and domes are for the most part ornamented with crosses entwined with thin chains or wires. The church of the Holy Trinity, sometimes called the church of Jerusalem, which stands in the Khitaigorod, close to the gate leading into the Kremlin, has a kind of high steeple and nine or ten domes.

Moscow. domes: it was built in the reign of Ivan Vassilievitch II. The inside of the churches is mostly composed of three parts: that called by the Greeks *adonax*, by the Russians trapeza; the body; and the sanctuary or shrine. Over the door of each church is the portrait of the saint, to whom it is dedicated, to which the common people pay their homage as they pass along by taking off their hats, crossing themselves, and occasionally touching the ground with their heads. The bells, which form no inconsiderable part of public worship in this country, as the length or shortness of their peals ascertains the greater or lesser sanctity of the day, are hung in belfries detached from the church: they do not swing like our bells; but are fixed immovably to the beams, and are rung by a rope tied to the clapper and pulled sidewise. Some of these bells are of a stupendous size; one in the tower of St Ivan's church weighs 3551 Russian poods, or 127,836 English pounds. It has always been esteemed a meritorious act of religion to present a church with bells; and the piety of the donor has been measured by their magnitude. According to this mode of estimation, Boris Godunof, who gave a bell of 288,000 pounds to the cathedral of Moscow, was the most pious sovereign of Russia, until he was surpassed by the empress Anne, at whose expence a bell was cast weighing 432,000 pounds, and which exceeded in bigness every bell in the known world. The height of this enormous bell is 19 feet, its circumference at the bottom 21 yards 11 inches; its greatest thickness 23 inches. The beam to which this vast machine was fastened being accidentally burnt, the bell fell down, and a fragment was broken off towards the bottom, which left an aperture large enough to admit two persons abreast without stooping.

The palace, inhabited by the ancient czars, stands at the extremity of the Kremlin. Part of this palace is old, and remains in the same state in which it was built under Ivan Vassilievitch I. The remainder has been successively added at different intervals without any plan, and in various styles of architecture, which has produced a motley pile of building, remarkable for nothing but the incongruity of the several structures. The top is thickly set with numerous little gilded spires and globes; and a large portion of the front is decorated with the arms of all the provinces which compose the Russian empire. The apartments are in general exceedingly small, excepting one single room called the council chamber, in which the ancient czars used to give audience to foreign ambassadors, and which has been repeatedly described by several English travellers who visited Moscow before the Imperial residence was transferred to Petersburg. The room is large and vaulted, and has in the centre an enormous pillar of stone which supports the ceiling. In this palace Peter the Great came into the world, in the year 1672. In that part called the treasury are repositied the crown, jewels, and royal robes, used at the coronation of the sovereign, besides several curiosities relative to the history of the country. Of the great number of churches contained in this city, two in particular, namely, that of St Michael and that of the Assumption of the Virgin Mary, are remarkable; the one for being the place where the sovereigns of Russia were formerly interred, and the other where they are

crowned. These edifices, which are situated in the **Moscow** Kremlin, are both in the same style of architecture; and their exterior form, though modelled according to the ancient style of the country, is not absolutely inelegant. In the cathedral of St Michael, which contains the tombs of the Russian sovereigns, the bodies are not, as with us, deposited in vaults, or beneath the pavement, but are entombed in raised sepulchres, mostly of brick, in the shape of a coffin, and about two feet in height. When Mr Coxe visited the cathedral, the most ancient were covered with palls of red cloth, others of red velvet, and that of Peter II. with gold tissue, bordered with silver fringe and ermine. Each tomb has at its lower extremity a small silver plate, upon which is engraved the name of the deceased sovereign, and the era of his death.

The cathedral of the Assumption of the Virgin Mary, which has long been appropriated to the coronation of the Russian sovereigns, is the most splendid and magnificent in Moscow. The screen is in many parts covered with plates of solid silver and gold richly worked. From the centre of the roof hangs an enormous chandelier of massy silver, weighing 2940 pounds; it was made in England, and was a present from Morosof, prime minister and favourite of Alexey Michaelovitch. The sacred utensils and episcopal vestments are extraordinarily rich, but the taste of the workmanship is in general rude, and by no means equal to the materials. Many of the paintings which cover the inside walls are of a colossal size: some are very ancient, and were executed so early as in the latter end of the 15th century. It contains, amongst the rest, a head of the Virgin, supposed to have been delineated by St Luke, and greatly celebrated in this country for its sanctity and the power of working miracles. Its face is almost black; its head is ornamented with a glory of precious stones, and its hands and body are gilded, which gives it a most grotesque appearance. It is placed in the screen, and enclosed within a large silver covering, which is only taken off on great festivals, or for the curiosity of strangers. In this cathedral are deposited the remains of the Russian patriarchs.

The place in the Khitaigorod, where the public archives are deposited, is a strong brick building, containing several vaulted apartments with iron floors. These archives, consisting of a numerous collection of state papers, were crowded into boxes and thrown aside like common lumber, until the present empress ordered them to be revised and arranged. In conformity to this mandate, Mr Muller has disposed them in chronological order with such perfect regularity, that any single document may be inspected with little trouble. They are enclosed in separate cabinets with glass doors: those relative to Russia are all classed according to the several provinces which they concern; and over each cabinet is inscribed the name of the province to which it is appropriated. In the same manner the manuscripts relative to foreign states are placed in separate divisions under the respective titles of Poland, Sweden, England, France, Germany, &c.

The university of Moscow, also situated in the Khitaigorod, was founded, at the instance of Count Shuvalof, by the empress Elizabeth, for 600 students; who are

Moscow. clothed, boarded, and instructed, at the expence of the crown. Besides this institution, there are two gymnasia or seminaries for the education of youth, endowed also by Elizabeth, in which are taught, by twenty-three philosophers, divinity, classics, philosophy, the Greek, Latin, Russian, German, French, Italian, and Tartar languages; history, geography, mathematics, architecture, fortification, artillery, algebra, drawing and painting, music, fencing, dancing, reading and writing.

Moscow is the centre of the inland commerce of Russia, and particularly connects the trade between Europe and Siberia. The only navigation to this city is formed by the Moskva, which falling into the Occa near Columna, communicates by means of that river with the Volga. But as the Moskva is only navigable in spring upon the melting of the snows, the principal merchandise is conveyed to and from Moscow upon sledges in winter. As to the retail commerce here, the whole of it is carried on in the Klitaigorod; where, according to a custom common in Russia, as well as in most kingdoms of the East, all the shops are collected together in one spot. The place is like a kind of fair, consisting of many rows of low brick buildings; the interval between them resembling alleys. These shops or booths occupy a considerable space; they do not, as with us, make part of the houses inhabited by the tradesmen, but are quite detached from their dwellings, which for the most part are at some distance in another quarter of the town. The tradesman comes to his shop in the morning, remains there all day, and returns home to his family in the afternoon. Every trade has its separate department; and they who sell the same goods have booths adjoining to each other. Furs and skins form the most considerable article of commerce in Moscow; and the shops which vend those commodities occupy several streets.

Amongst the curiosities of Moscow, the market for the sale of houses is not the least remarkable. It is held in a large open space in one of the suburbs; and exhibits a great variety of ready made houses, thickly srewed upon the ground. The purchaser who wants a dwelling, repairs to this spot, mentions the number of rooms he requires, examines the different timbers, which are regularly numbered, and bargains for that which suits him. The house is sometimes paid for on the spot, and taken away by the purchaser; or sometimes the vender contracts to transport and erect it upon the place where it is designed to stand. It may appear incredible to assert, that a dwelling may be thus bought, removed, raised, and inhabited, within the space of a week; but we shall conceive it practicable by considering that these ready made houses are in general merely collections of trunks of trees tenoned and mortised at each extremity into one another, so that nothing more is required than the labour of transporting and adjusting them. But this ~~peculiar~~ mode of building is not always peculiar to the meanest hovels; as wooden structures of very large dimensions and handsome appearance are occasionally formed in Russia with an expedition almost inconceivable to the inhabitants of other countries. A remarkable instance of this despatch was displayed the last time the empress came to Moscow. Her ma-

jesty proposed to reside in the mansion of Prince Galitzin, which is esteemed the completest edifice in this city; but as it was not sufficiently spacious for her reception, a temporary addition of wood, larger than the original house, and containing a magnificent suite of apartments, was begun and finished within the space of six weeks. This meteor-like fabric was so handsome and commodious, that the materials which were taken down at her majesty's departure, were to be reconstructed as a kind of imperial villa upon an eminence near the city. Mr Coxe mentions an admirable police in this city for preventing riots, or for stopping the concourse of people in case of fires, which are very frequent and violent in those parts, where the houses are mostly of wood, and the streets are laid with timber. At the entrance of each street there is a chevaux de frize gate, one end whereof turns upon a pivot, and the other rolls upon a wheel; near it is a centry box in which a man is occasionally stationed. In times of riot or fire the centinal shuts the gate, and all passage is immediately stopped.

Among the public institutions of Moscow, the most remarkable is the Foundling Hospital, endowed in 1764 by the present empress, and supported by voluntary contributions and legacies, and other charitable gifts. In order to encourage donations, her majesty grants to all benefactors some valuable privileges, and a certain degree of rank in proportion to the extent of their liberality. Among the principal contributors must be mentioned a private merchant named *Dimudof*, a person of great wealth, who has expended in favour of this charity above 100,000*l*. The hospital, which is situated in a very airy part of the town upon a gentle ascent near the river Moskva, is an immense pile of building of a quadrangular shape, part of which was only finished when Mr Coxe (whose account we are transcribing) was at Moscow. It contained, at that time, three thousand foundlings; and, when the whole is completed, will receive eight thousand. The children are brought to the porter's lodge, and admitted without any recommendation. The rooms are lofty and large; the dormitories, which are separate from the work rooms, are very airy, and the beds are not crowded: each foundling, even each infant, has a separate bed; the bedsteads are of iron; the sheets are changed every week, and the linen three times a-week. Through the whole rooms the greatest neatness prevails; even the nurseries being uncommonly clean, and without any unwholesome smells. No cradles are allowed, and rocking is particularly forbidden. The infants are not swaddled according to the custom of the country, but loosely dressed.—The foundlings are divided into separate classes, according to their respective ages. The children remain two years in the nursery, when they are admitted into the lowest class; the boys and girls continue together until they are seven years of age, at which time they are separated. They all learn to read, write, and cast accounts. The boys are taught to knit; they occasionally card hemp, flax, and wool, and work in the different manufactures. The girls learn to knit, net, and all kinds of needle work; they spin and weave lace; they are employed in cookery, baking, and house work of all sorts. At the age of fourteen the foundlings enter into the first class; when they have the liberty of choosing any.

Moselle,
Mosca.

any particular branch of trade; and for this purpose there are different species of manufactures established in the hospital, of which the principal are embroidery, silk stockings, ribbands, lace, gloves, buttons, and cabinet work. A separate room is appropriated to each trade. Some boys and girls are instructed in the French and German languages, and a few boys in the Latin tongue; others learn music, drawings, and dancing. About the age of 20, the foundlings receive a sum of money, and several other advantages, which enable them to follow their trade in any part of the empire; a very considerable privilege in Russia, where the peasants are slaves, and cannot leave their village without the permission of their master.—The girls and boys eat separately. The dining rooms, which are upon the ground floor, are large and vaulted, and distinct from their work rooms. The first class sit at table; the rest stand: the little children are attended by servants; but those of the first or second class alternately wait upon each other. Their victuals are of the most wholesome and nourishing kinds. Each foundling has a napkin, pewter plate, a knife, fork, and spoon. the napkin and tablecloth are clean three times in the week. They rise at six, dine at eleven, and sup at six. The little children have bread at seven and at four. When they are not employed in their necessary occupations, the utmost freedom is allowed, and they are encouraged to be as much in the air as possible.

MOSELLE, a river of Germany, which rises in the mountains of Vauge in Lorrain, and, running through that duchy and the electorate of Triers, falls into the Rhine at Coblenz.

MOSES, the son of Amram and Jochebed, was born in the year 1571 before Christ. Pharaoh king of Egypt, perceiving that the Hebrews were become a formidable nation, issued forth an edict commanding all the male children to be put to death. Jochebed the mother of Moses, having, to avoid this cruel edict, concealed her son for three months, at length made an ark or basket of bulrushes, daubed it with pitch, laid the child in it, and exposed him on the banks of the Nile. Thermutis the king's daughter, who happened to be walking by the river's side, perceived the floating cradle, commanded it to be brought to her, and struck with the beauty of the child, determined to preserve his life. In three years afterwards the princess adopted him for her own son, called his name *Moses*, and caused him be diligently instructed in all the learning of the Egyptians. But his father and mother, to whom he was restored by a fortunate accident, were at still greater pains to teach him the history and religion of his fathers. Many things are related by historians concerning the first period of Moses's life, which are not to be found in the Old Testament. According to Josephus and Eusebius, he made war on the Ethiopians, and completely defeated them. They add, that the city Saba, in which the enemy had been forced to take refuge, was betrayed into his hands by the king's daughter, who became deeply enamoured of him, when she beheld from the top of the walls his valorous exploits at the head of the Egyptian army. But as the truth of this expedition is more than doubtful, we shall therefore confine ourselves to the narrative of sacred writ, which com-

mences at the fortieth year of Moses's life. He then left the court of Pharaoh, and went to visit his countrymen the Hebrews, who groaned under the ill usage and oppression of their unfeeling masters. Having perceived an Egyptian smiting an Hebrew, he slew the Egyptian, and buried him in the sand. But he was obliged, in consequence of this murder, to fly into the land of Midian, where he married Zipporah, daughter of the priest Jethro, by whom he had two sons, Gershom and Eliezar. Here he lived 40 years; during which time his employment was to tend the flocks of his father-in-law. Having one day led his flock towards Mount Horeb, God appeared to him in the midst of a bush which burned with fire but was not consumed, and commanded him to go and deliver his brethren from their bondage. Moses at first refused to go; but was at length prevailed on by two miracles which the Almighty wrought for his conviction. Upon his return to Egypt, he, together with his brother Aaron, went to the court of Pharaoh, and told him that God commanded him to let the Hebrews go to offer sacrifices in the desert of Arabia. But the impious monarch disregarded this command, and caused the labour of the Israelites to be doubled. The messengers of the Almighty again returned to the king, and wrought a miracle in his sight, that they might move his heart, and induce him to let the people depart. Aaron having cast down his miraculous rod, it was immediately converted into a serpent: but the same thing being performed by the magicians, the king's heart was hardened more and more; and his obstinacy at last drew down the judgments of the Almighty on his kingdom, which was afflicted with ten dreadful plagues. The first was the changing of the waters of the Nile and of all the rivers into blood, so that the Egyptians died of thirst. In consequence of the second plague, the land was covered with innumerable swarms of frogs, which entered even into Pharaoh's palace. By the third plague, the dust was converted into lice, which cruelly tormented both man and beast. The fourth plague was a multitude of destructive flies which spread throughout Egypt, and infested the whole country. The fifth was a sudden pestilence, which destroyed all the cattle of the Egyptians, without injuring those of the Israelites. The sixth produced numberless ulcers and fiery boils upon man and upon beast. The seventh was a dreadful storm of hail, accompanied with thunder and lightning, which destroyed every thing that was in the field, whether man or beast, and spared only the land of Goshen, where the children of Israel dwelt. By the eighth plague swarms of locusts were brought into the country, which devoured every green herb, the fruit of the trees and the produce of the harvest. By the ninth plague thick darkness covered all the land of Egypt, except the dwellings of the children of Israel. The tenth and last plague was the death of the firstborn in Egypt, who were all in one night cut off by the destroying angel, from the firstborn of the king to the firstborn of the slaves and of the cattle. This dreadful calamity moved the heart of the hardened Pharaoh, and he at length consented to allow the people of Israel to depart from his kingdom.

Profane authors who have spoken of Moses, seem to have been in part acquainted with these mighty wonders.

Mosca.

Moses wonders. That he performed miracles, must have been allowed by many, by whom he was considered as a famous magician; and he could scarcely appear in any other light to men who did not acknowledge him for the messenger of the Almighty. Both Diodorus and Herodotus mention the distressed state to which Egypt was reduced by these terrible calamities. The Hebrews, amounting to the number of 600,000 men, without reckoning women and children, left Egypt on the 15th day of the month Nisan, which, in memory of this deliverance, was thenceforth reckoned the first month of their year. Scarcely had they reached the shore of the Red sea when Pharaoh with a powerful army set out in pursuit of them. On this occasion Moses stretched forth his rod upon the sea; and the waters thereof being divided, remained suspended on both sides till the Hebrews passed through dry-footed. — The Egyptians determined to follow the same course; but God caused a violent wind to blow, which brought back the waters to their bed, and the whole army of Pharaoh perished in the waves.

After the miraculous passage of the Red sea, the army proceeded towards Mount Sinai, and arrived at Marah, where the waters were bitter; but Moses, by casting a tree into them, rendered them fit for drinking. Their tenth encampment was at Rephidim; where Moses drew water from the rock in Horeb, by smiting it with his rod. Here likewise Amalek attacked Israel. While Joshua fought against the Amalekites, Moses stood on the top of a hill, and lifted up his hands; in consequence of which the Israelites prevailed, and cut their enemies in pieces. They at length arrived at the foot of Mount Sinai on the third day of the ninth month after their departure from Egypt. Moses having ascended several times into the Mount, received the law from the hand of God himself in the midst of thunders and lightnings, and concluded the famous covenant betwixt the Lord and the children of Israel. When he descended from Sinai, he found that the people had fallen into the idolatrous worship of the golden calf. The messenger of God, shocked at such ingratitude, broke in pieces the tables of the law which he carried in his hands, and put 23,000 of the transgressors to the sword. He afterwards reascended into the mountain, and there obtained new tables of stone on which the law was inscribed. When Moses descended, his face shone so that the Israelites dared not to come nigh unto him, and he was obliged to cover it with a veil. The Israelites were here employed in constructing the tabernacle according to a pattern shown them by God. It was erected and consecrated at the foot of the Mount Sinai on the first day of the first month of the second year after their departure from Egypt; and it served the Israelites instead of a temple till the time of Solomon, who built a house for the God of his fathers after a model shown him by David.

Moses having dedicated the tabernacle, he consecrated Aaron and his sons to be its ministers, and appointed the Levites to its service. He likewise gave various commandments concerning the worship of God and the political government of the Jews. This was a *theocracy* in the full extent of the word. God himself governed them immediately by means of his ser-

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vant Moses, whom he had chosen to be the interpreter of his will to the people; and he required all the honours belonging to their king to be paid unto himself. He dwelt in his tabernacle, which was situated in the middle of the camp, like a monarch in his palace. He gave answers to those who consulted him, and himself denounced punishments against the transgressors of his laws. This properly was the time of the theocracy, taken in its full extent; for God was not only considered as the divinity who was the object of their religious worship, but as the sovereign to whom the honours of supreme-majesty were paid. The case was nearly the same under Joshua; who, being filled with the spirit of Moses, undertook nothing without consulting God. Every measure, both of the leader and of the people, was regulated by the direction of the Almighty, who rewarded their fidelity and obedience by a series of miracles, victories, and successes. After Moses had regulated every thing regarding the civil administration, and the marching of the troops, he led the Israelites to the confines of Canaan, to the foot of Mount Nebo. Here the Lord commanded him to ascend into the mountain; whence he showed him the promised land, whereinto he was not permitted to enter. He immediately after yielded up the ghost, without sickness or pain, in the 120th year of his age, and 1451 years before Jesus Christ.

Moses is incontestably the author of the first five books of the Old Testament, which go by the name of the *Pentateuch*; and which are acknowledged to be inspired, by the Jews and by Christians of every persuasion. Some, however, have denied that Moses was the author of these books; and have founded their opinion on this, that he always speaks of himself in the third person. But this manner of writing is by no means peculiar to Moses: it occurs also in several ancient historians; such as Xenophon, Cæsar, Josephus, &c. who, possessed of more modesty or good sense than some modern historians, whose egotism is altogether disgusting, have not like them left to posterity a spectacle of ridiculous vanity and self-conceit. After all, it is proper to observe, that profane authors have related many falsehoods and absurdities concerning Moses, and concerning the origin and the religion of the Jews, with which they were but little acquainted. Plutarch, in his book concerning Isis and Osiris, says, that Judæus and Hieroclymus were brothers, and descended from Typhon; and that the former gave his name to the country and its inhabitants, and the latter to the capital city. Others say that they came from Mount Ida in Phrygia. Strabo is the only author who speaks any thing like reason and truth concerning them; tho' he too says that they were descended from the Egyptians, and considers Moses their legislator as an Egyptian priest. He acknowledges, however, that they were a people strictly just and sincerely religious. Other authors by whom they are mentioned, seem not to have had the smallest acquaintance either with their laws or their worship. They frequently confound them with the Christians, as is the case with Juvenal, Tacitus, and Quintilian.

MOSHEIM (John Laurence), an illustrious German divine, was born in 1695, of a noble family, which might seem to open to his ambition a fair path to civil promotion; but his zeal for the interests of religion.

Mosheim religion, his thirst after knowledge, and particularly his taste for sacred literature, induced him to consecrate his talents to the service of the church. The German universities loaded him with literary honours; the king of Denmark invited him to settle at Copenhagen; the duke of Brunswick called him thence to Hildesstadt, where he filled the academical chair of divinity; was honoured with the character of ecclesiastical counsellor to the court; and presided over the seminaries of learning in the duchy of Wolfenbüttele and the principality of Blackenburgh. When a design was formed of giving an uncommon degree of lustre to the university of Göttingen, by filling it with men of the first rank in letters, Dr Mosheim was deemed worthy to appear at the head of it, in quality of counsellor; and here he died, universally lamented, in 1755. In depth of judgment, in extent of learning, in purity of taste, in the powers of eloquence, and in a laborious application to all the various branches of erudition and philosophy, he had certainly very few superiors. His Latin translation of Cudworth's Intellectual System, enriched with large annotations, discovered a profound acquaintance with ancient learning and philosophy. His illustrations of the Scriptures, his labours in defence of Christianity, and the light he cast upon religion and philosophy, appear in many volumes of sacred and profane literature; and his Ecclesiastical History, from the birth of Christ to the beginning of the present century, is unquestionably the best that is extant. This work, written in Latin, has been translated into English, and accompanied with notes and chronological tables by Archibald Maclaine, D. D. and from this translator's preface to the second edition, 1758, in 5 vols. 8vo, this short account is taken.

MOSKITO COUNTRY, is situated in North America, between 85 and 88 degrees of west longitude, and between 13 and 15 degrees of north latitude; having the north sea on the north and east, Nicaragua

anduras, though they have no colonies in the Moskitto country. When the Spaniards first invaded this part of Mexico, they massacred the greatest part of the people; and gave those that escaped into the inaccessible part of the country an insuperable aversion to them, and they have always appeared ready to join any Europeans that come upon their coasts against the Spaniards, and particularly the English, who frequently come hither, and the Moskitto men being excellent marksmen, the English employ them in striking the manati fish, &c. and many of the Moskitto Indians come to Jamaica, and sail with the English in their voyages.

The people are so situated between morasses and inaccessible mountains, and a coast full of rocks and shoals, that no attempts against them by the Spaniards, whom they mortally hate, could ever succeed. Nevertheless, they are a mild inoffensive people, of great morality and virtue, and will never trust a man who has once deceived them. They have so great a veneration towards the English, that they have spontaneously put themselves and their lands under the protection and dominion of the crown of England.

This was first done when the duke of Albemarle was governor of Jamaica, and the king of the Moskitos received a commission from his grace, under the seal of that island; since which time they have not only been steady in their alliance with the English, but warm in their affections, and very useful to them on many occasions.

When their king dies, the male heir goes to Jamaica, to certify that he is next in blood, and receives a commission in form from the governor of Jamaica to be king of the Moskitos, till which he is not acknowledged as such by his countrymen. So soon are these people of every thing that is English, that the common people are proud of every Christian or surname given them by our seamen, who honour their chief men with the titles of some of our nobility.

MOSQUE, a temple or place of religious worship among the Mahometans.

All mosques are square buildings, generally constructed of stone. Before the chief gate there is a square court paved with white marble; and low galleries round it, whose roof is supported by marble pillars. In these galleries the Turks wash themselves before they go into the mosque. In each mosque there is a great number of lamps; and between these hang many crystal rings, ostriches eggs, and other curiosities, which, when the lamps are lighted, make a fine show. As it is not lawful to enter the mosque with stockings or shoes on, the pavements are covered with pieces of stuff sewed together, each being wide enough to hold a row of men kneeling, sitting, or prostrate. The women are not allowed to enter the mosque, but stay in the porches without. About every mosque there are six high towers, called *minarets*, each of which has three little open galleries one above another: these towers, as well as the mosques, are covered with lead, and adorned with gilding and other ornaments; and from thence, instead of a bell, the people are called to prayers by certain officers appointed for that purpose.

Non soever, are entertained three days. Each mosque has also a place called *tarbe*, which is the burying place of its founders; within which is a tomb six or seven feet long, covered with green velvet or satin; at the ends of which are two tapers, and round it several seats for those who read the Koran and pray for the souls of the deceased.

MOSS (Dr Robert), dean of Ely, was eldest son of Mr Robert Moss, a gentleman in good circumstances; and was born at Gillingham in Norfolk in 1666. He was bred at Benet College, Cambridge; and acquired great reputation both as a disputant and a preacher. He became preacher to the society of Gray's Inn, London, in 1698; and assistant preacher to Dr Wake at St James's, Westminster, 1669. He was sworn chaplain in three succeeding reigns, to King William, Queen Anne, and George I. and being one of the chaplains in waiting when Queen Anne visited the university of Cambridge, April 5. 1705, he was then created D. D. In 1708 he was invited by the parishioners of St Lawrence Jewry, on the resignation of Dean Stanhope, to accept of their Tuesday lecture, which he held till 1727, and then resigned it on account

Mosque,
Mole

Moss. count of his growing infirmities. In 1712, on the death of Dr Roderick, he was nominated by the queen to the deanry of Ely, which was the highest, but not the last, promotion he obtained in the church; for in 1714 he was collated, by Robinson bishop of London, to Glinton, a small rectory on the eastern side of Hertfordshire. The gout deprived him of the use of his limbs for some of the last years of his life; and he died March 26. 1729, in his 63d year; and was buried in the presbytery of his own cathedral, under a plain stone with a simple inscription. His character may be seen in the preface to the eight volumes of his Sermons, which has usually been attributed to Dr Snape, the editor of the sermons; but the credit of it has lately been transferred to Dr Zachary Grey. Dean Moss is also supposed to have been the author of a pamphlet printed in 1717, entitled, "The Report vindicated from Misreports: being a defence of my lords the bishops, as well as the clergy of the lower house of convocation; in a letter from a member of that house to the prolocutor, concerning their late consultations about the bishop of Bangor's writings." He wrote also some poems, both Latin and English.

MOSS, or Mosses, in botany. See Musci.

Moss on Trees, in gardening. The growth of large quantities of moss on any kind of tree is a distemper of very bad consequence to its increase, and much damages the fruit of the trees of our orchards.

The present remedy is the scraping it off from the body and large branches by means of a kind of wooden knife that will not hurt the bark, or with a piece of rough hair cloth, which does very well after a soaking rain. But the most effectual cure is the taking away the cause. This is to be done by draining off all the superfluous moisture from about the roots of the trees, and may greatly be guarded against in the first planting of the trees, by not setting them too deep.

If trees stand too thick in a cold ground, they will always be covered with moss; and the best way to remedy the fault is to thin them. When the young branches of trees are covered with a long and shaggy moss it will utterly ruin them; and there is no way to prevent it but to cut off the branches near the trunk, and even to take off the head of the tree if necessary; for it will sprout again: and if the cause be in the mean time removed by thinning the plantation, or draining the land and stirring the ground well, the young shoots will continue clear after this.

If the trees are covered with moss in consequence of the ground's being too dry, as this will happen from either extreme in the soil, then the proper remedy is the laying mud from the bottom of a pond or river pretty thick about the root, opening the ground to some distance and depth to let it in; this will not only cool it, and prevent its giving growth to any great quantity of moss, but it will also prevent the other great mischief which fruit trees are liable to in dry seasons, which is the falling off of the fruit too early.

The mosses which cover the trunks of trees, as they always are freshest and most vigorous on the side which points to the north, if only produced on that, serve to preserve the trunk of the tree from the severity of the

north winds, and direct the traveller in his way, by always plainly pointing out that part of the compass.

MOSS, is also a name given by some to the boggy ground in many parts of England, otherwise called a *fen* and *bog*.

In many of these grounds, as well in England and Ireland as in other parts of the world, there are found vast numbers of trees standing with their stumps erect, and their roots piercing the ground in a natural posture as when growing. Many of these trees are broken or cut off near the roots, and lie along, and this usually in a north-east direction. People who have been willing to account for this, have usually resolved it into the effect of the deluge in the days of Noah; but this is a very wild conjecture, and is proved false by many unanswerable arguments. The waters of this deluge might indeed have washed together a great number of trees, and buried them under loads of earth; but then they would have lain irregularly and at random; whereas they all lie lengthwise from south-west to north-east, and the roots all stand in their natural perpendicular posture, as close as the roots of trees in a forest.

Beside, these trees are not all in their natural state, but many of them have the evident marks of human workmanship upon them, some being cut down with an axe, some split, and the wedges still remaining in them; some burnt in different parts, and some bored through with holes. These things are also proved to be of a later date than the deluge, by other matters found among them, such as utensils of ancient people, and coins of the Roman emperors.

It appears from the whole, that all the trees which we find in this fossil state, originally grew in the very places where we now find them, and have only been thrown down and buried there, not brought from elsewhere. It may appear indeed an objection to this opinion, that most of these fossil trees are of the fir kind; and that Cæsar says expressly, that no tree grew in Britain in his time. but this is easily answered by observing that these trees, though of the fir kind, yet are not the species usually called the *fir*, but pitch tree, and Cæsar has nowhere said that pitch trees did not grow in England. Norway and Sweden yet abound with these trees; and there are at this time whole forests of them in many parts of Scotland, and a large number of them wild upon a hill at Wareton in Staffordshire to this day.

In Hatheld marsh, where such vast numbers of the fossil trees are now found, there has evidently once been a whole forest of them growing. The last of these was found alive, and growing in that place within 70 years last past, and cut down for some common use.

It is also objected by some to the system of the firs growing where they are found fossil, that these countries are all bogs and moors, whereas these sorts of trees grow only in mountainous places. But this is founded on an error; for though in Norway and Sweden and some other cold countries, the fir kinds all grow upon barren and dry rocky mountains, yet in warmer places they are found to thrive as well on wet plains. Such are found plentifully in Pomerania, Livonia, and Courland, &c. and in the west parts of New

Moss. England there are vast numbers of fine stately trees of them in low grounds. The whole truth seems to be, that these trees love a sandy soil; and such as is found at the bottoms of all the mosses where these trees are found fossil. The roots of the fir kind are always found fixed in these; and those of oaks, where they are found fossil in this manner, are usually found fixed in clay: so that each kind of tree is always found rooted in the places where they stand in their proper soil; and there is no doubt to be made but that they originally grew there. When we have thus found that all the fossil trees we meet with once grew in the places where they are now buried, it is plain that in these places there were once noble forests, which have been destroyed at some time; and the question only remains how and by whom they were destroyed. This we have reason to believe, by the Roman coins found among them, was done by the people of that empire, and that at the time when they were established or establishing themselves here.

Their own historian tells us, that when their armies pursued the wild Britons, these people always sheltered themselves in the many woods and low watery forests. Cæsar expressly says this; and observes, that Cassibelan and his Britons, after their defeat, passed the Thames, and fled into such low morasses and woods that there was no pursuing them: and we find that the Britons secured themselves in the same manner when attacked by Ostorius and Agricola. The same thing is recorded of Venutius king of the Brigantes, who fled to secure himself into the boggy forests of the midland part of this kingdom: and Herodian expressly says, that in the time of the Romans pushing their conquests in these islands, it was the custom of the Britons to secure themselves in the thick forests which grew in their boggy and wet places, and when opportunity offered, to issue out thence and fall upon the Romans. The consequence of all this was the destroying all these forests; the Romans finding themselves so plagued with parties of the natives issuing out upon them at times from these forests, that they gave orders for the cutting down and destroying all the forests in Britain which grew on boggy and wet grounds. These orders were punctually executed; and to this it is owing that at this day we can hardly be brought to believe that such forests ever grew with us as are now found buried.

The Roman histories all join in telling us, that when Suetonius Paulinus conquered Anglesea, he ordered all the woods to be cut down there, in the manner of the Roman generals in England: and Galen tells us, that the Romans, after their conquest in Britain, kept soldiers constantly employed in cutting down forests, draining of marshes, and paving of bogs. Not only the Roman soldiers were employed in this manner, but all the native Britons made captives in the wars were obliged to assist in it: and Dion Cassius tells us, that the emperor Severus lost no less than 50,000 men in a few years time in cutting down the woods and draining the bogs of this island. It is not to be wondered at, that such numbers executed the immense destruction which we find in these buried forests. One of the greatest subterranean treasures of wood is that near Hatfield; and it is easy to prove, that these people, to whom this havoc is thus attri-

buted, were upon the spot where these trees now lie buried. The common road of the Romans out of the south into the north, was formerly from Lindum (Lincoln) to Segelochum (Little Burrow upon Trent), and from thence to Danum (Doncaster), where they kept a standing garrison of Crispinian horse. A little off on the east, and north-east of their road, between the two last named towns, lay the borders of the greatest forest, which swarmed with wild Britons, who were continually making their sallies out, and their retreats into it again, intercepting their provisions, taking and destroying their carriages, killing their allies and passengers, and disturbing their garrisons. This at length so exasperated the Romans, that they were determined to destroy it; and to do this safely and effectually, they marched against it with a great army, and encamped on a great moor not far from Fillingly: this is evident from their fortifications yet remaining.

There is a small town in the neighbourhood called *Osterfield*; and as the termination *field* seems to have been given only in remembrance of battles fought near the towns whose names ended with it, it is not improbable that a battle was fought here between all the Britons who inhabited this forest and the Roman troops under Ostorius. The Romans slew many of the Britons, and drove the rest back into this forest, which at that time overspread all this low country. On this the conquerors taking advantage of a strong south-west wind, set fire to the pitch-trees, of which this forest was principally composed; and when the greater part of the trees were thus destroyed, the Roman soldiers and captive Britons cut down the remainder, except a few large ones which they left standing as remembrances of the destruction of the rest. These single trees, however, could not stand long against the winds, and these falling into the rivers which ran through the country, interrupted their currents; and the water then overspreading the level country, made one great lake, and gave origin to the mosses or moory bogs, which were afterwards formed there, by the workings of the waters, the precipitation of earthy matter from them, and the putrefaction of rotten boughs and branches of trees, and the vast increase of water moss and other such plants which grow in prodigious abundance in all these sorts of places. Thus were these burnt and felled trees buried under a new formed spongy and watery earth, and afterwards found on the draining and digging through this earth again.

Hence it is not strange that Roman weapons and Roman coins are found among these buried trees; and hence it is that among the buried trees some are found burnt, some chopped and hewn; and hence it is that the bodies of the trees all lie by their proper roots, and with their tops lying north-east, that is, in that direction in which a south-west wind would have blown them down; hence also it is, that some of the trees are found with their roots lying flat, these being not cut or burned down, but blown up by the roots ~~eastwards~~ when left single; and it is not wonderful, that such trees as these should have continued to grow even after their fall, and shoot up branches from their sides which might easily grow into high trees. Phil. Trans. N° 275.

By this system it is also easily explained why the

Moss. moor soil in the country is in some places two or three yards thicker than in others, or higher than it was formerly, since the growing up of peat earth or bog ground is well known, and the soil added by overflowing of waters is not a little.

As the Romans were the destroyers of this great and noble forest, so they were probably also of the several other ancient forests; the ruins of which furnish us with the bogwood of Staffordshire, Lancashire, Yorkshire, and other counties. But as the Romans were not much in Wales, in the Isle of Man, or in Ireland, it is not to be supposed that forests cut down by these people gave origin to the fossil wood found there; but though they did not cut down these forests, others did; and the origin of the bogwood is the same with them and with us. Holinshead informs, that Edward I. being not able to get at the Welsh because of their hiding themselves in boggy woods, gave orders at length that they should all be destroyed by fire and by the axe; and doubtless the roots and bodies of trees found in Pembrokeshire under ground, are the remains of the execution of this order. The fossil wood in the bogs of the island of Man is doubtless of the same origin, though we have not any accounts extant of the time or occasion of the forests there being destroyed; but as to the fossil trees of the bogs of Ireland, we are expressly told, that Henry II. when he conquered that country, ordered all the woods to be cut down that grew in the low parts of it, to secure his conquests, by cutting away the places of resort of rebels.

MOVING MOSS. We have an account in the Philosophical Transactions of a moving moss near Churchtown in Lancashire, which greatly alarmed the neighbourhood as miraculous. The moss was observed to rise to a surprising height, and soon after sunk as much below the level, and moved slowly towards the south.

A very surprising instance of a moving moss is that of Solway in Scotland, which happened in the year 1771, after severe rains which had produced terrible inundations of the rivers in many places. For the better understanding of this event, we shall give the following description of the spot of ground where it happened. Along the side of the river Esk there is a vale, about a mile broad, less or more in different places. It is bounded on the south-east by the river Esk, and on the north-west by a steep bank 30 feet in height above the level of the vale. From the top of the bank the ground rises in an easy ascent for about a quarter of a mile, where it is terminated by the moss; which extends about two miles north and south, and about a mile and a half east and west, and is bounded on the north-west by the river Sark. It is probable that the solid ground from the top of the bank above the vale was continued in the same direction under the moss, before its eruption, for a considerable space; for the moss at the place where the eruption happened, was inclined towards the sloping ground. From the edge of the moss there was a gully or hollow, called by the country people *the gap*, and said to be 30 yards deep where it entered the vale, down which ran a small rill of water, which was often dry in summer, having no supply but what filtered from the moss. The eruption happened at

the head of this gap, on Saturday November 16. 1771, about ten or eleven at night, when all the neighbouring rivers and brooks were prodigiously swelled by the rains. A large body of the moss was forced, partly by the great fall of rain, and partly by some springs below it, into a small beck or burn, which runs within a few yards of its border to the south-east. By the united pressure of the water behind it, and of this beck, which was then very high, it was carried down a narrow glen between two banks about 300 feet high, into a wide and spacious plain, over part of which it spread with great rapidity. The moss continued for some time to send off considerable quantities; which, being borne along by the torrent on the back of the first great body, kept it for many hours in perpetual motion, and drove it still farther on. This night at least 400 acres of fine arable land were covered with moss from 3 to 12 or 15 feet deep. Several houses were destroyed, a good deal of corn lost, &c. but all the inhabitants escaped. When the waters subsided, the moss also ceased to flow; but two pretty considerable streams continued to run from the heart of it, and carried off some pieces of mossy matter to the place where it burst. There they joined the beck already mentioned; which, with this addition, resumed its former channel; and, with a little assistance from the people of the neighbourhood, made its way to the Esk, through the midst of that great body of moss which obstructed its course. Thus, in a great measure drained, the new moss fell several feet, when the fair weather came in the end of November, and settled in a firmer and more solid body on the lands it had over-run. By this inundation about 800 acres of arable ground were overflowed before the moss stopped, and the habitations of 27 families destroyed. Tradition has preserved the memory of a similar inundation in Monteith in Scotland. A moss there altered its course in one night, and covered a great extent of ground.

MOSS of KINCARDINE. A remarkable tract of ground in the shire of Perth in Scotland, which deserves particular notice, not merely as a topographical curiosity, or as a subject of natural history; but for the information, equally uncommon and important, which it affords, respecting agricultural improvement, and the promotion of industry and population.

The moss of Kincardine is situated in the parish of the same name, comprehended between the rivers Forth and Teith, and in that district of Perthshire called *Monteith*. The moss begins about a mile above the confluence of these rivers; from thence it extends in length about four miles, and from one to two in breadth; and before the commencement of the operations (an account of which is to be given), comprehended near 2000 Scotch acres, of which about 1500 belong to the estate of Blair Drummond, the property of Lord Kames by his marriage with Mrs Drummond of Blair Drummond.

As mosses are extremely various in their nature; before entering upon the improvements made in Kincardine moss, it will be proper to give a short description of that moss, and of the subjacent soil which is the object of those improvements.

The moss lies upon a field of clay, which is a continuation of those rich, extensive flats in the neighbourhood.

Moss. neighbourhood of Falkirk and Stirling, distinguished by the name of *carfs*. This clay, which is one uniform homogeneous mass sinking to a great depth, is found near the surface, consists of different colours, and is disposed in layers. The uppermost is gray; the next is reddish; and the lowest, which is the most fertile, is blue. Through the whole mass not a pebble is to be found. The only extraneous bodies it contains are sea shells, which occur in all the varieties peculiar to the eastern coast of Scotland. They are disposed sometimes in beds, sometimes scattered irregularly at different depths. By attending to these circumstances, it cannot be doubted that the sea has been the means of the whole accumulation, and that it was carried on in a gradual manner by the ordinary ebb and flow of the tide. Upon any other supposition, why should there not have been a congeries of all the different materials that compose the surface of the surrounding heights? But to whatever cause the origin of this accumulation may be ascribed, certain it is that no soil whatever is more favourable to vegetation, or carries more abundant crops of every kind.

The surface of the clay, which, upon the retreat of the sea, had been left in an almost level plane, is everywhere thickly covered with trees, chiefly oak and birch, many of them of a great size. These trees seem to have been the first remarkable produce of the *carfe*; and it is probable they were propagated by dissemination from the surrounding eminences. They are found lying in all directions beside their roots, which still continue firm in the ground in their natural position; and from impressions still visible, it is evident they have been cut with an axe or some similar instrument. For the cutting of wood, the two common purposes are, either to apply it to its proper use, or that the ground it occupies may be cultivated. In the present case, however, neither of these ends had been proposed, since the trees, by being left just as they were cut, were not only entirely lost, but the ground was rendered totally unfit for cultivation. Hence it is evident, that the downfall of this wood must be ascribed to some more extraordinary cause; and to none more probably than to that expedient, which, as we learn from Dion Cassius and other historians, the Romans put so extensively in practice to dislodge from their forests the ancient inhabitants of the British islands.

This hypothesis acquires no small degree of force from a circumstance that occurred in May 1768, when a large round vessel of thin brass and curious workmanship, 25 inches in diameter and 16 inches in height was discovered upon the surface of the clay buried under the moss. This vessel, found upon the estate of John Ramsay, Esq; of Ochertyre, was by that gentleman presented to the Antiquarian Society of Edinburgh; in whose museum it remains deposited for preservation. And in a list of the various donations presented to that society, published by them in 1782, it is there denominated a *Roman camp kettle*.

Between the clay and the moss is found a stratum nine inches thick, partly dark brown and partly of a colour approaching to black. This is a vegetable mould, accumulated probably by the plants that covered the ground previous to the growth of the wood, and by leaves from the trees thereafter. The difference of colour must be owing to a difference in the vegetable

substances that compose it. The brown mould is highly fertile; the other, especially in a dry season, is very unproductive. The crop that had occupied this mould when the trees were felled is found still entire. It consists chiefly of heath; but several other smaller plants are also very distinguishable.

Immediately above this stratum lies the moss, to the height, upon an average, of seven feet. It is composed of different vegetables arranged in three distinct strata. Of these the first is three feet thick. It is black and heavy, and preferable to the others for the purpose of fuel. It consists of bent grass (*agrostis*), which seems to have grown up luxuriantly among the trees after they were felled. The second stratum also is three feet thick. It is composed of various kinds of mosses, but principally of bog-moss (*sphagnum*). It is of a fallow or iron colour, and remarkably elastic. It is commonly called *white peat*; and for fuel is considered as much inferior to that above mentioned. The third stratum is composed of heath and a little bent grass, but chiefly of the deciduous parts of the former. It is about a foot thick, and black.

Three strata of different vegetables lying above each other, the limits of each distinctly marked, and each distinguished by a different colour, is certainly a curious natural phenomenon.

An inquiry will here occur, What has occasioned this succession in the vegetables of which the moss is composed?

Every vegetable has a particular soil, more or less moist, peculiarly adapted to its nature. Let a piece of ground be in a moist state, rushes will introduce themselves; drain the ground sufficiently, the rushes will disappear, and finer vegetables will succeed. It seems reasonable to account for the succession of the different plants that compose the moss on similar principles.

Let us imagine an extensive plain covered with trees lying in all directions, full of branches, and possibly loaded with leaves. Thus it is evident would produce a great stagnation of water, which, as the crops of bent grass accumulated, would still increase: and the probability is, that at length it had so increased, as to be the cause why the bent grass and other congenial plants of the first stratum ceased to grow. But it is evident that a plant was to be found that could live in such a situation. Accordingly we see that bog moss had established itself, a plant that loves even to swim in water.

When the accumulations of bent grass and the mosses had, in process of time, arisen to the height of six feet above the surrounding *carfe* ground, the water that fell upon the surface had by that means an opportunity to discharge itself. It has accordingly formed many channels, which are often three feet deep; and the intermediate surface being wholly turned into little hillocks has become dry and firm. By this means it became unfit for mosses, and heath succeeded.

Such seems to have been the process in the formation of what is now called a *moss*.

By far the greatest part of the moss in question, upon an average, full seven feet deep, and has in all probability lain undisturbed since its formation: this is called the *High Moss*. The remainder, called the *Low Moss*, lies to a considerable breadth around the extremities of the high; and is, upon an average, not above three feet in depth,

Moss. depth, to which it has been reduced by the digging of peats. These are formed of that stratum of the moss only that lies four feet below the surface and downwards; the rest is improper for the purpose, and is thrown aside.

Before the introduction of the plan which is now pursued, two methods chiefly were employed to gain land from the moss. 1st, The surrounding farmers marked off yearly a portion of the Low Moss next to their arable land, about 15 feet broad. This they removed with carts and spread upon their fields, some acres of which they for that end left unsown. Here it lay till May or June; when, being thoroughly dry, it was burnt to ashes to serve as a manure. By this means they added to their farms about half a rood of land yearly. But this plan proved unsuccessful; for by the repeated application of these ashes, the soil was rendered so loose that the crops generally failed. 2dly, Many farmers were wont to *trench down* the Low Moss, and to cover it *furrow deep* with clay taken out of the trench. This, though commendable as an attempt to improve, proved likewise an unavailing method; because in a dry season the superficial covering of clay retains so little moisture that the crop commonly fails.

It has been attempted to cover the moss with clay brought from the adjacent grounds. But what from the necessary impoverishment of the ground from which the clay was carried, and the softness of the moss, this was soon found to be impracticable.

Draining has also been proposed as another mode of improvement; and it must be acknowledged, that, by means of draining, many mosses have been converted both into arable and meadow grounds, which in the end became interesting improvements. But in a moss, such as that of Kincardine, this method would be ineffectual; as for several feet deep it is of such a nature, that upon being dry, and divided into parts, it would blow with the wind like chaff; and when thrown aside in the operation of digging peats, it lies for years without producing a single vegetable, except only a few plants of sorrel.

Hence it is evident, that all attempts to *improve* this moss must ever prove abortive; and that the object to be had in view is the acquisition of the valuable soil lying underneath; to which end nothing less is requisite than the total abolition of the moss.

By the methods above described from 100 to 200 acres of moss had been removed. When the present plan was introduced, there still remained covered with moss from 1200 to 1400 acres of carse clay—a treasure for which it must be ever interesting to dig.

In the year 1766 Lord Kames entered into possession of the estate of Blair Drummond. Long before that period he was well acquainted with the moss, and often lamented that no attempt had ever been made to turn it to advantage. Many different plans were now proposed; at length it was resolved to attempt, by means of water as the most powerful agent, entirely to sweep off the whole body of moss.

That it might be floated in water, was abundantly obvious, but to find water in sufficient quantity was difficult, the only stream at hand being employed to turn a corn mill. Convinced of the superior consequence of dedicating this stream to the purpose of floating off the moss, Lord Kames having made an

agreement with the tenant who farmed the mill, and the tenants thirled consenting to pay the rent, he immediately threw down the mill, and applied the water to the above purpose.

In order to determine the best manner of conducting the operation, workmen were now employed for a considerable time upon the Low Moss both by the day and by the piece, to ascertain the expence for which a given quantity of moss could be removed. It was then agreed to operate at a certain rate per acre; and in this manner several acres were removed.

But this was to be a very expensive process. The ground gained might, indeed, be afterwards let to tenants; but every acre would require an expenditure from 12l. to 15l. before it could be ready for sowing; so that the acquisition of the whole, computing it at a medium to be 1350 acres, would sink a capital of nearly 20,000l. sterling.

One other method still remained; namely, to attempt letting portions of the moss, as it lay, for a term of years sufficient to indemnify tenants for the expences incurred in removing it. For some time both these plans were adopted; but several reasons made the latter preferable. 1. The quantity of water to be had was small; and being also uncertain, it was very inconvenient for an undertaker; neither were there any houses near the spot, which occasioned a great loss of time in going and coming: but when a man should live upon the spot, then he could be ready to seize every opportunity. 2. The moss was an useless waste. To let it to tenants would increase the population of the estate, and afford to a number of industrious people the means of making to themselves a comfortable livelihood.

In the mean time it was determined, till as many tenants should be got as could occupy the whole water, to carry on the work by means of undertakers.

But before proceeding farther, it will be necessary to describe the manner of applying water to the purpose of floating the moss.

A stream of water sufficient to turn a common corn-mill will carry off as much moss as 20 men can throw into it, provided they be stationed at the distance of 100 yards from each other. The first step is to make in the clay, alongside of the moss, a drain to convey the water: and for this operation the carse clay below the moss is peculiarly favourable, being perfectly free from stones and all other extraneous substances, and at the same time, when moist, slippery as soap; so that not only is it easily dug, but its lubricity greatly facilitates the progress of the water when loaded with moss. The dimensions proper for the drain are found to be two feet for the breadth and the same for the depth. If smaller, it could not conveniently receive the spadefuls of moss; if larger, the water would escape, leaving the moss behind. The drain has an inclination of one foot in 100 yards, the more regularly this inclination is observed throughout, the less will the moss be liable to obstructions in its progress with the water. The drain being formed, the operator marks off to a convenient extent alongside of it a section of moss 10 feet broad; the greatest distance from which he can heave his spadeful into the drain. This he repeatedly does, till the entire mass be removed down to the clay. He then digs a new drain at the foot of the

Moss. the moss bank, turns the water into it and proceeds as before, leaving the moss to pursue its course into the river Forth, a receptacle equally convenient and capacious; upon the fortunate situation of which, happily forming for several miles the southern boundary of the estate, without the interposition of any neighbouring proprietor, depended the very existence of the whole operations.

When the moss is entirely removed, the clay is found to be encumbered with the roots of different kinds of trees standing in it as they grew, often very large: their trunks also are frequently found lying beside them. All these the tenants remove often with great labour. In the course of their operations they purposely leave upon the clay a stratum of moss six inches thick. This, in spring, when the season offers, they reduce to ashes, which in a great measure ensures the first crop. The ground thus cleared is turned over, where the dryness admits, with a plough, and, where too soft, with a spade. A month's exposure to the sun, wind, and frost, reduces the clay to a powder fitting it for the seed in March and April. A crop of oats is the first, which seldom fails of being plentiful, yielding from eight to ten bolls after one.

In the year 1767 an agreement was made with one tenant for a portion of the Low Moss. This, as being the first step towards the intended plan, was then viewed as a considerable acquisition. The same terms agreed upon with this tenant have ever since been observed with all the rest. They are as follow:

The tenant holds eight acres of moss by a tack of 38 years; he is allowed a proper quantity of timber, and two bolls of oatmeal to support him while employed in rearing a house; the first seven years he pays no rent; the eighth year he pays one merk Scots; the ninth year two merks; and so on with the addition of one merk yearly till the end of the first 19 years; during the last five years of which he also pays a hen yearly. Upon the commencement of the second 19 years, he begins to pay a yearly rent of 12s. for each acre of land cleared from moss, and 2s. 6d. for each acre not cleared, also two hens yearly: A low rent indeed for so fine a soil; but no more than a proper reward for his laborious exertions in acquiring it.

In the year 1768 another tenant was settled. These two were tradesmen; to whom the preference was always given, as having this great advantage to recommend them, that even when deprived of water they need never want employment. The motives that induced these people to become settlers were, 1st, The prospect of an independent establishment for a number of years. 2^{dly}, The moss afforded them great abundance of excellent fuel; to which was added the comfortable consideration, that, while busied in providing that necessary article, they had the double advantage of promoting, at the same time the principal object of their settlement.

Notwithstanding these inducements, still settlers offered slowly; to which two circumstances chiefly contributed: 1st, The whole farmers surrounding the moss threw every possible obstruction in their way. 2^{dly}, By people of all denominations the scheme was viewed as a chimerical project, and became a common topic of ridicule. The plan, however, supported itself; and in the year 1769 five more tenants agreed for eight

acres each; and thus 56 acres of Low Moss were disposed of. From the progress made by the first settlers, and the addition of these, the obloquy of becoming a moss tenant gradually became less regarded; so that in the year 1772 two more were added; in 1773, three; and in 1774, one; in all 13: which disposed of 104 acres; all the Low Moss to which water could then be conveyed. As water is the main spring of the operation, every tenant, besides the attention necessary to his share of the principal stream, collected water by every possible means, making ditches round his portion of the moss, and a reservoir therein to retain it till wanted.

The tenants in the Low Moss having now begun to raise good crops, in the year 1774 several persons offered to take possessions in the High Moss, upon condition that access to it should be rendered practicable. The High Moss wanted many advantages that the Low possessed. To the Low Moss, lying contiguous to the surrounding arable lands, the access was tolerably good; but from the arable lands the High Moss was separated by 300 or 400 yards of the Low, which, even to a man, affords but indifferent footing, and to horses is altogether impracticable. The Low Moss is in general only three feet deep; the High Moss is from six to twelve feet in depth.

It will appear at first sight, that without a road of communication the High Moss must forever have proved unconquerable. Without delay, therefore, a road was opened to the breadth of 12 feet, for several hundred yards in length, by floating off the moss down to the clay.

This being effected, and at the same time an opening given to admit water, in the year 1775 12 tenants agreed for eight acres of High Moss each. In consideration of the greater depth of this part of the moss, it was agreed, that during the first 19 years they should pay no rent; but for the second 19 years the terms of agreement were the same as those made with the tenants in the Low Moss. To the above-mentioned tenants every degree of encouragement was given; as upon their success depended, in a great measure, the disposal of the great quantity of moss still remaining. But their success, however problematical, was such, that next year,

1776, 6 more took 8 acres each.

1777, 1

1778, 4

1779, 3

1780, 1

1781, 1

1782, 1

In all including those upon the Low Moss, 42 tenants, occupying 336 acres.

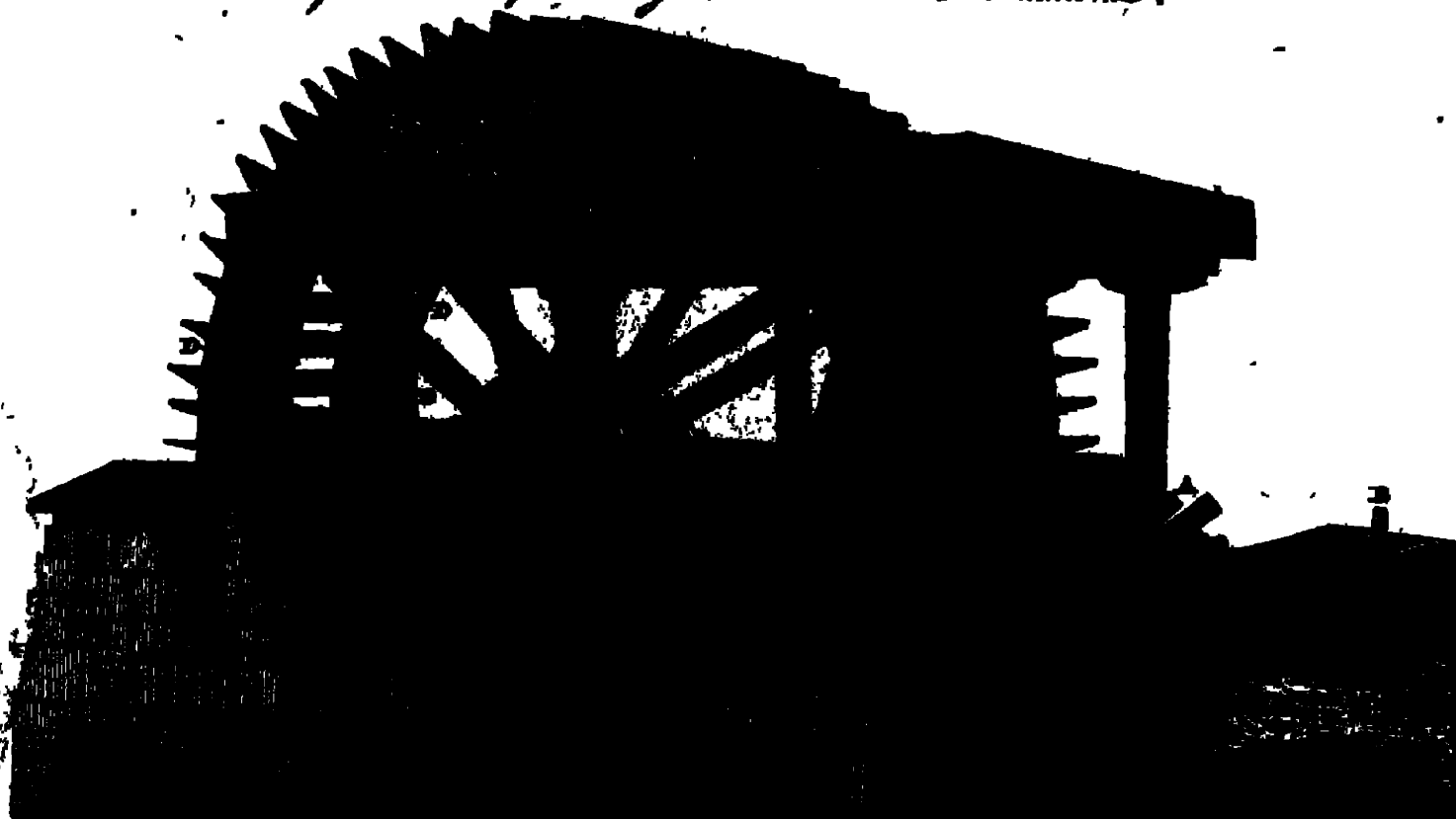
Though for some time the disposal of the High Moss went but slowly on, it was not for want of tenants; but the number of operators was already sufficient for the quantity of water; to have added more would evidently have been imprudent.

In the year 1783 Mr Drummond entered into possession of the estate of Blair Drummond, and went fully into the plan adopted by his predecessor for subduing the moss. At this time there still remained undisposed of about 1000 acres of High Moss. As water was the great desideratum, it was determined,

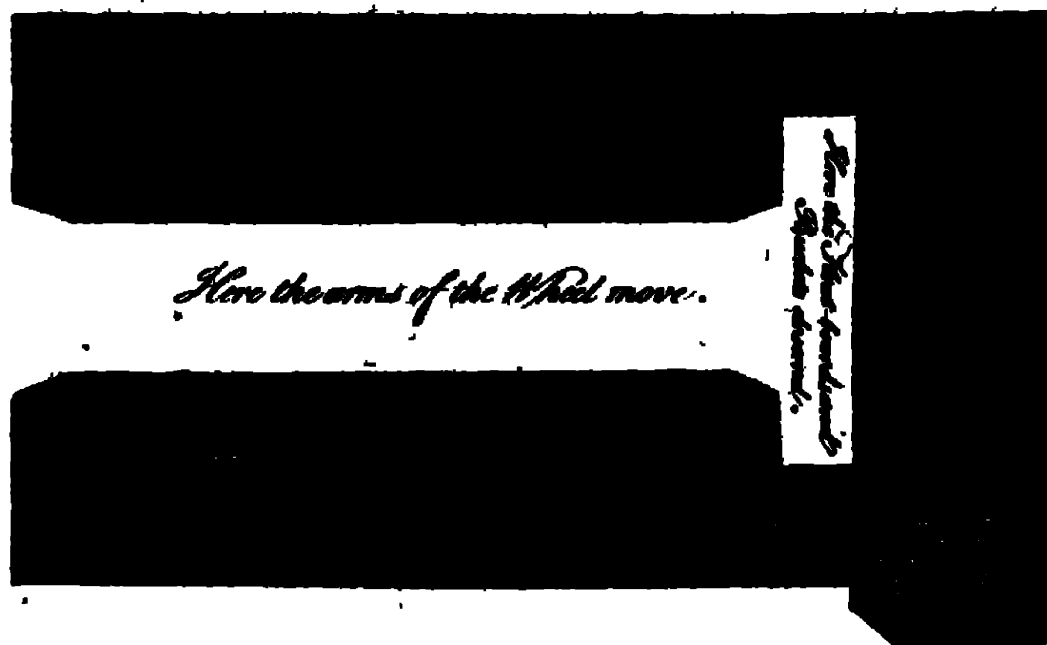
that

*C. Hoft or Boy.
Sketch of the Wheel for raising Water at Blair Drummond.*

Plate CCCXVI.



Sketch of the Cistern as seen from above.



Here the arms of the Wheel move.

*See at Blair Drummond
Sketch of the same.*

Sketch of the manner in which the Water is filled from the Troughs into the Buckets.



W. H. R. J.

Moss that to obtain that necessary article neither pains nor expence should be wanting. Steps were accordingly taken to ascertain in what manner it might be procured to most advantage.

Meanwhile, to prepare for new tenants, a second road parallel to the former, at the distance of half a mile, was immediately begun and cut, with what water could be got, down to the clay, 12 feet broad and 2670 yards long, quite across the moss. This opening was previously necessary, that operators might get a drain formed in the clay to direct the water; and it was to remain as a road that was absolutely necessary, and which relieved settlers from an expence they were unable to support. These preparations, the progress of the former tenants, and the prospect of a farther supply of water, induced 10 more to take possessions in the year 1783; in the year 1784, 18 more took possessions; and in 1785 no fewer than 27;—in all 55 tenants in three years, which disposed of 440 acres more of the High Moss.

As the introduction of an additional stream to the moss was to be a work both of nicety and expence, it was necessary to proceed with caution. For this reason several engineers were employed to make surveys and plans of the different modes by which it might be procured. In one point they all agreed, that the proper source for furnishing that supply was the river Teith; a large and copious stream that passes within a mile of the moss: but various modes were proposed for effecting that purpose.

To carry a stream from the river by a cut or canal into the moss was found to be impracticable; and Mr Whitworth (A) gave in a plan of a pumping machine, which he was of opinion would answer the purpose extremely well.

Soon after this Mr George Meikle of Alloa, a very skilful and ingenious millwright, gave in a model of a wheel for raising water entirely of a new construction, of his own and his father's invention jointly. This machine is so exceedingly simple, and acts in a manner so easy, natural, and uniform, that a common observer is apt to undervalue the invention: But persons skilled in mechanics view machinery with a very different eye; for to them simplicity is the first recommendation a machine can possess. Accordingly upon seeing the model set to work, Mr Whitworth, with that candour and liberality of mind that generally accompany genius and knowledge, not only gave it the greatest praise, but declared that, for the purpose required, it was superior to the machine recommended by himself, and advised it to be adopted without hesitation.

The better to explain this machine, two sketches are annexed, to the first of which the following letters refer. The explanation of the second will be found upon the sketch.

Plate *a*. Sluice through which is admitted the water that
CCCXVI moves the wheel.

b, b. Two sluices through which is admitted the water raised by the wheel.

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c, c. A part of one of two wooden troughs and an aperture in the wall, through which the above water is conveyed into the buckets. [The other trough is hid by two stone walls that support the wheel.]

d, d, d. Buckets, of which 80 are arranged on each side of the arms of the wheel = 160.

e, e, e. A cistern, into which the water raised by the buckets is discharged.

f, f, f. Wooden barrel pipes, through which the water descends from the cistern under ground to avoid the high road from Stirling, and the private approach to the house.

Sketch second contains a plan of the cistern, and exhibits the manner in which the water is filled into the buckets.

The diameter of the wheel to the extremities of the float-boards is 28 feet; the length of the float-boards 10 feet. The wheel makes nearly four revolutions *per* minute; in which time it discharges into the cistern 40 hogsheads of water. But this is not all the wheel is capable of performing; for by several accurate trials by Messrs Whitworth and Meikle, in the result of which, though made separately, they perfectly agreed, it was found that the wheel was able to lift no less than 60 hogsheads *per* minute; but that the diameter of the pipes through which the water descends from the cistern would not admit a greater quantity than what they already receive.

To a person at all conversant in hydraulics, the resemblance of this to the Persian wheel must be obvious, and indeed it is probable, that from the Persian wheel the first idea of this machine was derived. But admitting this, still the superiority of the present wheel is, in most respects, so conspicuous, as to entitle it to little less praise than the first invention. For, 1st, In the Persian wheel, the buckets being all moveable, must be constantly going out of order: In this wheel they are all immoveable, consequently never can be out of order. 2^{dly}, Instead of lifting the water from the bottom of the fall as in the Persian wheel, this wheel lifts it from the top of the fall, being from four to five feet higher; by which means some additional power is gained. 3^{dly}, By means of the three sluices (*a*, and *b, b*, fig. 1.) in whatever situation the river may be, the quantity of the water to be raised is so nicely adjusted to that of the moving power, as constantly to preserve the wheel in a steady and equable motion. In short, as a regulator is to a watch, so are these sluices to this wheel, whose movements would otherwise be so various, as sometimes to carry the water clear over the cistern, sometimes to drop it entirely behind, but seldom so as fully to discharge the whole contents of the buckets into the cistern.

It is however but candid to remark, that this machine labours under a small defect, which did not escape the observation of Mr Whitworth; namely, that by raising the water about 3½ feet higher than the cistern where it is ultimately delivered, a small degree of power is lost. To this indeed he proposed a remedy; but candidly confessed, that as it would render the machine

3 D

somewhat

(A) This gentleman is superintendant of the London water works, and an engineer of great reputation in England. He was several years employed in Scotland in completing the great canal.

Mofs. somewhat more complex, and would also increase the friction, he thought it more advisable to keep it in its present state. At the same time he justly observed, that as the stream by which the wheel is moved is at all times copious and powerful, the small loss of power occasioned by the above circumstances was of little or no avail.

This stream is detached from the Teith at the place where that river approaches nearest to the mofs. The surface of the latter is about 15 feet higher than that of the former; the cistern is therefore placed 17 feet above the surface of the stream, so as to leave a declivity sufficient to deliver the water upon the surface of the mofs.

The pipes through which the water descends from the cistern are composed of wooden barrels hooped with iron 4 feet long and 18 inches in diameter within.

In these pipes, having been conveyed under ground for 354 yards from the cistern, the water at once emerges into an open aqueduct. This aqueduct, which was formed according to a plan by Mr Whitworth, is constructed wholly of earth or clay; and in order to keep the water on a level with the surface of the mofs, it is for nearly two thirds of its course elevated from 8 to 10 feet above the level of the adjacent grounds; the base being 40 feet broad, the summit 18 feet, and the water course 10 feet broad. It commences at the termination of the pipes; from whence extending above 1400 yards, it discharges the water into a canal formed for its reception on the surface of the mofs.

For raising the water to this height there were two reasons. 1st, That not only where it was delivered on the mofs, but even after being conveyed to the most distant corners, it might still retain sufficient power to transport the mofs to the river Forth. 2dly, That reservoirs of a sufficient height might be formed in the mofs to retain the water delivered during night.

In consequence of Mr Whitworth's advice, a contract was entered into with Mr Meikle in spring 1787; and by the end of October in that year, the wheel, pipes, and aqueduct, were all completely finished: and what, in so complex and extensive an undertaking, is by no means common, the different branches of the work were so completely executed, and so happily adjusted to each other, that upon trial the effect answered the most sanguine expectations. The total expence exceeded 1000l. Sterling.

To induce the proprietor to embark in this undertaking, the mofs tenants had of their own accord previously come under a formal engagement to pay the interest of any sum that might be expended in procuring a supply of water. But he was determined they should not enjoy by halves the sweets of this long wished for acquisition. With a view, therefore, not only to reward their past industry, but to rouse them to future exertions, he at once set them free from their engagement; nor has any interest ever been demanded.

This new supply was a most acceptable boon to the mofs tenants.—In order to make an equitable distribution, the water raised through the day was allotted to one division of operators; that raised during the night to another. To retain the latter, a canal was formed, extending almost three miles through the centre of the mofs. From place to place along the sides

Mofs. are inserted sluices to admit water to the reservoirs of the possessors; each sluice having an aperture proportioned to the number of operators to be supplied from the reservoir which it fills. For the water raised through the day no reservoirs are necessary; as it is immediately used by the division to which it is allotted.

This additional stream, though highly beneficial, yet is not more than sufficient to keep 40 men at constant work. But such a quantity as would give constant work is not necessary; the operators must be often employed in making and repairing their drains, grubbing up roots of trees, &c.; so that a quantity sufficient to give five or six hours work *per* day to the whole inhabitants is as much as would be wanted. But as the quantity procured was still insufficient for this purpose, a small stream that descended from the higher grounds was diverted from its course and brought into the mofs. From want of level this stream could not be delivered to the greatest advantage; namely, upon the surface of the mofs. Yet by making, at a considerable expence, a drain half a mile long, and a reservoir for the night water, it was rendered of much importance. And during the whole winter months, as well as in summer, after every fall of rain, it keeps 15 persons fully employed.

In the year 1787 two more tenants agreed for eight acres each; in 1788, four; in 1789, eight; in 1790, four tenants, all agreed for the same number of acres.

The whole mofs was now disposed of, except that part called *Flow Mofs*, which comprehended about 400 acres. Here it is twice the usual breadth, so fluid that a pole may be thrust with one hand to the bottom; and the interior part, for near a mile broad, is three feet above the level of all the rest of the mofs. Hitherto the many and various difficulties that presented themselves had been overcome by perseverance and expence. But here the extraordinary elevation of the morafs, joined to its great fluidity, seemed to exclude all possibility of admitting a stream of water; and it was the general opinion that the mofs operations had now arrived at their *ne plus ultra*, and that this morafs was doomed to remain a nuisance for ages to come.

But the proprietor had now advanced so far that he could not submit to retreat: and he considered himself as, in some measure, pledged to the country for the completion of this undertaking. To detail the various methods practised to introduce a stream of water into that morafs, would prove tedious. It is sufficient to say, that after a thousand unsuccessful efforts, attended with much trouble and considerable expence, the point at last was gained, and a stream of water was brought in, and carried fairly across the centre of the morafs.

The greatest obstacle was now indeed overcome; but still another remained of no small moment, namely, the discouragement given to settlers from the total impossibility of erecting habitations upon the surface of this morafs. To find a remedy for this evil was difficult. Happily a resource at last occurred. This was to bargain with a certain number of the old tenants whose habitations were nearest to take leases of portions of the morafs. But as some additional aid was here necessary, it was agreed that 12l. Sterling should be gradually advanced to each tenant till he should accomplish the clearing of an acre, for which he or his successor is bound to pay 12s. of yearly rent, equal

Moss. equal to five *per cent.* upon the sum advanced. When this point shall be gained, they are bound to dispose, as most agreeable to themselves, either of their old or of their new possession; for which, when once an acre is cleared, purchasers will not be wanting.

In consequence of the above arrangement, during the year 1791 no fewer than 35 of the old tenants agreed, upon the foresaid conditions, for eight acres each of the Flow Moss. Thus 1200 acres are now disposed of to 115 tenants. But when these 35 tenants shall each have cleared their acre, then, according to agreement, 35 additional tenants will speedily be acquired; and the moss will then contain in all 150 families.

To the leases already granted to the tenants in the High Moss, it is now determined to add a further period of 19 years (making in all 57 years), during which they are to pay one guinea per acre; a rent not greater than the land is worth even at present, but greatly below its probable value at that distant period. This, it is hoped, will prove to the tenants a sufficient incitement to continue their operations till their possessions are completely cleared from moss.

Having now gone through, in detail, the whole progress of the colony since its first settlement in the year 1767, it still remains to take a general view of the effects produced by that establishment.

For several years, at first, the water was used chiefly to carry off moss, in the forming of new roads, and preparing reservoirs; which considerably retarded the principal object of gaining land. Nevertheless there have been cleared full 300 acres of excellent land, producing wheat, barley, oats, and clover, yielding from six to twelve bolls after one.

From the nature of the undertaking, there is good reason to suppose that the operations will yearly advance with greater rapidity; especially as the greater number of the settlers have only of late begun to operate. Many, besides maintaining their families otherwise by occasional employments, have in the High Moss cleared in a year one rood of land; some have cleared two, some three roods, and in the Low Moss an acre.

It was a remark often made, even by persons of some observation, that by collecting together such a number of people, Kincardine would be overstocked; and the consequence would be their becoming a burden on the parish. For as the bulk of them were labourers not bred to any trade, and possessed of little stock, it was foreseen, that, for some time, they could not afford to confine themselves solely to the moss, from which the return must be slow; but behaved, for immediate subsistence, to work for daily hire. Happily these predictions have proved entirely groundless; for such is the growing demand for hands in this country, that not only do the whole of these people find employment whenever they choose to look for it, but their wages have been yearly increasing from the time of their first establishment. In short, they have proved to the corner where they are set down a most useful nursery of labourers; and those very farmers who, at first, so strongly opposed their settlement, now fly to them as a sure resource for every purpose of agriculture. Still

they consider the moss operations as their principal business; none pay them so well; and when they do leave it to earn a little money, they return with cheerfulness to their proper employment. Many of them already raise from 10 to 60 bolls of grain, and have no occasion to go off to other work; which will soon be the case with the whole. Their original stock, indeed, did not often exceed 25*l.* and some had not even 10*l.*; but what was wanting in stock is compensated by industry.

Of the whole inhabitants full nine-tenths are Highlanders, from the neighbouring parishes of Callander, Balquhidder, &c.; a sober, frugal, and industrious people, who, inured to hardships in their own country, are peculiarly qualified to encounter so arduous an undertaking. From this circumstance, too, arises a very happy consequence; that wearing a different garb and speaking a different language from the people amongst whom they are settled, they consider themselves in a manner as one family transported to a foreign land. And hence upon all occasions of difficulty, they fly with alacrity to each others relief. Neither ought it to be forgotten, that, from their first settlement to the present day, not a single instance has occurred amongst them of theft, bad neighbourhood, or of any other misdemeanour, that required the interposition of the civil magistrate. Nor, however poor in circumstances, has any one of them ever stooped to solicit assistance from the funds of the parish appropriated to that purpose.

Though few of the tenants entered with a large stock, one only has been obliged to leave the moss from incapacity to proceed. Many indeed have spent their small stocks, and even run a little in debt: but in this case they have been permitted to sell their tacks upon the following conditions: 1st, That the purchaser shall be a good man; 2^d, That the seller shall take another possession. By this manœuvre a new inhabitant is gained; while the old one, relieved from debt, and aided by past experience, recommences his operations with double spirit upon a new possession. The monied man, again, has at once a house and a piece of ground; the want of which, chiefly, startled new beginners.

Some have even made a kind of trade of selling; in-somuch, that from the year 1774 to the present year 1792, no fewer than fifty sales have taken place, producing in all the sum of 849*l.* sterling. This proved from time to time a most seasonable recruit to the colony, and gave new vigour and spirits to the whole.

The number of the settlers is productive of an excellent effect; that although some are generally absent, enough still remain to occupy the water constantly. In a favourable day there may be seen hundreds, men, women, and children, labouring with the utmost assiduity. The women declare they can make more by working at the moss than at their wheel; and such is the general attachment to that employment, that they have frequently been discovered working by moon light.

Another happy consequence arising from their numbers is the great quantity of moss they consume for fuel. There are in all 115 families. Each family requires at an average 10 dargues (a) of peats yearly.

3 D 2

Each

(a) A dargue (or darg) of peats, is the quantity that one man can cast and two can wheel in a day to the field where they are spread out to dry.

Moss. Each darg uncovers a space equal to 10 square yards of clay: so that by casting peats, the moss tenants gain yearly about 6 roods of land.

The advantage, too, of providing their fuel with so little trouble, is very great. They require yearly 1150 dargs of peats; which, as each darg when dried and sticked is valued at five shillings, are worth 287l. 10s. sterling; a sum which otherwise must have been expended on the prime cost and carriage of coals.—Many of them cast peats for sale; and 100l. worth are yearly disposed of in the town of Stirling, the village of Down, &c.

Though moss work be laborious, it is at the same time amusing. The operator moves the moss five feet only at a medium; and the water, like carts in other cases, carrying it off as fast as it is thrown in, excites him to activity. Still he must submit to be wet from morning to night. But habit reconciles him to this inconvenience; while his house and arable land fill his eye and cheer his mind. Nor is it found that the health of the inhabitants is in the smallest degree injured either by the nature of the work or the vicinity of the moss.

The quantity of moss that one man can move in a day is surprising; when he meets with no interruption, seldom less than 48 cubic yards, each weighing 90 stones. The weight, then, of moss moved per day is no less than 4320 stones. A cubic yard is moved into the water, and of course carried into the river Forth for one farthing. It follows, that the expence of moving 48 cubic yards is one shilling. But the same quantity moved to the same distance by carts would cost 24 shillings. Hence the advantage derived from the possibility of floating moss in water, and the great importance of having water for that purpose.

The moss, when contrasted with the rich lands surrounding, appeared, especially before the improvements, a very dreary spot; one wide unvaried wild, totally unproductive, unfit even to furnish sustenance to any animal, except here and there a few wretched straggling sheep. Besides, it entirely cut off all connexion betwixt the farms on either side; among which no intercourse was practicable but by a circuit of several miles.

The scene is already greatly changed. The following are the numbers of the inhabitants now residing in the moss; also of their cows and horses, and of the acres gained by them from the moss, together with their produce.

Men	-	-	-	115
Women	-	-	-	113
Boys	-	-	-	199
Girls	-	-	-	193
Total				620
Number of cows, at least,	-	-	-	115
Ditto of horses and carts	-	-	-	34
Ditto of acres cleared from moss	-	-	-	300

The produce in bolls cannot be exactly ascertained: but, considering the goodness of the soil, may be fairly stated at 8 bolls per acre, *inde* 2400 bolls.

As oats are the staple commodity, the calculation shall be confined to that grain. According to the fiars of Stirlingshire, crop 1790 (the last crop for which

they have been struck), carle oats are valued at 14s. per boll. *Inde* 2400 bolls at 14s. is L.1680.

A tract of ground so considerable, formerly a nuisance to the country, thus converted into a fertile field, filled with inhabitants, comfortable and happy, cannot surely be surveyed with an eye of indifference by any person whose mind is at all susceptible of feeling or of public spirit.

An excellent gravelled road 20 feet wide and a mile and a half long, is now carried quite across the moss. By this means, in the first place, A short and easy intercourse is established between two considerable parts of the estate, formerly as little connected as if separated by a lake or an arm of the sea. Secondly, The inhabitants of the moss, to whom, hitherto, all passage with carts or horses was impracticable for at least one half of the year, have now obtained the essential advantage of being able, with ease, to transport all the different commodities at every season of the year. This road was entirely formed by the hands of the moss tenants, and gravelled by their own carts and horses: a work which, it will not be doubted, they performed with much alacrity; when it is considered that, to the prospect of procuring a lasting and material benefit to themselves, there was joined the additional inducement of receiving an immediate supply of money, the whole being done at the proprietor's expence.

The possessions are laid off in the manner best fitted for the operations; and are divided by lanes running in straight lines parallel to each other. Parallel to these again the drains are carried; and this straight direction greatly facilitates the progress of the water with its load of moss. Upon the bank of moss fronting the lanes, the operation of floating is begun; and twenty or thirty people are sometimes seen heaving moss into the same drain. That the water may be the more conveniently applied, the lanes include between them the breadth of two possessions only. The new houses are erected upon each side of these lanes at the distance of 100 yards from each other.

Before the formation of lanes and roads, and while yet no ground was cleared, the first settlers were obliged to erect their houses upon the surface of the moss. Its softness denied all access to stones; which, at any rate, are at such a distance as would render them too expensive. Settlers, therefore, were obliged to construct their houses of other materials. Upon the Low Moss there is found for this purpose great plenty of sod, or turf, which accordingly the tenants use for the walls of their houses. For the rudeness of the fabric nature in some measure compensates by overspreading the outside with a luxuriant coating of heath and other moorish plants, which have a very picturesque appearance.

But upon the High Moss there is no sod to be found. There the tenant must go differently to work. Having chosen a proper situation for his house, he first digs four trenches down to the clay, so as to separate from the rest of the moss a solid mass, containing an oblong, rectangular area, sufficiently large for his intended house. This being done, he then scoops out the middle of the mass, leaving on all sides the thickness of three feet for walls; over which he throws a

roof,

Moss. roof, such as that by which other cottages are commonly covered.

Upon the softest parts of the moss, even these walls cannot be obtained. In such places the houses are built with peat dug out of the moss, and closely compressed together while in a humid state (c). It is necessary even to lay upon the surface a platform of boards to prevent the walls from sinking; which they have frequently done when that precaution was neglected. After all, to stamp with the foot will shake the whole fabric as well as the moss for fifty yards around. This, at first, startled the people a good deal; but custom soon rendered it familiar.

The colonists have now made considerable advancement in rearing better habitations for their comfort and convenience. Their huts of turf are but temporary lodgings. As soon as they have cleared a little ground, they build houses of brick; when the proprietor a second time furnishes them with timber gratis. It has also been found necessary to relieve them entirely from the payment of the burdensome tax upon bricks; a tax which surely was never intended to fall on such poor industrious adventurers; and which, without this assistance, would have proved a most effectual bar to the employment of these materials.

There are now erected in the moss 69 brick houses, substantially built with lime. The total expence amounted to 1033l. sterling. And it is a very comfortable circumstance, that the money expended upon these houses is mostly kept in circulation among the inhabitants themselves: for as a number of them have learned not only to manufacture but also to build bricks, and as others who have horses and carts furnish the carriage of lime and coals, they thus interchange services with each other.

With a view to excite the exertion of the colonists, the following premiums have lately been offered: 1. To the person who shall in the space of one year remove the greatest quantity of moss down to the clay, a plough of the best construction. 2. To the person who shall remove the next greatest quantity, a pair of harrows of the best kind. 3. For the next greatest quantity, a spade of the best kind, and 10lb. of red clover seed. But as these premiums, if contested for by the whole inhabitants, could reach but a very few of the number, they have therefore been divided into six districts according to their situation, and the above premiums have been offered to each district.

The establishment of this colony has no doubt been attended with a very considerable share of expence and difficulty; for the undertaking was altogether new, and there were many prejudices against it, which it was necessary to overcome. At the same time it was noble and interesting: it was to make a valuable addition to private property: it was to increase the population of the country, and to give bread to a number of people; many of whom having been turned out of their farms and cottages in the Highlands, might otherwise, by emigration, have been lost to their coun-

try; and that too at a time when, owing to the great enlargement of farms, depopulation prevails but too much even in the low countries. And it was to add to the arable lands of the kingdom, making many thousand bolls of grain to grow where none ever grew before.

These considerations have hitherto preponderated with the proprietors against the various obstacles that present themselves to the execution of so extensive an undertaking. Should their example tend in any degree to stimulate others, who both in Scotland and in England possess much ground equally useless to the country, to commence similar improvements, it would be a most grateful consideration superadded to the pleasure already arising from the progress of the infant colony.

Moss Troopers, a rebellious sort of people in the north of England, that lived by robbery and rapine, not unlike the tories in Ireland, the bucaniers in Jamaica, or banditti of Italy. The counties of Northumberland and Cumberland were charged with a yearly sum, and a command of men, to be appointed by justices of the peace, to apprehend and suppress them.

MOSTRA, in the Italian music, a mark at the end of a line or space, to show that the first note of the next line is in that place: and if this note be accompanied with a sharp or flat, it is proper to place these characters along with the mostra.

MOSUL, or **MOUSUL**. See **MOUSUL**.

MOTACILLA, in ornithology, the **WAGTAIL** and **Plate Warbler**: A genus of birds of the order of passerines; distinguished by a straight weak bill of a subulated figure, a tongue lacerated at the end, and very slender legs.

1. The *alba*, or white wagtail, frequents the sides of ponds and small streams, and feeds on insects and worms. The head, back, and upper and lower side of the neck, as far as the breast, are black; in some the chin is white, and the throat marked with a black crescent: the breast and belly are white; the quill-feathers are dusky; the coverts black, tipped and edged with white. The tail is very long, and always in motion. Mr Willoughby observes, that this species shifts its quarters in the winter; moving from the north to the south of England during that season. In spring and autumn it is a constant attendant on the plough, for the sake of the worms thrown up by that instrument. These birds make their nest on the ground, composed of dry grass, fine fibres of roots, and moss lined within with hair or feathers. The eggs are five in number, white, spotted with brown; and for the most part there is only one brood in a year.

2. The *flava*, or yellow wagtail, migrates in the north of England, but in Hampshire continues the whole year. The male is a bird of great beauty: the breast, belly, thighs, and vent feathers, being of a most vivid and lovely yellow: the throat is marked with some large black spots; above the eye is a bright yellow

(c) This does not apply to the *morass*, upon the surface of which, it has already been observed, it is impossible to erect houses in any shape.

Motacilla. yellow line; beneath that, from the bill, cross the eye, is another of a dusky hue; and beneath the eye is a third of the same colour: the head and upper part of the body is of an olive green, which brightens in the coverts of the tail; the quill feathers are dusky; the coverts of the wings olive coloured; but the lower rows dusky, tipped with yellowish white; the two outmost feathers of the tail half white; the others black, as in the former. The colours of the female are far more obscure than those of the male: it wants also those black spots on the throat. It makes its nest on the ground, in corn fields: the outside is composed of decayed stems of plants, and small fibrous roots; the inside is lined with hair: it lays five eggs.

3. The *regulus* or gold crested wren, is a native of Europe, and of the correspondent latitudes of Asia and America. It is the least of all the European birds, weighing only a single drachm. Its length is about four inches and a half; and the wings, when spread out, measure little more than six inches. On the top of its head is a beautiful orange-coloured spot called its *crest*, which it can hide at pleasure; the margins of the crest are yellow, and it ends in a pretty broad black line; the sides of the neck are of a beautiful yellowish green; the eyes surrounded with a white circle; the neck and back of a dark green mixed with yellow; the breast of a dirty white; the tail composed of twelve feathers of a brown colour, an inch and a half long, but not forked. In America it associates with the titmice, running up and down the bark of lofty oaks with them, and collecting its food in their company, as if they were all of one brood. It feeds on insects lodged in their winter dormitories in a torpid state. It is said to sing very melodiously.

4. The *sialis*, or blue bird, is a native of most parts of North America; and is about the bigness of a sparrow. The eyes are large; the head and upper part of the body, tail, and wings, are of a bright blue, excepting that the ends of the feathers are brown. The throat and breast are of a dirty red. The belly is white. It flies swiftly, having very long wings; so that the hawk generally pursues it in vain. It makes its nest in holes of trees; resembles our robin redbreast in its disposition, and feeds only on insects.

5. The *sutoria*, or taylor bird, is a native of the East Indies. It is remarkable for the art with which it makes its nest, seemingly in order to secure itself and its young in the most perfect manner possible against all danger from voracious animals. It picks up a dead leaf, and sews it to the side of a living one: its slender bill is the needle, and its thread is formed of some fine fibres; the lining is composed of feathers, gossamer, and down. The colour of the bird is light yellow; its length three inches; and its weight only three sixteenths of an ounce; so that the materials of the nest and its own size are not likely to draw down a habitation depending on so slight a tenure.

6. The *lucina*, or nightingale, exceeds in size the hedge sparrow. The bill is brown: the irides are hazel: the head and back pale tawny, dashed with olive: the tail is of a deep tawny red; the under parts pale ash colour, growing white towards the vent; the quills are cinereous brown, with the outer margins reddish brown: the legs cinereous brown. The male and female are

very similar. This bird, the most famed of the feathered tribe for the variety, length, and sweetness of its notes, is migratory, and supposed to be an inhabitant of the Asiatic regions during such times as it is not to be found in Europe. It is met with in Siberia, Sweden, Germany, France, Italy, and Greece; but in all those places it is migratory, as in England. Hasselquist speaks of it as being in Palestine; and Fayer ascertains its being found about Chulminor in Persia: it is also spoken of as a bird of China, Kamtschatka, and Japan; at which last place they are much esteemed, and sell dear; as they are also at Aleppo, where they are "in great abundance kept tame in houses, and let out at a small rate to such as choose it in the city, so that no entertainment is made in the spring without a concert of these birds." They are not found in America, though several of their birds improperly bear that name; and it is uncertain whether they are found in Africa. This bird visits Britain in the beginning of April, and leaves us in August; and during its continuance with us its range is confined to but a part of the island: it is not found in Scotland, Ireland, or North Wales, nor in any of the northern counties except Yorkshire; and it does not migrate so far to the west as Devonshire and Cornwall. They are solitary birds, never uniting into even small flocks; and in respect to the nests it is very seldom that two are found near each other. The female builds in some low bush or quickset hedge well covered with foliage, for such only this bird frequents; and lays four or five eggs of a greenish brown. The nest is composed of dry leaves on the outside, mixed with grass and fibres, lined with hair or down within, though not always alike. The female alone sits on and hatches the eggs, while the male not far off regales her with his delightful song; but as soon as the young are hatched, he commonly leaves off singing, and joins with the female in the task of providing for and feeding them. After the young can provide for themselves, the old female provides for a second brood, and the song of the male recommences. They have been known to have three broods in a year, and in the hot countries even four. These birds are often brought up from the nest for the sake of their song. They are likewise caught at their first coming over; and though old birds, yet by management can be made to bear confinement, and to sing equally with those brought up from the nest. None but the vilest epicure, as Mr Latham remarks, would think of eating these charming songsters; yet we are told that their flesh is equal to that of the ortolan, and they are fatted in Gascony for the table. Every schoolboy must have read of Heliogabalus eating of nightingales tongues; and that famed dish of the Roman tragedian *Æsop*, which was composed of those of every singing or talking bird, and is said to have cost about 6843l. of our money.

7. The *hippolaus*, or pettychaps, is somewhat less than a linnet. The bill is short; the upper mandible black, the under bluish: above and below the eye there is a yellowish line: the head, neck, and upper parts are of a greenish ash colour; the quills and tail of a mouse colour, with greenish edges and black shafts; and the under wing coverts are yellow: the belly is of a silvery white; the breast darker, and tinged with yellow: the legs are bluish or lead coloured. This species is frequent in several parts of England, and makes a nest of

Motacilla of an arched form, composed of dry bents, mixed with a little moss, and thickly lined with feathers. it is placed on the ground under a tuft of grass or at the bottom of a bush. The eggs are five in number, white, sprinkled all over with small red spots, most so at the largest end. In Dorsetshire it is known by the name of *hay bird*. In Yorkshire it is called the *beam bud*, from its nestling under beams in outbuildings.

8. The *atricapilla*, or blackcap, is smaller than the *pettichaps*. The bill is brown: the top of the head is black; and the upper parts of the body are of a greenish ash colour: the sides of the head and under parts are gray, changing to a very light gray, or almost white, towards the vent: the quills and tail are cinereous brown, margined with the same colour as the upper parts: the legs are lead coloured, and claws black. This bird is pretty common in England, and elsewhere in Europe, as far as Italy; in all which places it is known to breed; coming in spring, and retiring in September. In Italy it builds twice in the year; with us only once. The nest, which is generally placed in some low bush not far from the ground, is composed of dried stalks, mixed with a little wool and green moss round the verge; the inside lined with the fibres of roots, thinly covered with black horse hair. The eggs are five in number; of a pale reddish brown, mottled with a deeper colour, and sprinkled with a few dark spots. The male and female sit by turns during incubation; and the young very early leap out of the nest, especially if any one approaches it, and forsake it forever. The food is chiefly insects; but in defect of these they will eat the fruits of spurge laurel, service, and ivy; and seem to be even fond of the last, as they much frequent such trees as are overgrown with it. The song is much esteemed, and in many things almost equalling the nightingale itself; scarcely deficient except in the delightful variety of note of the last named bird. Hence by many it has been named the *mock nightingale*.

9. The *modularis* or hedge sparrow, a well known bird, has the back and wing coverts of a dusky hue edged with reddish brown; rump of a greenish brown; throat and breast of a dull ash colour; the belly a dirty white; and the legs of a dull flesh colour. This bird frequents hedges in England; where it make its nest of moss and wool, lining it with hair; and lays four or five eggs of a fine pale blue. With us and the more northern regions it is seen at all seasons; but in France it is migratory, coming in October and departing northward in spring. The note of this bird would be thought pleasant, did it not remind us of the approach of winter; beginning with the first frosts, and continuing till a little time in spring. Its often repeating the words *tit, tit, tit*, has occasioned its being called *titling*; a name it is known by in many places.

10. The *phoenicurus*, or redstart, is somewhat less than the red breast: the forehead is white; the crown of the head, hind part of the neck, and back, are deep blue gray, the cheeks and throat black; the breast, rump, and sides, red; and the belly is white: the two middle tail feathers are brown; the rest red; and the legs are black. The female has the top of the head and back cinereous gray; chin white. The same parts are red in this sex as in the male, but not

so bright. The wings are brown in both sexes. This *Motacilla* bird is migratory; coming hither in spring, and departing in autumn about October. It is not so shy as many birds in respect to itself; for it approaches habitations, and frequently makes its nest in some hole of a wall where numbers of people pass by frequently: yet it is content, if no one meddles with the nest; for the least derangement of the eggs, or almost looking at them, especially if the female is disturbed thereby, causes her to forsake the nest altogether. It frequently builds also in some hole of a tree. The nest is composed chiefly of moss, lined with hair and feathers. The eggs are blue, and four or five in number. This bird frequently wags its tail; but does it sideways like a dog when he is pleased, and not up and down like the wagtail. It is with difficulty that these birds are kept in a cage; nor will they submit to it by any means if caught old. Their song has no great strength: yet it is agreeable enough; and they will, if taught young, imitate the note of other birds, and sing by night frequently as well as in the day time.

11. The *salicaria*, or sedge bird, is about the size of the blackcap, but more slender. The head is brown, marked with dusky streaks: the cheeks are brown; with a white line over each eye, and above that a black one: the upper parts of the neck and back are of a reddish brown; and the wing coverts and quills dusky: the under parts are white: but the breast and belly have a yellow tinge: the tail is brown, and much rounded; and the legs are dusky. This bird is common in England, and frequents places where reeds and sedges grow, among which it is said to make the nest, though it has been known to do this on the lowest branches of trees. The nest is composed of straw and dried fibres of plants, lined with hair; and the eggs five in number, of a dirty white, marbled with brown. It is observed to imitate the note of the swallow, skylark, house sparrow, and other birds, in a pleasing but hurrying manner, and sings all night.

12. The *sicedula*, or epicurean warbler, is in length five inches: the upper parts are gray brown; the under parts grayish white, with a tinge of brown on the breast; and the legs are blackish. This is a bird much esteemed on the continent for the delicate flavour of its flesh. Their chief food is insects; except in autumn, when they make great havock among the figs and grapes; whence it is supposed their great delicacy in some measure arises. It is not found in England, but met with in most of the intermediate parts between Sweden and Greece; where, however, it is only a summer inhabitant, probably retiring still more south at the approach of winter. In the isle of Cyprus or Candy they abound greatly, insomuch as to be an article of commerce. They transport them in vessels filled with vinegar and sweet herbs: the isle of Cyprus alone collects 1000 or 1200 of these pots every year.

13. The *rubecula*, or redbreast, is universally known: the upper parts are of a greenish ash colour; the forehead, throat, neck, and breast, a rufous orange; the belly and vent whitish; the bill, legs, and sides of the body, dusky. It is a constant inhabitant of these kingdoms, as well as the whole European continent from Sweden to Italy. It abounds in Burgundy and Lotharing, where numbers are taken for the table, and thought

Motacilla. thought excellent. It builds not far from the ground if in a bush; though sometimes it fixes on an out-house, or retired part of some old building. The nest is composed of dried leaves, mixed with hair and moss, and lined with feathers. The eggs are of a dusky white, marked with irregular reddish spots; and are from five to seven in number. The young, when full feathered, may be taken for a different bird, being spotted all over. The first rudiments of the red break forth on the breast about the end of August; but it is quite the end of September before they come to the full colour. Insects are their general food; but in defect of these they will eat many other things. No bird is so tame and familiar as this; closely attending the heels of the gardener when he is using his spade, for the sake of worms; and frequently in winter entering houses where windows are open, when they will pick up the crumbs from the table while the family is at dinner. Its familiarity has caused a petty name to be given it in several countries. The people about Bornholm call it *Tommi-liden*; in Norway, *Peter Ronfmad*; the Germans, *Thomas Guerdet*; and we, the *Robin Redbreast*.

14. The rubicola, or stone-chatter, is in length about four inches and three quarters. The male has the upper parts of the body mixed blackish and pale rufous: on each side the neck there is a transverse streak of white: the breast is of a reddish yellow; the belly paler: and the legs are black. The female has the colours much less vivid. This bird inhabits dry places, such as heaths and commons; living on insects of all kinds. It makes its nest early, at the foot of some low bush, or under a stone; and lays five or six eggs of a bluish green, sparingly marked with faint rufous spots. It is so very crafty as not to betray the place of the nest, never alighting but at some distance, and creeping on the ground to it by the greatest stealth. It is a restless bird, incessantly flying from bush to bush; and seems to have received its English name from its note, resembling the clicking of two stones together.

15. The rubetra, or whin-chat, is somewhat bigger than the stone-chatter. The upper parts are blackish, edged with rufous: from the bill arises a streak of white, which passes over the eye on each side, almost to the hind head: beneath this the cheeks are blackish; the chin is white; the rest of the under parts rufous white: on the wing, near the shoulder, is a transverse white mark, and another smaller near the bastard wing, on the outer edge: the legs are black. The female differs in being paler, and the spots on the wings and the white trace over the eye being far less conspicuous. This is not uncommon in Britain, and is seen along with the stone-chatter on the heaths during the summer months; where it breeds, making the nest much after the manner of that bird. It lays five dirty white eggs, dotted with black. This species is common also on the continent of Europe, in France, Italy, Germany, and the more temperate parts of Russia; but it is said to be less common than the stone-chatter there, as it is also in England. Its food is chiefly insects; and it is said to be as good as the ortolan, when fat and in good condition.

16. The ænanthe, or wheat-ear, is in length five inches and a half. The top of the head, hind part of the neck, and back, are of a bluish gray; and over

the eye a streak of white: the under parts of the body yellowish white, changing to pure white at the vent; the breast is tinged with red; and the legs are black. This bird is met with in most parts of Europe, even as far as Greenland; and specimens have also been received from the East Indies. It visits England annually in the middle of March, and leaves us in September. It chiefly frequents heaths. The nest is usually placed under shelter of some turf, clod, stone, or the like, always on the ground, and not unfrequently in some deserted rabbit-burrow. It is composed of dry grass or moss, mixed with wool, fur of the rabbit, &c. or lined with hair and feathers. The eggs are from five to eight in number, of a light blue, with a deeper blue circle at the large end. The young are hatched the middle of May. In some parts of England these birds are in vast plenty. About Eastbourn in Sussex they are taken in snares made of horse hair placed beneath a long turf: Being very timid birds, the motion of a cloud or the appearance of a hawk will drive them for shelter into these traps, and so they are taken. The numbers annually ensnared in that district alone amount to about 1840 dozen, which usually sell at sixpence per dozen. Quantities of these are eaten on the spot by the neighbouring inhabitants; others are picked, and sent up to the London poulterers; and many are potted, being as much esteemed in England as the ortolan on the continent. Their food is insects only; though in rainy summers they feed much on earth-worms, whence they are fattest in such seasons.

17. The cyanea, or superb warbler, a most beautiful species, is five inches and a half long. The bill is black: the feathers of the head are long, and stand erect like a full crest; from the forehead to the crown they are of a bright blue; from thence to the nape, black like velvet: through the eyes from the bill there runs a line of black; and beneath the eye springs a tuft of the same blue feathers; beneath which, and on the chin, it is of a deep blue almost black, and feeling like velvet: on the ears is another patch of blue, and across the back part of the head a band of the same; the whole giving the head a greater appearance of bulk than is natural: the hind part of the neck, and upper parts of the body and tail, are of a deep blue black; the under, pure white: the wings are dusky; the shafts of the quills chestnut: the legs are dusky brown; the claws black. It inhabits Van Diemen's Land, the most southern parts of New Holland. The female of this species, of which a figure is given in Phillip's Voyage to Botany Bay, is discovered to be entirely destitute of all the fine blue colours, both pale and dark, by which the male is adorned, except that there is a very narrow circle of azure round each eye, apparently on the skin only: all the upper feathers consist of shades of brown, and the whole throat and belly is pure white. Except from the shape and size, this bird would not be suspected at first sight to belong to the same species as the male: the epithet of *superb* applies very ill to the female.

18. The troglodytes, or wren, is a very small species, in length only three inches three quarters, though some have measured four inches. The bill is very slender, and of a dusky brown colour: the head, neck, and back, are of a reddish brown; and over each eye

Mote

||

Moth.

a pale reddish white streak: the under parts, as far as the breast, are of this last colour, the rest more inclined to brown, crossed with brown lines: the legs are pale brown. It generally carries the tail erect. The nest is of a curious construction, in shape almost oval, and has only one small entrance: it is chiefly composed of moss well lined with feathers. In this the female lays from 10 to 16 or even 18 eggs, which are almost white, with reddish markings at the large end. She builds twice, in a year, in April and June. The nest is frequently found in some corner of an out-house, stack of wood, hole in a wall, or such like, if near habitations; but in the woods, often in a bush near the ground, in a stump of a tree, or on the ground itself. This minute bird is found throughout Europe; and in England it defies our severest winters. Its song is much esteemed, being, though short, a pleasing warble, and much louder than could be expected from the size of the bird: it continues throughout the year.

Above 150 other species, besides varieties, are enumerated by ornithologists.

MOTE, in law books, signifies court or convention; and ward mote, burgh mote, swain mote, &c.

MOTE was also used for a fortress or castle; as *mot de Windsor*, &c.

Mote also denoted a standing water to keep fish in; and sometimes a large ditch encompassing a castle or dwelling house.

Mot-Bell, or *Mot-Bell*, the bell so called, which was used by the English Saxons to call people together to the court. See *FOLK-MOTE*.

MOTH, in zoology. See *PHALÆNA*.

MOTHE LE VAYER (Francis de la), counselor of state, and preceptor to the duke of Anjou only brother to Louis XIV. was born at Paris in the year 1588. He was well educated by a learned father, whose merits and employment rendered him of consequence; and he became so eminently learned himself, and distinguished by his writings, that he was considered as one of the best members of the French academy, into which he was admitted in the year 1639. He was loved and esteemed by the two cardinals Richelieu and Mazarine, who governed France successively. Splendid titles and honourable posts were bestowed upon him. He was appointed preceptor to the duke of Anjou, as we have said, and would have been preceptor also to the king his brother, if the queen had not taken a particular fancy not to have that place bestowed on a married man: though Moreri in his Dictionary, and Pailson in his History of the French Academy, both affirm that he was preceptor to his majesty for the space of one year. He was a man of a very regular conduct, and a true philosopher in his manners; yet was suspected of having no religion. As great a philosopher as he was, however, he was extremely afflicted at the loss of his only son, who died when about 35 years of age; and his grief disordered him so much that in three months after he married again, although he was above 75 years old. Le Vayer lived a long time after his second marriage, and died in the year 1663. His works, collected into a body by his son, were dedicated to Cardinal Mazarine in 1672: but the best and completest collection of them was that of Paris 1699, dedicated to Louis XIV. and consisting of 15 volumes in 12mo.

Vol. XII. Part II.

"There is no small advantage (says Bayle) to be made of reading this writer; and we have no French author that approaches nearer to Plutarch than he. We find beautiful thoughts and solid arguments interwoven and dispersed through all he wrote; wit and learning go hand in hand. His treatise concerning the education of the dauphin, and that of Pagan philosophy, are the best which he hath written."

MOTHER, a term of relation, denoting a woman who hath born a child

MOTHER of Pearl. See *MYTILUS*.

MOTION is now generally considered as incapable of definition, being a simple idea or notion received by the senses. The ancients, however, thought differently. Some of them defined it to be a passage out of one *state* into another; which conveys no idea to him who is ignorant of the nature of motion.—The Peripatetic definition has been mentioned elsewhere and shown to be wholly unintelligible, as well as their celebrated division of motion into four classes, belonging to the three categories, *quality*, *quantity*, and *where*; (see *METAPHYSICS*, N^o 188, 189, 190.) The Cartesians too, among the moderns, pretend to define motion, by calling it a passage or removal of one part of matter, out of the neighbourhood of those parts to which it is immediately contiguous, into the neighbourhood of others. Borelli defines motion to be the successive passage of a body from place to place. Others say that it is the application of a body to different parts of infinite and immoveable space; and a late writer * of uncommon acuteness has given as a definition of motion—*change of place*.

We have elsewhere offered our opinion of every possible attempt to define motion: but as the author of the last quoted definition has endeavoured to obviate such objections as ours, candour requires that he be heard for himself. "It is said (he observes) by some, that change implies motion, and therefore cannot be a part of its definition, being the very thing defined. To this I answer, We are speaking of the sensible idea of motion, as it appears to our sight; now changes do appear to our view, and to all our senses, which give us no idea of motion. Changes in heat or cold; in colour, flavour, smell, sound, hardness, softness, pain, pleasure; in these, and many other ideas, changes do not produce ideas like that produced by a ball rolling or a stone falling. We may perhaps, ultimately trace them to motion, but to insensible motions; to motions which arise only in reflection, and constitute no part of the actual idea of change. We can, therefore, conceive of change, without conceiving at the same time of motion.—Change is a generic idea, including many species; motion, as a sensible idea, is a species of that genus. Change is therefore a necessary part of the definition of motion; it marks the genus of the thing defined. Motion is a change; but as there are many species of change, which of those species is motion? The answer is, It is a change of place. This marks the species; and distinguishes it from change of colour, of cold's account of Aristotle's logic, in Lord Kames's the prince of definers, "considers a definition as a speech of

Mother, Motion.

Motion,

Several definitions of.

* See An Essay on the Powers and Mechanism of Nature, by Robert Young.

See Dr Reid's account of Aristotle's logic, in Lord Kames's the prince of definers, "considers a definition as a speech of

Motion. speech declaring what a thing is. Every thing essential to the thing defined, and nothing more, must be contained in the definition. Now the essence of a thing consists of these two parts: first, what is *common* to it with other things of the same kind; and secondly, what *distinguishes* it from other things of the same kind. The first is called the *genus* of the thing; the second, its *specific difference*. The definition, therefore, consists of those two parts."

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tion.

In obedience to this rule, the definition under consideration seems to consist of the *genus*, signified by the word *change*; and of the *specific difference*, denoted by the words *of place*. But does the speech *change of place* really declare what motion is? We cannot admit that it does; as, in our apprehension, a *change of place* is the *effect* of motion, and not *motion itself*. Suppose a lover of dialectic undertaking to define the stroke by which he saw his neighbour wounded with a bludgeon; what should we think of his art were he to call it a contusion on the head? He might say that *contusion* is a general term, as contusions may be produced on the arms, on the legs, and on various parts of the body; and as there are many species of contusion, if he were asked which of those species was the stroke to be defined, he might answer, "a contusion on the head." Here would be apparently the *genus* and *specific difference*; the former denoted by *contusion*, and the latter by the words *on the head*. But would this be a definition of a stroke? No, surely: a contusion on the head may be the *effect* of a stroke; but it can no more be the *stroke itself*, than a blow can be a bludgeon, or a flesh wound the point of a sword. Equally evident it is, that a change of place cannot be motion; because every body must have been actually moved before we can discern, or even conceive, a change of its place.

The *act of changing place* would perhaps come nearer to a definition of motion; but so far would it be from "a speech declaring what motion is," that we are confident a man who had never by any of his senses perceived a body in actual motion, would acquire no ideas whatever from the words "act of changing place." He might have experienced changes in heat, cold, smell, and sound; but he could not possibly combine the ideas of such changes with the signification of the word *place*, were he even capable of understanding that word, which to us appears to be more than doubtful. (See METAPHYSICS, N° 40, 41.)

The distinc-
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The distinctions of motion into different kinds have been no less various, and no less insignificant, than the several definitions of it. The moderns who reject the Peripatetic division of motion into four classes, yet consider it themselves as either *absolute* or *relative*. Thus we are told, that "*absolute motion* is the change of *absolute place*, and that its celerity must be measured by the quantity of *absolute space* which the moving body runs through in a given time." "*Relative motion*, on the other hand, is a mutation of the *relative* or *vulgar place* of the moving body, and has its celerity estimated by the quantity of *relative space* run through."

Now it is obvious, that this distinction conveys no ideas without a farther explanation of the terms by which it is expressed; but that explanation is impossible to be given. Thus, before we can understand what *absolute motion* is, we must understand what is meant by *absolute place*. But absolute place is a contradiction; for

all *place* is *relative*, and consists in the positions of different bodies with regard to one another. Were a globe in the regions of empty space to be put in motion by Almighty Power, and all the rest of the corporeal world to be soon afterwards annihilated, the motion would undoubtedly continue unchanged; and yet, according to this distinction, it would be at first *relative*, and afterwards *absolute*. That the beginning of such a motion would be *perceptible*, and the remainder of it *imperceptible*, is readily granted; but on this account to consider it as of two kinds, is as absurd as to suppose the motion of the minute hand of a clock to be affected by our looking at it.

Motion.

Leaving therefore these unintelligible distinctions, we now come to consider a question still of a very abstruse nature, but much agitated among philosophers, viz. What is the original source of motion in the creation: Is it natural to matter? or are we to ascribe it to the immediate and continual agency of some *immaterial* being? The former has been strenuously asserted by the Cartesians, and the latter by the Newtonians.

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The opi-
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of motion.

The arguments of the former, founded upon the chimerical hypothesis of vortices and the original construction of matter, were evidently inconclusive; and the hypothesis of Sir Isaac Newton, who asserted that it was naturally *incapable* of motion, appeared more probable. To account for the quantity of motion in the universe, therefore, it became necessary to have recourse either to the Deity, or to some subordinate spiritual agent; and this became the more necessary, as the doctrine of an absolute vacuum in the celestial spaces, that is, throughout the incomparably greatest part of the creation, was one of the fundamental maxims of the system. As it was absolutely denied that matter existed in these spaces, and it was plain that the celestial bodies affected one another at immense distances, the powers of attraction and repulsion were naturally called in as the sources of motion by their impulse upon inert and sluggish matter. These being admitted, a speculation ensued concerning their nature. *Spiritual*, it was confessed, they were; but whether they were to be accounted the immediate action of the divine Spirit himself, or that of some subordinate and inferior spirit, was a matter of no little dispute. Sir Isaac Newton, towards the latter part of his life, began to relax somewhat of the rigidity of his former doctrine; and allowed that a very subtle medium, which he called *æther*, might be the cause of attraction and repulsion, and thus of the whole phenomena of nature. Since his time the multitude of discoveries in electricity, the similarity of that fluid to fire and light, with the vast influence it has on every part of the creation with which we are acquainted, have rendered it very probable that the *æther* mentioned by Sir Isaac is no other than the element of fire, "the most subtle and elastic of all bodies, which seems to pervade and expand itself throughout the whole universe. Electrical experiments show that this mighty agent is everywhere present, ready to break forth into action if not restrained and governed with the greatest wisdom. Being always restless and in motion, it actuates and enlivens the whole visible mass; is equally fitted to produce and to destroy; distinguishes the various stages of nature, and keeps up the perpetual round of generations and corruptions, pregnant with forms which

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Siris,
N° 153, &c.

Motion. it constantly sends forth and resorbs. So quick in its motions, so subtle and penetrating in its nature, so extensive in its effects, it seemeth no other than the vegetative soul or vital spirit of the world.

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The opi-
nions of the
ancients on
this subject.

"The animal spirit in man is the instrument both of sense and motion. To suppose sense in the corporeal world would be gross and unwarranted; but locomotive faculties are evident in all its parts. The Pythagoreans, Platonists, and Stoics, held the world to be an animal; though some of them have chosen to consider it as a vegetable. However, the phenomena do plainly show, that there is a spirit that moves, and a mind or providence that presides. This providence, Plutarch saith, was thought to be in regard to the world what the soul is in regard to man. The order and course of things, and the experiments we daily make, show that there is a mind which governs and actuates this mundane system as the proper and real agent and cause; and that the inferior instrumental is pure æther, fire, or the substance of light, which is applied and determined by an infinite mind in the macrocosm or universe, with unlimited power, and according to stated rules, as it is in the microcosm with limited power and skill by the human mind. We have no proof either from experiment or reason of any other agent or efficient cause than the mind or spirit. When, therefore, we speak of corporeal agents, or corporeal causes, this is to be understood in a different, subordinate, and improper sense; and such an agent we know light or elementary fire to be."

8
Experi-
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subtle æ-
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be the im-
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cause of the
planetary
motions,
&c.

† *Essay on
the First
Principles of
Natural
Philosophy*

"That this elementary fire, absorbed and fixed in all bodies, may be the cause of the universal principle of gravity, is made sufficiently evident by numberless experiments. Homberg having calcined in the focus of a burning glass some regulus of antimony, found that it had gained one-tenth in weight, though the regulus, during the whole time of the operation, sent up a thick smoke, and thereby lost a considerable part of its own substance. It is vain to allege that any heterogeneous matter floating in the air, or that the air itself, may have been hurried into the mass by the action of the fire, and that by this additional matter the weight was increased; for it is known experimentally, that if a quantity of metal be even hermetically secured within a vessel of glass to keep off the air and all foreign matter, and the vessel be placed for some time in a strong fire, it will exhibit the same effect. "I have seen the operation performed (says Mr Jones†) on two ounces of pewter filings, hermetically sealed up in a Florence flask, which in two hours gained 55 grains, that is nearly one 17th. Had it remained longer in the fire, it might probably have gained something more; as, in one of Mr Boyle's experiments, steel filings were found to have gained a fourth."

"Of accounting for these effects there are but two possible ways: 1. If the quantity of matter be the same, or, in the case of calcination, be somewhat less, after being exposed to the action of the fire, while the gravity of the whole is become greater; then does it follow, that gravity is not according to the quantity of matter, and of course is not one of its properties. 2. If there be an increase of the mass, it can be imputed to nothing but the matter of light or fire entangled in its passage through the substance,

and so fixed in its pores, or combined with its solid parts, as to gravitate together with it. Yet it is certain, from the phenomenon of light darting from the sun, that this elementary fire does not gravitate till it is fixed in metal, or some other solid substance.— Here then we have a fluid which gravitates, if it gravitate at all, in some cases and not in others. So that which way soever the experiment be interpreted, we are forced to conclude that elementary or solar fire may be the cause of the law of gravitation."

That it is likewise in many cases the cause of repulsion, is known to every one who has seen it fuse metals, and convert water and mercury into elastic vapour. But there is a fact recorded by Mr Jones, which seems to evince that the same fluid, which as it issues from the sun exhibits itself in the form of light and heat, is in other circumstances converted into a very fine air, or cold æther, which rushes very forcibly towards the body of that luminary. "As a sequel to what has been observed (says he) concerning the impregnation of solid substances with the particles of fire, give me leave to subjoin an experiment of M. de Stair. He tells us, that upon heating red lead in a glass, whence the air was exhausted by the rays of the sun collected in a burning glass, the vessel in which the said red lead was contained burst in pieces with a great noise. Now, as all explosions in general must be ascribed either to an admission of the air into a rarefied space, or to what is called the generation of it; and as air was not admitted upon this occasion, it must have been generated from the calx within the vessel; and certainly was so, because Dr Hales has made it appear that this substance, like crude tartar and many others, will yield a considerable quantity of air in distillation. What went into the metal therefore as fire, came out of it again as air; which in a manner forces upon us conclusions of inestimable value in natural philosophy, and such as may carry us very far into the most sublime part of it."

One of the conclusions which the ingenious author thinks thus forced upon us, is, that the motion of the planets round the sun, as well as round their own axis, is to be attributed to the continual agency of this fluid, under its two forms of elementary fire and pure air. As fire and light, we know that it rushes with inconceivable rapidity from the body of the sun, and penetrates every corporeal substance, exerting itself sometimes with such force as nothing with which we are acquainted is able to resist. If it be indeed a fact, that this elementary fire, or principle of light and heat, afterwards cools, and becomes pure air, there cannot be a doubt, but that under such a form it will return with great force, though surely in a somewhat different direction, towards the sun, forming a vortex, in which the planets are included, and by which they must of course be carried round the centre. Mr Jones does not suppose that the air into which the principle of light and heat is converted, is of so gross a nature as our atmosphere. He rather considers it as cool æther, just as he represents light to be æther heated: but he maintains, that this æther, in its actual form, though not fit for human respiration, is a better *subulum* of fire than the air which we breathe.

This theory is exceedingly plausible; and the au-

Motion. thor supports it by many experiments. He has not, indeed, convinced us that the solar light is converted or convertible into pure air; but he has, by just reasoning from undoubted facts, proved that the whole expanse of heaven, as far as comets wander, is filled not only with light, which is indeed obvious to the senses, but also with a fluid, which, whatever it may be called, supplies the place of air in feeding the fire of these ignited bodies.

9
The existence of such an æther, however, does not completely solve the phenomena

That the motion of the heavenly bodies should result from the perpetual agency of such a medium, appears to us a much more rational hypothesis, than that which makes them act upon each other at immense distances through empty space. But the hypothesis is by no means so complete a solution of the phenomena as some of its fond admirers pretend to think it. This fluid, whether called æther, heat, light, or air, is still material, and the question returns upon him who imagines that it is sufficient to account for gravitation, repulsion, magnetism, and cohesion, &c. "What moves the fluid itself, or makes the parts of which it is composed cohere together?" However widely it may be extended, it is incapable of positive infinity; and therefore *may be* divided into parts separated from each other; so that it must be held together by a foreign force, as well as a ball of lead, or a piece of wax. As matter is not essentially active, the motion of this æther, under both its forms must likewise be considered as an effect, for which we do not think that any propelling power in the body of the sun can be admitted as a sufficient cause. For how comes the sun to possess that power, and what makes the fluid return to the sun? We have no notion of power, in the proper sense of the word, but as intelligence and volition; and, by the pious and excellent author of the *Essay on the First Principles of Natural Philosophy*, we are certain that the sun was never supposed to be intelligent.

10
It is therefore by some supposed to be animated. *§ Siris, N° 277.*

Bishop Berkeley, who admits of light or æther as the instrumental cause of all corporeal motion, gets rid of this difficulty, by supposing, with the ancients, that this powerful agent is animated. "According to the Pythagoreans and Platonists (says his Lordship), there is a life infused throughout all things; the *τὸν νοῦν, ὡς τὸν νοῦν*, an intellectual and artificial fire, an inward principle, animal spirit, or natural life, producing and forming within, as art doth without, regulating, moderating, and reconciling the various motions, qualities, and parts of this mundane system. By virtue of this life, the great masses are held together in their ordinary courses, as well as the minutest particles governed in their natural motions, according to the several laws of attraction, gravity, electricity, magnetism, and the rest. It is this gives insects, teaches the spider her web, and the bee her honey. This it is that directs the roots of plants to draw forth juices from the earth, and the leaves and cortical vessels to separate and attract such particles of air and elementary fire as suit their respective natures."

This life or animal spirit seems to be the same thing which Cudworth calls plastic nature, and which has been considered elsewhere. (See METAPHYSICS, N° 200, and *Plastic Nature*) We shall therefore dismiss it at present, with just admitting the truth of the Bishop's position, "that if nature be supposed the life of the world, animated by one soul, compacted into

one frame, and directed or governed in all its parts by one supreme and distinct intelligence, this system cannot be accused of atheism, though perhaps it may of mistake or impropriety."

A theory of motion somewhat similar to that of Berkeley, though in several respects different from it, was not many years ago stated with great clearness, and supported with much ingenuity, in *An Essay on the Powers and Mechanism of Nature*, intended to improve, and more firmly establish, the grand superstructure of the Newtonian system. Mr Young, the author of the essay, admits with most other philosophers of the present age, that body is composed of atoms which are impenetrable to each other, and may be denominated solid. These atoms, however, he does not consider as primary and simple elements, incapable of resolution into principles; but thinks that they are formed by certain motions of the parts of a substance material and essentially active.

As this notion is uncommon, and the offspring of a vigorous mind, we shall consider it more attentively under the article *Plastic Nature*. It is mentioned at present as a necessary introduction to the author's theory of motion, of which he attributes both the origin and the continuance to the agency of this elementary substance pervading the most solid atoms of the densest bodies. Of every body and every atom he holds the constituent principles to be essentially active: but those principles act in such a manner as to counterbalance each other; so that the atom or body considered as a whole is inert, unless in so far as it resists the compression or separation of its parts. No body or atom can of itself begin to move, or continue in motion for a single instant: but being pervious to the active substance, and coalescing with it, that substance, when it enters any body, carries it along with it, till, meeting some other body in the way, either the whole of the active substance lodged in the former body passes into the obstacle, in which case the impelling body instantly ceases to move; or else part of that substance passes into the obstacle, and part remains in the impelling body: and in this case both bodies are moved with a velocity in proportion to the quantity of matter which each contains, combined with the quantity of active substance by which they are respectively penetrated.

In order to pave the way for his proof of the existence of one uniform active substance, he observes, that "change being an essentially constituent part of motion, and change implying action, it follows that all motion implies action, and depends on an active cause. Every motion (he continues) has a beginning, a middle, and an end. The beginning is a change from rest to motion; the middle is a continuance in motion: the end is a change from motion to rest." He then proceeds to show, that the beginning of motion is by an action begun; the continuance of motion by an action continued; and the end of motion by a cessation of action.

"The first of these positions is admitted by every body. That the continuance of motion is by an action continued, will be proved, if it shall be shown that the continuance of a motion is nothing different from its beginning, in regard to any point of time assumed in the continued motion. Now the beginning of motion (he says) consists in the beginning of change of place.

11

A new theory of motion,

12

ing that a substance essentially active pervades the universe.

13

Proof of the existence of such a substance

Motion. place. But if any given portions of time and of space are assumed, a body beginning to move in the commencement of that time, and in the first portion of the space assumed, then and there begins that particular motion: and whether before the body began to move in that space it was moving in other spaces and times, has no relation to the motion in question; for this being in a space and time altogether distinct, is a distinct motion from any which might have preceded it immediately, as much as from a motion which preceded it a thousand years before. It is therefore a new motion begun; and so it may be said of every assumable point in the continued motion. The term *continued* serves only to connect any two distinct motions, the end of one with the beginning of the other; but does not destroy their distinctness."

He then proceeds to combat, which he does very successfully, the arguments by which the more rigid Newtonians endeavour to prove that a body in motion will continue to be moved by its own *inertia*, till it stops by some opposite force. Having done this, he establishes the contrary conclusion by the following syllogisms:

"I. Whatever requires an active force to stop its motion, is disposed to move.

Every body in motion requires an active force to stop its motion:

Therefore every body in motion is disposed to move.

"II. Whatever is disposed to motion is possessed of action.

But a body in motion is disposed to continue in motion:

Therefore a body in motion is possessed of action.

Thus it appears, that the middle part of any motion is action equally with the beginning.

"The last part of motion is its *termination*. It is admitted that all motion is terminated by an action contrary to the direction of the motion. It is admitted, too, that the moving body *acts* at the time its motion is destroyed. Thus the *beginning* and the *end* of any uniform motion are confessed to be actions; but all the intermediate *continuation* which connects the beginning with the end is denied to be action. What can be more unaccountable than this denial? Is it not more consonant to reason and analogy, to ascribe to the whole continued motion one uninterrupted action? Such a conclusion true philosophy, we think, requires us to make.

"To move or act, is an attribute which cannot be conceived to exist without a substance. The *action* of a body in motion is indeed the attribute of the body, and the body relatively to its own motion is truly a substance, having the attribute or quality of motion. But the body being a name signifying a combination of certain ideas, which ideas are found to arise from action (see *Plastic Nature*), that action which is productive of those ideas whose combination we denominate body, is of the nature of an attribute. In other terms, body is to be considered as an attribute so long as it is considered as constituted of action.—To this attribute we must necessarily assign its substance. The actions which constitute body must be actions of something, or there must be something

which acts. What then is this ACTIVE SOMETHING from whose agency we get the idea of body, or whose actions constitute body? Is it not sufficient that it is something active? A name might be surely given it, but a name would not render the idea more clear. Its description may be found in every sensation; it is colour to the eye, flavour to the palate, odour to the nose, sound to the ear, and feeling to the touch; for all our sensations are but so many ways in which this ACTIVE SOMETHING is manifested to us. A substratum of solidity philosophers have imagined to exist, and have in vain sought to find. Our ACTIVE SUBSTANCE is the substratum so long sought for, and with so little success. We give it a quality by which it may be perceived; it ACTS. One modification of action produces MATTER, another generates MOTION. These modifications of action are modes of the active substance, whose presence is action: matter and motion constitute the whole of nature. THERE IS THEREFORE THROUGHOUT NATURE AN ACTIVE SUBSTANCE, THE CONSTITUENT ESSENCE OF MATTER, AND IMMEDIATE NATURAL AGENT IN ALL EFFECTS."

By an argument which we do not think very conclusive, our author determines this active substance to be unintelligent. "In our sensations individual-ly, not discovering (says he) the traces, not seeing the characters of intelligence, but finding only action present and necessary, our inferences go no farther than our observations warrant us to do; and we conclude in all these things an action only, and that action unintelligent." Having given our opinion of real agency elsewhere (see *METAPHYSICS*, N° 118.), we shall not here stop to examine this reasoning.—We may however ask, Whether all our sensations individually be not excited for a *certain end*? If they be, according to our author's mode of arguing in another place, the exciting agent should be an intelligent being. By this we are far from meaning to deny the reality of a secondary or instrumental cause of sensation which is destitute of intelligence. We are strongly inclined to think that there is such a cause, though our persuasion results not from this argument of our author's. In our opinion, he reasons better when he says, "that a subordinate agent constructed as the matter of creation, invested with perpetual laws, and producing agreeably to those laws all the forms of being, through the varieties of which inferior intelligences can, by progressive steps, arrive ultimately at the supreme contriver, is more agreeable to our ideas of dignity, and tends to impress us with more exalted sentiments, than viewing the Deity directly in all the individual impressions we receive, divided in the infinity of particular events, and unawful, by his continual presence in operations to our view insignificant and mean."

This active substance, or secondary cause, our author concludes to be neither matter nor mind. "Matter (says he) is a being, as a whole quiescent and inactive, but constituted of active parts, which resist separation, or cohere, giving what is usually denominated solidity to the mass. Mind is a substance which thinks. A being which should answer to neither of these definitions, would be neither matter nor mind; but an *immateriel*, and, if I may so say, an *immaterial* substance." Such is the active substance of Mr Young, which,

Motion,

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Which is
unintelli-
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and nei-
ther matter
nor mind.

Motion. which, considered as the cause of motion, seems not to differ greatly from the *plastic nature, bylarchical principle, or vis generatrix*, of others. The manner in which it operates is indeed much more minutely detailed by our author than by any other philosopher, ancient or modern, with whose writings we have any acquaintance.

16
The manner in which it is supposed to operate

"Every thing (he says) must be in its own nature either disposed to rest or motion; consequently the **ACTIVE SUBSTANCE** must be considered as a being naturally either quiescent or motive. But it cannot be naturally quiescent; for then it could not be active, because activity, which is a tendency to motion, cannot originate in a tendency to rest. Therefore the **ACTIVE SUBSTANCE** is by nature motive, that is, tending to motion. The **ACTIVE SUBSTANCE** is not solid, and does not resist penetration. It is therefore incapable of *impelling* or of *sustaining impulse*. Whence it follows, that as it tends to move, and is incapable of having its motion impeded by impulse, it must actually and continually move: in other words, **MOTION IS ESSENTIAL TO THE ACTIVE SUBSTANCE**.

"In order that this substance may *act*, some other thing upon which it may produce a change is necessary; for whatever suffers an action, receives some change. The active substance, in acting on some other thing, must impart and unite itself thereto; for its *action* is communicating its *activity*. But it cannot communicate its activity without imparting its substance: because it is the substance alone which possesses activity, and the quality cannot be separated from the substance. **THEREFORE THE ACTIVE SUBSTANCE ACTS BY UNITING ITSELF WITH THE SUBSTANCE ON WHICH IT ACTS.** The union of this substance with bodies, is not to be conceived of as a junction of small parts intimately blended together and attached at their surfaces; but as an entire diffusion and incorporation of one substance with another in perfect coalescence. As bodies are not naturally active, whenever they become so, as they always do in motion, it must be by the accession of some part of the active substance. The active substance being imparted to a body, penetrates the most solid or resisting parts, and does not reside in the pores without, and at the surfaces of the solid parts. For the activity is imparted to the body itself; and not to its pores, which are no parts of the body: therefore if the active substance remained within the pores, the cause would not be present with its effect, but the cause would be in one place and the effect in another, which is impossible.

Bodies by their impulse on others lose their activity in proportion to the impulse. This is matter of observation. Bodies which suffer impulse acquire activity in proportion to the impulse. This also is matter of observation. In impulse, therefore, the active substance passes out of the impelling body into the body impelled. For since bodies in motion are active, and activity consists in the presence of the active substance, and by impulse bodies lose their activity, therefore they lose their active substance, and the loss is proportional to the impulse. Bodies impelled acquire activity; therefore acquire active substance, and the acquisition is proportioned to the impulse. But the active substance lost by the impelling body ought to be concluded to be that found in the other; because

there is no other receptacle than the impelled body to **Motion.** which the substance parted from can be traced, nor any other source than the active body whence that which is found can be derived. Therefore, in impulse, the active substance ought to be concluded to pass from the impelling body to the body impelled. The flowing of such a substance is a sufficient cause of the communication of activity, and no other rational cause can be assigned.

"The continued motion of a body depends not upon its *inertia*, but upon the continuance of the active substance within the body. The motion of a body is produced by the motion of the active substance in union with the body. It being evident, that since the active substance itself does *always* move, whatever it is united to will be moved along with it, if no obstacle prevent. In mere motion, the body moved is the patient, and the active substance the agent. In impulse, the body in motion may be considered as an agent, as it is made active by its active substance. While the active substance is flowing out of the active body into the obstacle or impelled body, the active body will press or impel the obstacle. For while the active substance is yet within the body, although flowing through it, it does not cease to impart to the body its own nature, nor can the body cease to be active because not yet deprived of the active substance. Therefore during its passing out of the body, such portion of the active substance as is yet within, is urging and disposing the body to move, in like manner as if the active substance were continuing in the body; and the body being thus urged to move, but impeded from moving, presses or impels the obstacle.

17
"We see here (says our author) an obvious explanation of impulse; it consists in the flowing of the motive substance from a source into a receptacle; and he thinks, that although the existence of such a substance had not been established on any previous grounds, the communication of motion by impulse does alone afford a sufficient proof of its reality.

He employs the agency of the same substance to account for many other apparent activities in bodies, such as those of *fire, electricity, attraction, repulsion, elasticity, &c.* All the apparent origins of corporeal activity serve, he says, to impart the active substance to bodies; "and where activity is without any *manifest* origin, the active substance is derived from an invisible source."

Our limits will not permit us to attend him in his solution of all the apparent activities in bodies; but the orbicular motions of the planets have been accounted for in so many different ways by philosophers ancient and modern, and each account has been so little satisfactory to him who can think, and wishes to trace effects from adequate causes, that we consider it as our duty to furnish our readers with the account of this phenomenon which is given by Mr Young.

18
The question which has been so long agitated, and causes the motion of the heavens, "Whence is the origin of motion?" our author considers as implying an absurdity. "It supposes (says he) that rest was the primitive state of matter, and that motion was produced by a subsequent act. But this supposition must ever be rejected, as it is giving precedence to the inferior, and inverting the order of nature." The substance which he holds to be the basis

Motion. basis of matter is essentially active; and its action is motion. This motion, however, in the original element, was *power* without direction, agency without order, activity to no end. To this power it was necessary that a LAW should be superadded; that its agency should be guided to some regular purpose, and its motion conspire to the production of some uniform effects." Our author shows, or endeavours to show, by a process of reasoning which shall be examined elsewhere, that the primary atoms of matter are produced by the circular motion of the parts of this substance round a centre; and that a similar motion of a number of these atoms round another centre common to them all, produces what in common language is called a *solid body*; a cannon ball, for instance, the terrestrial globe, and the body of the sun, &c. In a word, he labours to prove, and with no small success, that a principle of union is implied in the revolving or circulating movements of the active substance.

"But we may also assume (he says) *à priori*, that a principle of union is a general law of nature; because we see in fact all the component parts of the universe are united systems, which successively combine into larger unions, and ultimately form *one whole*." Let us then suppose the sun with all his planets, primary and secondary, to be already formed for the purpose of making one system, and the orbits of all of them, as well as these great bodies themselves, to be pervaded by the active substance, which necessarily exists in a state of motion, and is the cause of the motion of every thing corporeal. "If to this motion a principle of union be added, the effect of such a principle would be a determination of all the parts of the active substance, and of course all the bodies to which it is united, towards a common centre, which would be at rest, and void of any tendency in any direction. But this determination of all the parts of the system towards a common centre, tends to the destruction both of the motion of the active substance and of the system; for should all the parts continually approximate from a circumference towards a centre, the sun and planets would at last meet, and form one solid and quiescent mass. But to preserve existence, and consequently motion, is the first law of the active substance, as of all being; and it cannot be doubted, that to preserve distinct the several parts of the solar system, is the first law given to the substance actuating that system. The union of the system is a subsequent law.

"When the *direct* tendency of any inferior law is obviated by a higher law, the inferior law will operate *indirectly* in the manner the nearest to its direct tendency that the superior law will permit. If a body in motion be obliquely obstructed, it will move on in a direction oblique to its first motion. Now the law of union, which pervades the solar system, being continually obstructed by the law of self-preservation, the motion of the active substance and of the bodies to which it is united can be no other than a revolving motion *about* the common centre of approach, *towards* which all the parts have a determination. But when this revolution has actually taken place, it gives birth to a new tendency, which supercedes the operation of the law of self-preservation. It has been shown, that the motion essential to the active substance, required to be governed by some law to give being to an orderly

state of things. Now, there are motions simple and motions complex; the more simple is in all things first in order, and out of the more simple the more complex arises in order posterior. The most simple motion is rectilinear; therefore a rectilinear motion is to be considered as that which is the original and natural state of things, and consequently that to which *all things tend*. It will follow from hence, that when any portion of active substance in which the *law of union* operates, has in the manner above explained been compelled to assume a revolving motion, that is, a motion in some curve, a tendency to a rectilinear motion will continually exist in every part of the revolving portion, and in every point of the curve which it describes during its revolution. And this rectilinear tendency will be a tendency to recede from the centre in every point of the revolving orbit, and to proceed in a tangent to the orbit at each point. These two tendencies, if not originally equal, must necessarily in all cases arrive at an equality. For the tendency towards the centre, called the *centripetal* tendency, that is, the *law of union*, operating first, if we suppose the motion approaches the centre, the tendency to recede from it, called the *centrifugal* tendency, will have its proportion to the centripetal continually increased as the orbit of revolution grows less, so as ultimately to equal the centripetal tendency, and restrain the motion from its central course, at which point it will no longer seek the centre but revolve round it."

As our author holds that every atom of matter is formed by the motion of parts of the active substance, and every body formed by the motion of atoms; so he maintains, not only that the sun, moon, earth, planets, and stars, are penetrated by the same substance, but that each is the centre of a vortex of that substance, and that of these vortices some are included within others. "The subtle revolving fluid, the centre of whose vortex the earth occupies, not only surrounds but pervades the earth, and other vortices their earths, to their centres; and the earth and planets are by its revolutions carried around on their own axes. The earth is an inactive mass, and all its component masses are severally as well as collectively inactive; but the earth and all its parts have various collective and separate movements, imparted from the fluid which surrounds, pervades, and constitutes it. Being immersed together with its proper surrounding sphere or vortex in the larger sphere or vortex of the sun, it is carried thereby in a larger orbit about the sun, at the same time that by the revolution of its proper sphere it rotates on its own axis."

Such is the most complete view which our limits ¹⁹ *Objections* will permit us to give of Mr Young's theory of motion. To the philosopher who considers experiment ^{theory} as the only test of truth, and who in all his inquiries employs his hands more than his head, we are fully aware that it will appear in no better light than as "the baseless fabric of a vision." Even to the intellectual philosopher who is not frightened at the word *metaphysics*, we are afraid that such an active substance as the author contends for, will appear as inadequate to the production of the phenomena of gravitation and repulsion as the material æther of Mr Jones and his followers. A being void of intelligence, whether it be material or immaterial, quiescent or motive, cannot be

Motion.

Motion. be the subject of law, in the proper sense of the word. The laws of which Mr Young speaks as necessary to regulate the motions of the active substance, must be mere *forces*, applied by some extrinsic and superior power. And since "motion, as it is *essential* to the active substance, is power without direction, agency without order, activity to no end; since it is of such a nature, that from its unguided agitations there could result neither connexion, order, nor harmony," it follows that those extrinsic forces must be *perpetually* applied, because what is *essential* to any substance can never be destroyed or changed so long as the substance itself remains.

Forces producing order out of confusion, can be applied only by a being possessed of intelligence; and if the immediate and perpetual agency of an intelligent being be necessary to regulate the motions of the active substance, that substance itself may be thought superfluous, and its very existence be denied. *Entia non sunt multiplicanda absque necessitate*, is a rule of philosophizing which every man of science acknowledges to be just. And it will hardly be denied, that the immediate and perpetual agency of an intelligent being upon Mr Jones's etherial fluid, or even upon the matter of solid bodies themselves, would be capable of producing every kind of motion without the instrumentality of a substance which is neither mind nor matter.

Such, we conceive, are the objections which our metaphysical readers may make to this theory. Part of their force, however, will perhaps be removed by the ingenious manner in which our author analyzes matter into an immaterial principle. But so much of it remains, that the writer of this article is inclined to believe that no mechanical account can be given of the motions of the heavenly bodies, the growth of plants, and various other phenomena which are usually solved by attraction and repulsion. In the present age, philosophers in general are strangely averse from admitting on any occasion the agency of mind; yet as every effect must have a cause, it is surely not irrational to attribute such effects as mechanism cannot produce to the operation either of intelligence or instinct. To suppose the Deity the immediate agent in the great motions of the universe, has been deemed impious; and it must be confessed that very impious conclusions have been deduced from that principle. But there is surely no impiety in supposing, with the excellent bishop of Cloyne, that the fluid which is known to pervade the solar system, and to operate with resistless force, may be animated by a powerful mind, which acts instinctively for ends of which itself knows nothing. For the existence of such a mind, no other evidence, indeed, can be brought than what is afforded by a very ancient and very general tradition, and by the impossibility of accounting for the phenomena upon principles of mere mechanism. Perhaps some of our more pious readers may be inclined to think that the Supreme Being has committed the immediate government of the various planetary systems to powerful *intelligences*, or *ANGELS*, who, as his ministers, direct their motions with wisdom and foresight. Such an opinion is certainly not absurd in itself; and it seems to be countenanced by an ancient writer*, who, though not known by the name of a philosopher, knew as

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Other theories more ancient and rational.

* *Psalm* civ

much of the matter as any founder of the most celebrated school. **Motion.**

To object to either of these hypotheses, as has been sometimes done, that it represents the government of the world as a perpetual miracle, betrays the grossest ignorance; for we might as well call the movements of the bodies of men and brutes, which are certainly produced by minds, miraculous. We do not affirm that either hypothesis is certainly true, but they are both as probable and as satisfactory as the hypothesis which attributes agency to attraction and repulsion to a subtle æther, or to a substance which is neither mind nor matter. Were the immediate agency of intellect to be admitted, there would be no room for many of those disputes which have been agitated among philosophers, about the increase or diminution of motion in the universe; because an intelligent agent, which could begin motion as well as carry it on, might increase or diminish it as he should judge proper. If instinctive agency, or something similar to it, be adopted, there is the same room for investigation as upon the principles of mechanism; because instinct works blindly according to steady laws imposed by a superior mind, which may be discovered by observation of their effects. As we consider this as by much the most probable hypothesis of the two, we find ourselves involved in the following question: "If a certain quantity of motion was originally communicated to the matter of the universe, how comes it to pass that the original quantity still remains?" Considering the many opposite and contradictory motions which since the creation have taken place in the universe, and which have undoubtedly destroyed a great part of the original quantity, by what means has that quantity been restored?

21
The question, Whether the original quantity of motion in the world remains unimpaired? answered by

If this question can be solved by natural means, it must be upon the principles of Newton; for "in every case § where quantities and relations of quantities are required, it is the province of mathematics to supply the information sought; " and all philosophers agree that Sir Isaac's doctrine of the composition and resolution of motion, though in what respects the heavenly bodies it may have no physical reality, is so mathematically just, as to be the only principle from which the quantity of motion, or the force of powers, can in any case be computed. If we choose to answer the question, by saying that the motion left is restored by the interposition of the Deity, then we might as well have had recourse to him at first, and say that he alone is the true principle of motion throughout the creation.

§ *Young's Essay on the Powers and Mechanism &c.*

Before we are reduced to this dilemma, however, it is necessary, in the first place, to inquire whether there is or can be any real diminution of the quantity of motion throughout the universe? In this question the Cartesians take the negative side; and maintain, that the Creator at the beginning impressed a certain quantity of motion on bodies, and that under such laws as that no part of it should be lost, but the same portion of motion should be constantly preserved in matter: and hence they conclude, that if any moving body strike on any other body, the former loses no more of its motion than it communicates to the latter. Sir Isaac Newton takes the country side, and argues in the following manner: "From the various com-

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the Cartesians, and

23
by Newton

Motion. ways the same quantity of motion in the world; for if two balls, joined together by a slender wire, revolve with an uniform motion about their common centre of gravity, and at the same time that centre be carried uniformly in a right line drawn in the plane of their circular motion, the sum of the motions of the two balls, as often as they are in a right line, drawn from their common centre of gravity, will be greater than the sum of their motions when they are in a line perpendicular to that other. Whence it appears, that motion may be both generated and lost. But, by reason of the tenacity of fluid bodies, and the friction of their parts, with the weakness of the elastic power in solid bodies, nature seems to incline much rather to the destruction than the production of motion; and in reality, motion becomes continually less and less.—For bodies which are either so perfectly hard or so soft as to have no elastic power, will not rebound from each other; their impenetrability will only stop their motion. And if two such bodies equal to one another be carried with equal but opposite motions, so as to meet in a void space, by the laws of motion they must stop in the very place of concurrence, lose all their motion, and be at rest for ever, unless they have an elastic power to give them a new motion. If they have elasticity enough to make them rebound with one-fourth, one-half, or three-fourths, of the force they meet with, they will lose three-fourths, one-half, or one-fourth, of their motion. And this is confirmed by experiments: for if two equal pendulums be let fall from equal heights, so as to strike full upon each other; if those pendulums be of lead or soft clay, they will lose all, or almost all, their motion; and if they be of any elastic matter, they will only retain so much motion as they receive from their elastic power.”

Motion, therefore, being thus, in the opinion of our celebrated author, *lost*, or *absolutely destroyed*, it is necessary to find some cause by which it may be renewed. Such renovation Sir Isaac attributes to *active* principles; for instance, “the cause of gravity, whereby the planets and comets preserve their motions in their orbits, and all bodies acquire a great degree of motion in falling; and the cause of fermentation, whereby the heart and blood of animals preserve a perpetual warmth and motion, the inner parts of the earth are kept perpetually warmed; many bodies burn and shine, and the sun himself burns and shines, and with his light warms and cheers all things.”

Elasticity is another cause of the renovation of motion mentioned by Sir Isaac. “We find but little motion in the world (says he), except what plainly flows either from these active principles, or from the command of the willer.”

24
No power
of motion
ever lost or
destroyed,

With regard to the *destruction* or positive *loss* of motion, however, we must observe, that notwithstanding the authority of Sir Isaac Newton, it is altogether impossible that any such thing can happen. All moving bodies which come under the cognizance of our senses are merely passive, and acted upon by something which we call *powers* or *fluids*, and which are to us totally invisible. Motion, therefore, cannot be lost without a destruction or diminution of one of

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these *powers*, which we have no reason to think can ever happen. When two pendulums rush against each other, the motion is the mere effect of the action of gravity; and that action, which in this case is the *power*, continues to be the very same whether the pendulum moves or moves not. Could motion, therefore, be exhausted in this case, we must suppose, that by separating two pendulums to the same distance from each other, and then letting them come together for a great number of times, they would at last meet with less force than before. But there is certainly not the least foundation for this supposition; and no rational person will take it into his head, that supposing the whole human race had employed themselves in nothing else from the creation to the present day, but separating pendulums and letting them stop each other's motion, they would now come together with less force than they did at first. *Power*, therefore, which is the cause of motion, is absolutely indestructible. Powers may indeed counteract one another, or they may be made to counteract themselves; but the moment that the obstacle is removed, they show themselves in their pristine vigour, without the least symptom of abatement or decay.

Under the article MECHANICS, it has been shown, ²⁵ proved by Sir Isaac Newton's doctrine of the composition and resolution of motion, that when motion is compounded of two powers acting obliquely upon one another, more motion is lost than the two powers taken together could spare. Thus, if the two powers AB and AC move a body through the diagonal of the square AD; supposing each of these powers to be = 5, the diagonal through which they pass will be 7 (A); but from an inspection of the figure, it is manifest, that by the separation of the two powers, a quantity of motion BC, equal to the length of the other diagonal, is lost; for in as far as the two act opposite to each other, they must destroy motion. The quantity of motion produced therefore being 7, and the quantity lost the same, the whole quantity originally existing in the two powers AD and BC ought to have been 14, when it is only 10. To make up for the deficiency, therefore, we must search for the origin of the two powers AB and BC, and this we shall find in the lines Aa, Ac, and Ad; each of which is 3, altogether making 14; whence deducting 7 the motion lost, we have 7 remaining for the motion produced. Let us now find out the origins of these powers, and we shall find those of Aa in the lines Ae and Af; the origins of Ac in Af and Ag. The sources of Ad we find in the lines Ae and Ah. Thus we have now eight sources of the four powers which generated the two first ones; and thus we find that the power AD = 7, requires two of 5 each = 10 for its generation; these two require four of 3½ each for their production; and these again require eight of 2½ each for their production. Hence, in order to generate the two original powers AB and AC, we see that there is required at a very few steps no less than 20; and in like manner, to generate these eight powers, we must have recourse to 16 others; so that the ultimate source of motion increases beyond all calculation.

Whether, therefore, we reckon the ultimate source

3 F

of

(A) It will be something more than 7; but the fractional part is omitted, as being of no importance in the illustration of the fact before us.

Motion of motion to be spiritual or material, it is plain that it must be to our conceptions *infinite*; neither will the phenomena of nature allow us to give any other explanation than we have done: for no power whatever can lose more than its own quantity; and it seems absurd to think that the Deity would create the world in such a manner that it would ultimately become immoveable, and then have recourse to unknown principles to remedy the supposed defect. On the principle we have just now laid down, however, the matter becomes exceedingly plain and obvious. The Creator at first formed two opposite powers, the action of which is varied according to the circumstances of the bodies upon which they act; and these circumstances are again varied by the action of the powers themselves in innumerable ways upon one another, and the approach of one body to another, or their receding to a greater distance. Where these powers happen to oppose each other directly, the body on which they act is at rest; when they act obliquely, it moves in the diagonal; or if the force acting upon one side is by any means lessened, the body certainly must move towards that side, as is evident from the case of the atmosphere, the pressure of which, when removed from one side of a body, will make it move very violently towards that side; and if we could continually keep off the pressure in this manner, the motion would assuredly be *perpetual*. We must not imagine that motion is *destroyed* because it is *counteracted*; for it is impossible to destroy motion by any means but removing the cause, counteracting the effect is only a temporary obstacle, and must cease whenever the obstacle is removed. Nature, therefore, having in itself an *infinite* quantity of motion, produces greater or lesser motions, according to the various action of the moving powers upon different bodies or upon one another, without a possibility of the general stock being either augmented or diminished, unless one of the moving powers was to be withdrawn by the Creator, in which case, the other would destroy the whole system in an instant. As to the nature of these great original powers, we must confess ourselves totally ignorant; nor do we perceive any data from which the nature of them can be investigated. The elements of light, air, &c. are the agents; but in what manner they act, or in what manner they received their action, can be known only to the Creator.

16
The nature
of the mov-
ing powers
unknown.

Perpetual Motion, in mechanics, a motion which is supplied and renewed from itself, without the intervention of any external cause; or it is an uninterrupted communication of the same degree of motion from one part of matter to another, in a circle or other curve returning into itself, so that the same momentum still returns undiminished upon the first mover.

The celebrated problem of a perpetual motion consists in the inventing a machine, which has the principle of its motion within itself. M. de la Hire has demonstrated the impossibility of any such machine, and finds that it amounts to this, viz. to find a body which is both heavier and lighter at the same time, or to find a body which is heavier than itself.

To find a perpetual motion, or to construct an engine, &c. which shall have such a motion, is a famous problem that has employed the mathematicians of 2000 years; though none perhaps have prosecuted it with

attention and earnestness equal to those of the present **Motion** age.

Infinite are the schemes, designs, plans, engines, wheels, &c. to which this longed-for perpetual motion has given birth: it were as endless as impertinent to give a detail of them all.

In effect, there seems but little in nature to countenance all this assiduity and expectation; among all the laws of matter and motion, we know of none yet which seems to furnish any principle or foundation for such an effect.

Animal Motion, that which is performed by animals at the command of the mind or will.

Though all the motions of animals, whether voluntary or involuntary, are performed by means of the muscles and nerves, yet neither these nor the subtle fluid which resides in them are to be accounted the ultimate sources of animal motion. They depend entirely upon the mind for those motions which are properly to be accounted *animal*. All the involuntary motions, such as those of the blood, the heart, muscles, organs subservient to respiration and digestion, &c. are to be classed with those of vegetables; for though no vegetables have them in such perfection as animals, there are yet traces of them to be found evidently among vegetables, and that so remarkably, that some have imagined the animal and vegetable kingdoms to approach each other so nearly that they could scarce be distinguished by a philosophic eye. See **MUSCLE**.

Though the motions of animals, however, depend on the action of the mind or of the will, external objects seem originally to have the command of the mind itself; for unless an animal perceive something, it will not be inclined to act. By means of the ideas once received, indeed, and retained in the memory, it acquires a self-moving power, independent of any object present at the time, which is not the case with vegetables; for however they may act from a present impulse, their motions never appear to be derived from any source which may not be accounted strictly mechanical.

According to some, motion is the cause of sensation itself; and indeed it seems very probable that the motions of that subtle fluid, called *light* or *electricity*, in our bodies always accompany our sensations; but whether these be the *cause*, or only the *medium*, of sense, cannot be discovered.

Though all animals are endowed with a power of voluntary motion, yet there is a very great variety in the degrees of that power; to determine which no certain rules can be assigned; neither can we, from the situation and manner of life of animals, derive any probable reason why the motion of one should differ so very much from that of another. This difference does not arise from their size, their ferocity, their timidity, nor any other property that we can imagine. The elephant, though the strongest land animal, is by no means the slowest in its motions; the horse is much swifter than the bull, though there is not much difference in their size; a greyhound is much swifter than a cat, though the former be much larger, and though both live in the same manner, viz. by hunting. Among insects the same unaccountable diversity is observable. The louse and flea are both vermin, are both nearly of the same size, and both feed on the bodies of animals; yet there is no comparison between the swiftness of their motions: while the bug, which is much larger than either, seems

Motion. to have a kind of medium swiftness between both.—

This very remarkable circumstance seems not even to depend on the range which animals are obliged to take in order to procure food for themselves: the motion of a snail is slower than that of an earth worm; while that of many caterpillars is much quicker than either; though we can scarce determine which of the three has the greatest or the least extensive range for its food.

Of all animals the shell fish move the slowest, inasmuch that some have supposed them to be entirely destitute of loco-motive powers; and muscles particularly are denied to have any faculty of this kind. Every one knows that these animals can open and shut their shells at pleasure; and it cannot escape observation, that in every muscle there is a fleshy protuberance of a much redder colour, than the rest. This has been thought to be a tongue or proboscis, by which the animal takes in its food; but is in reality the instrument of its motion from place to place. This protuberance is divided into two lobes, which perform the office of feet. When the river muscle is inclined to remove from its station, it opens its shell, thrusts out this protuberance, and digs a furrow in the sand; and into this furrow, by the action of the same protuberance, the shell is made to fall in a vertical position. It is recovered out of this into the former horizontal one, by pushing back the sand with the same tentacula, lengthens the furrow, and thus the animal continues its journey by a continual turning topsy-turvy.—Marine muscles perform their motions in the same manner, and by similar instruments. In general they are firmly attached to rocks or small stones by threads about two inches long, which are spun from a glutinous substance in the protuberances already mentioned; these are called, in Scotland, the *beards* of muscles, and are thought to be the cause of the fatal disorders which sometimes attend the eating of mussels. See MYTILUS.

Other animals which dwell in bivalved shells, perform their motions by a kind of leg or foot; which, however, they can alter into almost any figure they please. By means of this leg they can not only sink into the mud, or rise out of it at pleasure, but can even leap from the place where they are; and this can be done by the limpet, which people are apt to imagine one of the most sluggish animals in nature.—When this creature is about to make a spring, it sets its shell on edge, as if to diminish friction; then, stretching out the leg as far as possible, it makes it embrace a portion of the shell, and by a sudden movement, similar to that of a spring let loose, it strikes the earth with its leg, and actually leaps to a considerable distance.

The spout, or razor-fish, is said to be incapable of moving forward horizontally on the surface; but it digs a hole sometimes two feet deep in the sand, in which it can ascend or descend at pleasure. The leg, by which it performs all its movements, is fleshy, cylindrical, and pretty long; and the animal can at pleasure make it assume the form of a ball. When lying on the surface of the sand, and about to sink into it, the leg is extended from the inferior end of the shell, and makes the extremity of it take on the form of a shovel, sharp on each side, and terminating in a point. With this instrument the animal makes a hole in the sand; after which it advances the leg still farther into

it, makes it assume the form of a hook, and with this, as a fulcrum, it obliges the shell to descend into the hole. This operation is continued until the whole shell be covered; and when the animal wishes to regain the surface, it makes the extremity of the leg to assume the form of a ball, and makes an effort to extend it. The ball, however, prevents any farther descent, and the reaction of the muscular effort raises up the whole shell, which operation is continued until it reaches the surface; and it is surprising with what facility these motions are accomplished by an animal seemingly so little qualified to move at all. Another particularity in this fish is, that though it lives among salt water, it abhors salt so much that when a little is thrown into its hole it instantly leaves it. But it is still more remarkable, that if you once take hold of the spout fish, and then allow it to retire into its hole, it cannot then be driven out by salt; though unless it be taken hold of by the hand, the application of salt will make it come to the surface as often as you please. See SOLÉN.

All other shell fish, even those apparently the most sluggish and destitute of any apparatus for motion, are found to be furnished with such instruments as enable them to perform all those movements for which they have any occasion. Thus the scallop, a well-known animal inhabiting a bivalved shell, can both swim upon the surface of water and move upon land. When it happens to be deserted by the tide, it opens its shell to the full extent, and shutting it again with a sudden jerk, the reaction of the ground gives such an impulse to the whole, that it sometimes springs five or six inches from the ground; and by a continued repetition of this action, it gradually tumbles forward until it regains the water. Its method of sailing is still more curious. Having attained the surface of the water by means unknown to us, it opens the shell, and puts one half above water, the other with the body of the animal in it remaining below. Great numbers of them are thus frequently seen sailing in company with their shells sticking up above water when the weather is fine, and the wind acting upon them as sails; but on the least alarm they instantly shut their shells, and all sink to the bottom together. See PERNA.

The oyster has generally been supposed one of the most sluggish animals in nature, and totally incapable of voluntary motion; but from the researches of the Abbé Dicquemarie, this opinion seems to be erroneous. The oyster, like many other bivalved shell-fish, has a power of squirting water out from its body; and this property may easily be observed by putting some of them into a plate with as much sea water as will cover them. The water is ejected with so much force, as not only to repel the approach of ordinary enemies, but to move the whole animal backwards or sideways, in a direction contrary to that in which the water was ejected. It has been also supposed, that oysters are destitute of sensation; but M. Dicquemarie has shown, that they not only possess sensation, but that they are capable of deriving knowledge from experience. When removed from such places as are entirely covered with the sea, when destitute of experience, they open their shells and die in a few days; but if they happen to escape this danger, and the water covers them again, they will not open their shells

Motion again, but keep them shut, as if warned by experience to avoid a danger similar to what they formerly underwent. See *OSIREA*.

The motions of the sea-urchin are perhaps more curious and complicated than those of any other animal. It inhabits a beautiful multivalved shell, divided into triangular compartments, and covered with great numbers of prickles; from which last circumstance it receives the name of *sea-urchin* or *sea hedgehog*. The triangles are separated from one another by regular belts, and perforated by a great number of holes, from every one of which issues a fleshy horn similar to that of a snail, and capable of moving in a similar manner. The principal use of these horns seems to be to fix the animal to rocks or stones, though it likewise makes use of them in its progressive motion. By means of these horns and prickles, it is enabled to walk either on its back or its belly; but it most commonly makes use of those which are near the mouth. Occasionally it has a progressive motion by turning round like a wheel. Thus, says Mr Smellie†, the sea-urchin furnishes an example of an animal employing many thousand limbs in its various movements. The reader may try to conceive the number of muscles, fibres, and other apparatus which are requisite to the progressive motion of this little animal,

† *Phil of Nat Hist*

• See 47-
p. 114

Those animals called *sea nettles* or *meduse*, though extremely slow in their motions, are nevertheless evidently capable of moving at pleasure from place to place. The variety of their figure is such, that it is difficult to assign them any determinate figure whatever. In general, however, they resemble a truncated cone, the base of which is applied to the rock to which they adhere. Their colours are various, whitish, brown, red, or greenish: the mouth is very large; and when opened appears surrounded with filaments resembling the horns of snails, which being disposed in three rows around it, give the animal the appearance of a flower*; and through every one of these the animal has the power of squirting the sea water. The structure of these animals is extremely singular; they consisting all of one organ, viz. a stomach. When searching for food, they extend their filaments, and quickly entangle any small animals that come within their reach. The prey is instantly swallowed, and the mouth shut close upon it like a purse, in which state it remains for many days before the nutritive parts are extracted. The animal, though it exceeds an inch or an inch and a half in diameter, is nevertheless so dilatable, that it can swallow large whole fish and muscles, the shells of which are thrown out by the mouth after the nutritive parts have been exhausted. Sometimes the shell is too large to be voided this way; in which case the body of the animal splits, and the shell is voided through the opening which in a short time heals up again. The progressive motion of this creature is so slow, that it resembles that of the hour hand of a clock, and is performed by means of small muscles placed on the outside of the body. All its feet are tubular, and filled with a fluid which makes them project like prickles. On occasion it can likewise loosen the base of the cone from the rock and erecting its body, move by means of the filaments already mentioned, which surround the mouth; but even this motion performed in this manner is almost as slow as the other.

Motion. Some animals are capable of moving backwards, apparently with the same facility that they do forwards, and that by means of the same instruments which move them forward. The common house fly exhibits an instance of this, and frequently employs this retrograde motion in its ordinary courtes; though we cannot know the reason of its employing such an extraordinary method. Another remarkable instance is given by Mr Smellie in the *wagon-bee*. This is one of the solitary species, and has its name from the mode of constructing its nest with mud or mortar. Externally this nest has no regular appearance, but at first sight is taken for a quantity of dirt adhering to the wall; though the internal part be furnished with cells in the same regular manner with the nests of other insects of the bee kind. When this bee leaves its nest, another frequently takes possession of it; in which case a battle never fails to ensue on the return of the real proprietor. The dispute is decided in the air; and each party endeavours to get above the other, as birds of prey are wont to do in order to give a downward blow. The undermost one, to avoid the stroke, instead of flying forward or laterally, always flies backward. The encounter is so violent, that when they strike, both parties fall to the ground.

Vegetable Motion. Though vegetables have not the power of moving from one place to another like animals, they are nevertheless capable of moving their different parts in such a manner as would lead us to suspect that they are actuated by a sort of instinct. Hence many have been induced to suppose, that the animal and vegetable kingdoms are in a manner indistinguishable from one another; and that the highest degree of vegetable life can hardly be known from the lowest degree of animal life. The essential and insuperable distinction, however, between the two, is the faculty of sensation, and loco-motion in consequence of it. Were it not, indeed, for the manifestation of sense by moving from one place to another, we should not be able to tell whether vegetables were possessed of sensation or not; but whatever motions they may be possessed of, it is certain that no vegetable has the faculty of moving from one place to another. Some have endeavoured to distinguish the two kingdoms by the digestion of food; alleging that plants have no proper organs, such as a stomach, &c. for taking in and digesting their aliment. But to this it has been replied, that the whole body of a vegetable is a stomach, and absorbs its food at every pore. This, however, seems not to be a sufficient answer. All animals take in their food at intervals, and there is not a single instance of one which eats perpetually. The food is also taken into the body of the animal, and application of the parts made by means of the *internal* organization of the viscera; but in vegetables, their whole bodies are immersed in their food, and absorb it by the surface, as animal bodies will sometimes absorb liquids when put into them. The roots of a tree rooted will change their direction when they meet with a stone, and will turn from barren into fertile ground; but this is evidently mere mechanism, without any proof of will or sensation; for the nourishment of the root comes not from the stone, but from the earth around it: and the increase in size is not owing to any expansion of the matter which the root already contains,

Motion contains, but to the opposition of new matter; whence the increase of size must always take place in the direction from whence the nourishment proceeds. On this principle also may we explain the reason why the roots of a tree, after having arrived at the edge of a ditch instead of shooting out into the air, will creep down the one side, along the bottom, and up the other.

In their other movements the vegetables discover nothing like sensation or design. They will indeed uniformly bend towards light, or towards water; but in the one case we must attribute the phenomenon to the action of the elements of light and air upon them; and in the latter the property seems to be the same with what in other cases we call attraction. Thus, if a root be uncovered, and a wet sponge placed near it in a direction different from that in which the root was proceeding, it will soon alter its position, and turn towards the sponge; and thus we may vary the direction of the root as often as we please. The efforts of a plant to turn from darkness or shade into sunshine are very remarkable; as in order to accomplish this, not only the leaves will be inclined, but even the stems and branches twisted. When a wet sponge is held under the leaves of a tree, they bend down in order to touch it. If a vessel of water be put within six inches of a growing cucumber, in less than 24 hours the latter will alter its direction; the branches will bend towards the water, and never alter their course until they come in contact with it. The most remarkable instance of this kind of motion, however, is, that when a pole is brought near a vine, the latter will turn towards it, and never cease extending its branches till it lays hold of the support.

The motions of the sensitive plant, and others of the same kind, have been considered as very wonderful; but it is doubtful if any of them be really more so than that of the vine just mentioned. None of these show any kind of propensity to move without an actual touch. A very slight one, indeed, makes the sensitive plant contract, and the whole branch, together with the leaves, bend down towards the earth.—This is so similar to some phenomena of electricity, that very few will hesitate at ascribing both to the same cause. Even the motions of the *hedyssarum gyrans*, which at first sight seem so much more surprising than those of the sensitive plant, may be explained upon the same principle. There is a specimen of this plant in the botanic garden of Edinburgh. It is a native of the East Indies, and its motions are occasioned by the sun beams. The leaves are the only moveable parts. They are supported by long footstalks; and when the sun shines upon them they move briskly in every direction. Their most usual motion is upward and downward; but not unfrequently they turn almost quite round, and then the footstalks are evidently twisted. These motions continue only while the light and heat of the sun continues, ceasing when at night, or when the weather becomes cloudy and cold. The American plant called *Dionaea muscipula* or *Venus's fly trap*, is another example of very wonderful mechanism in vegetables, though even this does not argue any degree of sensation in this plant more than in others. The leaves of the *dionaea* are jointed, and furnished with two rows of prickles. A number of

small glands upon the surface secrete a sweet juice **Motion**, which entices flies to come and settle upon it; but the moment these insects touch the fatal spot, the leaves fold up, and squeeze them to death between the prickles. The leaves fold up in the same manner when the plant is touched with a straw or pin.

The folding up of the leaves of certain plants in the absence of the sun's light, called their *sleep*, affords another very curious instance of vegetable motion.—Almost all vegetables indeed, undergo such a remarkable change in the night, that it is difficult to know exactly how many kinds do really sleep. They fold up their leaves in many different ways; but all agree in disposing of them in such a manner as to afford the best protection to the young stems, flower buds or fruit. The leaves of the tamarind tree contract round the young fruit in order to protect it from nocturnal cold; and those of *senna*, *glycina*, and many other papilionaceous plants, dispose of their leaves in the same manner. The leaves of the chickweed, *asclepias*, *atriplex*, &c. are disposed in opposite pairs. In the night time they rise perpendicularly, and join so close at the top that the flowers are concealed by them. In like manner do the leaves protect the flowers of the *sida* or *althea theophrasti*, the *ayenia*, and *renothura*, the *solium*, and the Egyptian vetch. All these are erected during the night; but those of the white lupine, in time of sleep, hang down.

The flowers of plants also have motions peculiar to themselves. Many of them during the night are enclosed in their calyxes. Some, particularly those of the German spurge, *geranium striatum*, and common Whitlow grass, when asleep, bend towards the earth; by which means the noxious effects of rain or dew are prevented. All these motions have been commonly ascribed to the sun's rays; and Mr Smellie informs us that in some of the examples above mentioned the effects were evidently to be ascribed to heat. but plants kept in a hot-house, where the temperature of the day and night are alike, contract their leaves, and sleep in the same manner as if they were exposed to the open air; "whence it appears (says he), that the sleep of plants, is owing rather to a peculiar law, than to a quicker or slower motion of the juices." He suspects therefore, that as the sleep of plants is not owing to the mere absence of heat, it may be occasioned by the want of light; and to ascertain this he proposes an experiment of throwing upon them a strong artificial light. If notwithstanding this light (says he), the plants are not roused, but continue to sleep as usual, then it may be presumed that their organs, like those of animals, are not only irritable, but require the reparation of some invigorating influence which they have lost while awake, by the agitations of the air and of the sun's rays, by the act of growing, or by some other latent cause." On this, however, we must remark, that the throwing of artificial light upon plants cannot be attended with the same consequences as that of the light of the sun, unless the former were as strong as the latter, which is impossible; and even granting that we could procure an artificial light as strong as that of the sun, a difference might be occasioned by the different directions of the rays, those of the sun being very nearly parallel while the rays of all artificial light diverge very greatly. If therefore,

Motion. we are to make an experiment of this kind, the rays should be rendered parallel by means of a burning mirror. Here again we would be involved in a difficulty: for the rays of the sun proceed all in one direction; but as of necessity we must employ different mirrors in our experiment, the light must fall upon the plant in different directions, so that we could not reasonably expect the same result as when the plants are directly exposed to the rays of the sun.

The motion of plants, not being deducible from sensation, as in animals, must be ascribed to that property called *irritability*; and this property is possessed *insensibly* by the parts of animals in a greater degree than even by the most irritable vegetable. The muscular fibres will contract on the application of any stimulating substance, even after they are detached from the body to which they belonged. The heart of a frog will continue to beat when pricked with a pin for several hours after it is taken out of the body. The heart of a viper, or of a turtle, beats distinctly from 20 to 30 hours after the death of these animals. When the intestines of a dog, or any other quadruped, are suddenly cut into different portions, all of them crawl about like worms, and contract upon the slightest touch. The heart, intestines, and diaphragm, are the most irritable parts of animal bodies; and to discover whether this quality resides in all plants, experiments should be made chiefly on leaves, flowers, buds, and the tender fibres of the roots.

The motions of plants are universally ascribed by our author to *irritability*, to which also we have ascribed them under the article ANIMAL. The term, however, requires an explanation; and to give this in an intelligible manner requires some attention. The most obvious comparison is that of an electrified thread; which, on the approach of any unelectrified substance, shows a variety of motions, equally surprising with those of the parts of plants or the muscular fibres cut out of the body. Could we suppose that the electricity of a thread might be preserved after it was cut off from the electrifying substance, it would show as much irritability as even the muscular fibres, or portions of the intestines of animals. We know, from the history of the torpedo, electrical eel, &c. that there are animals in which the electric fluid acts in such a manner as to produce a much more powerful effect than that of giving motion to the leaves of plants. The caducifera, therefore, with which this fluid is thronged, agitate when any substance in which it acts is touched, without doubt the irritability in question; but we have from thence no more reason to ascribe sensation to these irritable bodies, than to an electrified bottle when it discharges itself, or makes a cork ball play around it.

In a paper read before the Academy of Sciences at Paris, by M. Droussonet, the author inclines to found irritability and sensibility together. "The different parts of plants (says he) enjoy the faculty of motion, but the motions of a vegetable are very different in their nature from those of an animal. the most sensible, those that are produced with most rapidity in plants, are always influenced by some stimulating cause. Irritability, which is nothing but *sensibility* made manifest by motion, is a general law to which nature has subjected all living beings; and it is this that conti-

nually watches over their preservation. Being more **Motion.** powerful in animals than in plants, it may be often confounded in these last with phenomena that depend on a quite different cause. In the vegetable it is only the organ which is exposed to the action of the stimulating power that moves. Irritation in particular places never produces that prompt combination of sensations which we observe in animals; in consequence of which certain parts are put in motion without being directly affected, and which otherwise might have been passive.

"The more perfect the organization in the different parts of animals is, the more apparent are the signs of irritability. The parts that come nearest to those of vegetables, and in which of consequence the organization is most imperfect, are the least irritable. The same law holds with regard to plants; but the result is opposite: the signs of irritability are most sensible in proportion to the analogy of the parts with those of animals; and they are imperceptible in those that are dissimilar. This assertion is proved by what we observe in the organs destined in vegetables to perpetuate the species. Those parts alone seem sensible to stimuli; the bark, leaves, stalks, and roots showing no signs of irritability.

"The vital motions in plants are slow, and entirely determined by circumstances, which are always repeated and equally diffused over all the parts. In animals, on the contrary, almost all the vital motions are very sensible; such as the pulsations of the heart and arteries, the dilatation of the thorax, &c.; these being absolutely necessary to the preservation of the individual, are always reproduced in a similar manner in those of the same species, and in the same direction; and this takes place in like manner in plants. The twining plants, for instance, such as the hop, follow constantly, as they twist themselves round a pole, the direction of the south towards the west. If vegetables are obstructed in exercising these motions, they soon perish: if, for example, we untwist a twining plant which had taken its direction round a branch from the right to the left, and place it in a contrary direction, it withers in a short time; especially if it has not vigour enough to regain its natural situation. We bring death in the same manner on an animal, if we interrupt any of its vital motions. The law by which plants are forced to move in a particular manner is very powerful: When two twining plants, one of which is weaker than the other, for example two plants of woodbine, happen to encounter, they twist round each other. the one directing itself to the right and the other to the left: this last is always the weakest, it is forced to take a direction contrary to that which it would have done if it had not met with the other: but if, by any accident, these two twigs of woodbine should come afterwards to be separated, they both resume their natural direction, that is, from right to left.

"The motions essentially vital, which have in plants the greatest affinity with those of animals, are the course of the sap, the passage of the air in the trachea, the different positions which the flowers of certain plants take at certain hours of the day, &c. But if we attend to the manner in which all these motions in plants are performed, we will find that they present a greater number

Motion. number of modifications than the analogous motions that take place in animals. The temperature of the atmosphere, its agitation, light, &c. have great influence on the motions of plants, by accelerating or retarding the course of their fluids; and, as they cannot change their place, these variations produce in them changes more obvious and more uniform than in animals."

Our author now proceeds to inform us, that some of the motions of plants are occasioned by the rarity of the juices in plants, and others by their abundance. Of the former kind are those by which the capsules of some plants suddenly burst with a spring, and throw their seeds to some distance. Of the other kind are the action of the stamina in the *parietaria*, the inflection of the peduncles of flowers, and of the pistilla. "Those motions (says he) which are particularly observed in the organs destined to the reproduction of the individual, not appearing except in circumstances that render them absolutely necessary, seem in some measure to be the effect of a particular combination: they are, however, merely mechanical; for they are always produced in the same way and in the same circumstances. Thus the rose of Jericho, and the dry fruit of several species of *mesembryanthemum*, do not open but when their vessels are full of water.

"The sudden disengagement of fluids produces a kind of motion. To this cause we must attribute a great number of phenomena observable in the leaves of several plants, and which do not depend on irritability. The small glands in each leaf of the *dionea* are no sooner punctured by an insect than it instantly folds up and seizes the animal: the puncture seems to operate a disengagement of the fluid which kept the leaf expanded by filling its vessels. This explanation is the more probable, that in the early state of the vegetation of this plant, when the small glands are hardly evolved, and when probably the juices do not run in sufficient abundance, the leaves are folded up exactly as they appear when punctured by an insect at a more advanced period. We observe a phenomenon similar to this in both species of the *drosera* (sundew). The mechanism here is very easily observable: the leaves are at first folded up; the juices are not yet propelled into the fine hairs with which they are covered; but after they are expanded, the presence of the fluid is manifest by a drop seen at the extremity of each hair: it is by absorbing this fluid that an insect empties the vessels of the leaf, which then folds up, and resumes its first state: the promptitude of the action is proportioned to the number of hairs touched by the insect. This motion in some degree resembles that which takes place in the limb of an animal kept in a state of flexion by a tumor in the joint; when the matter which obstructed the motion is discharged, the limb instantly resumes its former position. The phenomena that depend on the abundance of fluids are particularly evident in plants which grow in wet soils; the *drosera* and *dionea* are of this kind: and it is known by the experiments of Mess. Du Fay and Du Hamel, that sensitive plants are particularly sensible when the sun is obscured by clouds and the air warm and moist. The influence of external causes sometimes so modifies the vital motions in plants, that we would be tempted

to ascribe them to volition, like those that depend entirely on that faculty in animals. If we set a pole in the ground near a twining plant, it always lays hold of the pole for support, in whatever place we put it. The same thing occurs in the tendrils of the vine; which always attach themselves to the support presented them, on whatever side it may be placed, provided they can reach it: but these motions are entirely vital: the twining plants and the tendrils direct themselves to every quarter, and consequently cannot fail of meeting with the bodies within their reach. These motions are performed as long as the parts continue to grow; but when they cease to elongate, if they have not been able to reach any body on which they can fix, they bend back upon themselves. This and other observations show how far the vital motions in plants may be modified by external causes, and how essentially they differ from those that are the effect of volition in animals.

"Some plants appear endowed with no sort of motion: some have leaves that can move in different directions: their motions are generally modified by different causes; but none appear so eminently possessed of this quality as the *hedyfarum gyrans* of Linnaeus.—No part of this plant shows any signs of irritability upon application of stimuli: and the motion of its foliola ceases when the leaflets are agitated by the wind.—When the sun is warm, the little leaves of the *hedyfarum* are also immoveable; but when the weather is warm and moist, or when it rains, they move very freely. This motion seems indispensably necessary to the plant; for it begins as soon as the first leaves unfold, and continues even during the night; but in time it grows weaker. In our stoves it is most considerable during the first year; in the second, it is not very sensible: in its native place all the leaves have a motion never observed here. The moving leaflets are most agitated while the plants are in full flower, and the process of fructification goes on. The oscillatory motion is so natural to it, that it not only remains for three or four days in the leaflets of a branch that has been cut off and put in water, but is even continued though the branch be exposed to the air. The leaves seem to perform the office of the heart in vegetables. When a plant is stripped of its leaves, the progress of vegetation is arrested; and such vegetables resemble those animals which have a periodical sleep, induced by a diminution of the action of the heart. Many plants hardly show any signs of motion; many seem also wholly cataleptic; which is rarely if ever found in animals. The footstalks of the flowers of *dracoccephalum*, a Virginian plant, preserve themselves in whatever position they are placed.

Muscular Motion. See **MUSCLES**.

MOTIVE, is sometimes applied to that faculty of the human mind, by which we pursue good and avoid evil. Thus Hobbes distinguishes the faculties of the mind into two sorts, the cognitive and motive.

MOTTE (Anthony Houdart de la), an ingenious Frenchman, greatly distinguished by his writings in prose and verse, and by his literary contests with many eminent persons, was born at Paris in 1672. He wrote with very different success, no man having been more praised or more criticised than he was: his literary paradoxes

Motion.
Motte.

Motoualis, his singular systems, in all branches of polite learning, and above all his judgment upon the ancients, which, like those of Perrault, were thought disrespectful and detracting, raised him up formidable adversaries. Racine, Boileau, Rousseau, and Madame Dacier, were among the number of those who made it their business to avenge antiquity on a man who, with more wit than genius or learning, assumed a kind of dictatorial authority in the province of belles lettres.— He became blind in the latter years of his life, and died in 1731. He wrote a great deal in epic poetry, tragedy, comedy, lyric, pastoral, and fables; besides a vast variety of discourses, critical and academical, in prose. A complete edition of all his works was published in 11 vols. 8vo, in 1754; though, as has been said of our Swift, his reputation had been better consulted by reducing them to three or four.

MOTOUALIS, a small nation of Syria, inhabiting to the east of the country of the **DRUZES**, in the valley which separates their mountains from those of Damascus; of which the following account is given by Mr Volney in his *Travels*, Vol. II. p. 84.

The characteristic distinction between them and the other inhabitants of Syria (says our author) is, that they, like the Persians, are of the sect of Ali, while all the Turks follow that of Omar or Moaouia. This distinction, occasioned by the schism which in the 36th year of the Hegira arose among the Arabs, respecting the successors of Mahomet, is the cause of an irreconcilable hatred between the two parties. The sectaries of Omar, who consider themselves as the only orthodox, assume the title of *Sonnites*, which has that signification, and term their adversaries *Shiites*, that is “sectaries of Ali.” The word *Motouali* has the same meaning in the dialect of Syria. The followers of Ali, dissatisfied with this name, substitute that of *Adlia*, which means “assertors of justice,” literally “*Justiciarians* :” a denomination which they have assumed in consequence of a doctrinal point they advanced in opposition to the Sonnite faith. A small Arabic treatise, entitled *Theological Fragments concerning the Sects and Religions of the World*, has the following passage :

“Those sectaries who pretend that God acts only on principles of justice, conformable to human reason, are called *Adlia* or *Justiciarians*. God cannot (say they) command an impracticable worship, nor ordain impossible actions, nor enjoin men to perform what is beyond their ability, but wherever he requires obedience, will bestow the power to obey. He removes the cause of evil, he allows us to reason, and imposes only what is easy, not what is difficult; he makes no man responsible for the actions of another, nor punishes him for that in which he has no part; he imputes not as a crime what himself has created in man; nor does he require him to avoid what destiny has decreed.— This would be injustice and tyranny, of which God is incapable from the perfection of his being.” To this doctrine, which diametrically opposes the system of the *Sonnites*, the *Motoualis* add certain ceremonies which increase their mutual aversion. They curse Omar and Moaouia as rebels and usurpers; and celebrate Ali and Hosain as saints and martyrs. They begin their ablutions at the elbow, instead of the end of the finger, as is customary with the Turks; they

think themselves defiled by the touch of strangers; *Motoualis*, and, contrary to the general practice of the East, neither eat nor drink out of a vessel which has been used by a person not of their sect, nor will they even sit with such at the same table.

These doctrines and customs, by separating the *Motoualis* from their neighbours, have rendered them a distinct society. It is said they have long existed as a nation in this country, though their name has never been mentioned by any European writer before the present century; it is not even to be found in the maps of Danville: La Roque, who left their country not a hundred years ago, gives them the name of *Ame-diens*. Be this as it may, in later times their wars, robberies, successes, and various changes of fortune, have rendered them of consequence in Syria. Till about the middle of this century, they only possessed Balbec their capital, and a few places in the valley, and Anti-Lebanon, which seems to have been their original country. At that period we find them under a like government with the *Druzes*, that is to say, under a number of *Shaiks*, with one principal chief of the family of Harfoush. After the year 1750 they established themselves among the heights of Bekaa, and got footing in Lebanon, where they obtained lands belonging to the *Maronites*, almost as far as Besharrat. They even incommoded them so much by their ravages, as to oblige the Emir Yousef to attack them with open force and expel them; but on the other side, they advanced along the river even to the neighbourhood of Sour (Tyre). In this situation, *Shaik Daher* had the address, in 1760, to attach them to his party.— The pachas of Saide and Damascus claimed tributes, which they had neglected paying, and complained of several robberies committed on their subjects by the *Motoualis*; they were desirous of chastising them; but this vengeance was neither certain nor easy. *Daher* interposed; and by becoming security for the tribute; and promising to prevent any depredations, acquired allies who were able, as it is said, to arm 10,000 horsemen, all resolute and formidable troops. Shortly after they took possession of Sour, and made this village their principal sea port. In 1771 they were of great service to Ali Bey and Daher against the Ottomans. But Emir Yousef having in their absence armed the *Druzes*, ravaged their country. He was besieging the castle of Djézir, when the *Motoualis*, returning from Damascus, received intelligence of this invasion. At the relation of the barbarities committed by the *Druzes*, an advanced corps, of only 500 men, were so enraged, that they immediately rushed forward against the enemy, determined to perish in taking vengeance. But the surprise and confusion they occasioned, and the discord which reigned between the two factions of Mansour and Yousef so much favoured this desperate attack, that the whole army, consisting of 25,000 men, was completely overthrown.

In the following year, the affairs of *Daher* taking a favourable turn, the zeal of the *Motoualis* cooled towards him, and they finally abandoned him in the catastrophe in which he lost his life. But they have suffered for their imprudence under the administration of the pacha who succeeded him. Since the year 1777, *Djezzar*, master of Acie and Saide, has incessantly

Motteux faintly laboured to destroy them. His persecution forced them in 1784 to a reconciliation with the Druzes, and to enter into an alliance with the Emir Yousef. **Movement** Though reduced to less than 700 armed men, they did more in that campaign than 15,000 or 20,000 Druzes and Maronites assembled at Dair-el-Kamar. They alone took the strong fortress of Mar-Djebaa, and put to the sword 50 or 60 Epirots who defended it. But the misunderstanding which prevailed among the chiefs of the Druzes having rendered abortive all their operations, the pacha has obtained possession of the whole valley, and the city of Halbec itself. At this period not more than 500 families of the Motoualis remained, who took refuge in Anti-Lebanon, and the Lebanon of the Maronites; and, driven as they now are from their native soil, it is probable they will be totally annihilated, and even their very name become extinct.

MOTTEUX (Peter), a French gentleman, born and educated at Rouen in Normandy. Coming over to England on account of the persecution of the Protestants, he became a considerable trader in London, kept an East-India warehouse in Leadenhall street, and had a genteel place in the general post office, relating to foreign letters, being master of several languages. He was a man of wit and humour; and acquired so perfect a mastery of the English language, that he not only was qualified to oblige the world with a very good translation of *Don Quixote*, but also wrote several songs, prologues, epilogues, &c. and what was still more extraordinary, became a very eminent dramatic writer in a language to which he was not a native. He was at last, in the year 1718, found dead in a disorderly house, on his birth day, when he completed his 58th year.

MOTTO, in armoury, a short sentence or phrase, carried in a scroll, generally under, but sometimes over, the arms: sometimes alluding to the bearing, sometimes to the name of the bearer, and sometimes containing whatever pleases the fancy of the deviser.

MOUCHO MORE. See **AGARICUS**.

MOVEABLE, in general, denotes any thing capable of being moved.

MOVABLE Feasts, are such as are not always held on the same day of the year or month; though they be on the same day of the week. See **FEASTS**.

Thus, Easter is a moveable feast, being always held on the Sunday which falls upon or next after the first full moon following the 21st of March.

All the other moveable feasts follow Easter, i.e. they keep their distance from it; so that they are fixed with respect thereto.

Such are Septuagesima, Sexagesima, Ash Wednesday, Ascension day, Pentecost, Trinity Sunday, &c. which see under their proper articles, **SEPTUAGESIMA**, &c.

MOVABLE Subject, in law, any thing that moves itself, or can be moved, in contradistinction to immoveable or heritable subjects, as lands, houses, &c.

MOVEMENT, **MOTION**, a term frequently used in the same sense with automaton.

The most usual movements for keeping time are watches and clocks: the first are such as show the parts of time, and are portable in the pocket; the second,

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such as publish it by sounds, and are fixed as furniture. See **HOROLOGY**.

MOVEMENT, in its popular use among us, signifies all the inner works of a watch, clock, or other engine, which move, and by that motion carry on the design of the instrument.

The movement of a clock or watch is the inside, or that part which measures the time, strikes, &c. exclusive of the frame, case, dial plate, &c.

The parts common to both of these movements are, the main-spring, with its appurtenances; lying in the spring box, and in the middle thereof lapping about the spring-arbor, to which one end of it is fastened. A-top of the spring-arbor is the endless-screw and its wheel; but in spring-clocks, this is a ratchet-wheel with its click, that stops it. That which the main-spring draws, and round which the chain or string is wrapped, is called the *fusy*; this is ordinarily taper; in large works, going with weights, it is cylindrical, and called the *barrel*. The small teeth at the bottom of the fusy or barrel, which stop it in winding up, is called the *ratchet*; and that which stops it when wound up, and is for that end driven up by the spring, the *garde-gout*. The wheels are various. the parts of a wheel are, the hoop or rim; the teeth, the cross, and the collet or piece of brass soldered on the arbor or spindle whereon the wheel is rivetted. The little wheels playing in the teeth of the larger are called *pinions*; and their teeth, which are 4, 5, 6, 8, &c. are called *leaves*, the ends of the spindle are called *prongs*; and the guttered wheel, with iron spikes at bottom, wherein the line of ordinary clocks runs, the *pulley*. We need not say any thing of the hand, screws, wedges, stops, &c. See **WHEEL**, **FUSY**, &c.

Perpetual MOVEMENT. Many have attempted to find a perpetual movement, but without success, and there is reason to think, from the principles of mechanics, that such a movement is impossible: for though, in many cases of bodies acting upon one another, there is a gain of absolute motion, yet the gain is always equal in opposite directions; so that the quantity of direct motion is never increased.

To make a perpetual movement, it appears necessary that a certain system of bodies, of a determined number and quantity, should move in a certain space for ever, and in a certain way and manner; and for this there must be a series of actions returning in a circle, otherwise the movement will not be perpetual; so that any action by which the absolute quantity of force is increased, of which there are several sorts, must have its corresponding counter action, by which the gain is destroyed, and the quantity of force restored to its first state.

Thus by these actions there will never be any gain of direct force to overcome the friction and resistance of the medium; so that every motion being diminished by these resistances, they must at length languish and cease.

MOUFET (Thomas), a celebrated English physician, was born at London, and practised medicine with great reputation. Towards the latter end of his life he retired to the country, and died about the year 1600. This physician is known by a work which was begun by Edward Wotton, and printed at London in

Mougen 1634, folio, with the title of *Theatrum Infectorum*. A translation of it into English was published at London in 1658, folio. Martin Lister gives a very unfavourable opinion of this book: "As Mousset (says he) made use of Wotton, Gesner, &c. an excellent work might have been expected from him; and yet his *Theatrum* is full of confusion, and he has made a very bad use of the materials with which these authors have furnished him. He is ignorant of the subject of which he treats, and his manner of expression is altogether barbarous. Besides this, he is extremely arrogant, to say no worse; for though he has copied Aldrovandus in innumerable places, he never once mentions his name." But Ray thinks that Lister, by expressing himself in this manner, has not done justice to Mousset; and he maintains that the latter has rendered an essential service to the republic of letters.

MOUG-DEN, or **CHEN-YANG**; a city of Chinese Tartary, and capital of the country of the Manchews or Eastern Tartars. These people have been at great pains to ornament it with several public edifices, and to provide it with magazines of arms and storehouses. They consider it as the principal place of their nation; and since China has been under their dominion, they have established the same tribunals here as at Peking, excepting that called *Lai-pou*: these tribunals are composed of Tartars only; their determination is final; and in all their acts they use the Tartar characters and language. The city is built on an eminence: a number of rivers add much to the fertility of the surrounding country. It may be considered as a double city, of which one is enclosed within the other: the interior contains the emperor's palace, hotels of the principal mandarins, sovereign courts, and the different tribunals; the exterior is inhabited by the common people, tradesmen, and all those who by their employments or professions are not obliged to lodge in the interior. The latter is almost a league in circumference; and the walls which enclose both are more than three leagues round: these walls were entirely rebuilt in 1631, and repaired several times under the reign of Kang-hi.—Near the gates are two magnificent tombs of the first emperors of the reigning family, built in the Chinese manner, and surrounded by a thick wall furnished with battlements; the care of them is intrusted to several Manchew mandarins, who at stated times are obliged to perform certain usual ceremonies; a duty which they acquit themselves of with the same marks of respect and veneration as if their masters were still living.

MOVING PLANTS. See **HEDYSARUM**, **TREMELLA**, and **MINOSA**.

MOULD, or **MOLD**, in the mechanic arts, &c. a cavity artfully cut, with design to give its form or impression to some softer matter applied therein. Moulds are implements of great use in sculpture, foundry, &c. The workmen employed in melting the mineral or metallic glebe dug out of mines, have each their several moulds to receive the melted metal as it comes out of the furnace; but these are different according to the diversity of metals and works. In gold mines, they have moulds for ingots; in silver mines, for bars; in copper and lead mines, for pigs or salmons; in tin mines, for pigs and ingots; and in iron mines, for

flows, chimney backs, anvils, caldrons, pots, and other large utensils and merchandises of iron; which are here cast, as it were, at first hand.

MOULDS of founders of large works, as statues, bells, guns, and other brazen works, are of wax, supported within-side by what we call a core, and covered without-side with a cape or case. It is in the space which the wax took up, which is afterwards melted away to leave it free, that the liquid metal runs, and the work is formed; being carried thither through a great number of little canals, which cover the whole mould. See **FOUNDRY**.

MOULDS of moneyers are frames full of sand, wherein the plates of metal are cast that are to serve for the striking of species of gold and silver. See **COINING**.

A sort of concave moulds made of clay, having within them the figures and inscriptions of ancient Roman coins, are found in many parts of England, and supposed to have been used for the casting of money. Mr Baker having been favoured with a sight of some of these moulds found in Shropshire, bearing the same types and inscriptions with some of the Roman coins, gave an account of them to the Royal Society. They were found in digging of sand, at a place called Ryton in Shropshire, about a mile from the great Watling-street road. They are all of the size of the Roman denarius, and of little more than the thickness of our halfpenny. They are made of a smooth pot or brick clay, which seems to have been first well cleansed from dirt and sand, and well beat or kneaded, to render it fit for taking a fair impression. There were a great many of them found together, and there are of them not unfrequently found in Yorkshire; but they do not seem to have been met with in any other kingdom, except that some have been said to be once found at Lyons. They have been sometimes found in great numbers joined together side by side, on one flat piece of clay, as if intended for the casting of a great number of coins at once; and both these, and all the others that have been found, seem to have been of the emperor Severus. They are sometimes found impressed on both sides, and some have the head of Severus on one side and some well known reverse of his on the other. They seem plainly to have been intended for the coinage of money, though it is not easy to say in what manner they can have been employed to that purpose, especially those which have impressions on both sides, unless it may be supposed that they coined two pieces at the same time by the help of three moulds, of which this was to be the middle one. It by disposing these into some sort of iron frame or case, as our letter-founders do the brass moulds for casting their types, the melted metal could be easily poured into them, it would certainly be a very easy method of coining, as such moulds require little time or expence to make, and therefore might be supplied with new ones as often as they happen to break.

These moulds seem to have been burnt or baked sufficiently to make them hard; but not so as to render them porous like our bricks, whereby they would have lost their smooth and even surface, which in these is plainly so close, that whatever metal should be formed in them would have no appearance like the sand-holes

Mould.

Mould. holes by which counterfeit coins and medals are usually detected.

MOULDS of founders of small works are like the frames of comers: it is in these frames, which are likewise filled with sand, that their several works are fashioned; into which, when the two frames, whereof the mould is composed, are rejoined, the melted brass is run.

MOULDS of letter founders are partly of steel and partly wood. The wood, properly speaking, serves only to cover the real mould which is within, and to prevent the workman, who holds it in his hand, from being incommoded by the heat of the melted metal. Only one letter or type can be formed at once in each mould. See **LETTER FOUNDRY**.

MOULDS, in the manufacture of paper, are little frames composed of several brass or iron wires, fastened together by another wire still finer. Each mould is of the bigness of the sheet of paper to be made, and has a rim or ledge of wood to which the wires are fastened. These moulds are more usually called frames or forms. See **PAPER MAKING**.

MOULDS, with furnace and crucible makers, are made of wood, of the same form with the crucibles; that is, in form of a truncated cone: they have handles of wood to hold and turn them with, when, being covered with the earth, the workman has a mind to round or flatten his vessel.

MOULDS for leaden bullets are little iron pincers, each of whose branches terminates in a hemispherical concave, which when shut form an entire sphere. In the lips or sides where the branches meet, is a little jet or hole, through which the melted lead is conveyed.

Laboratory MOULDS are made of wood, for filling and driving all sorts of rockets and cartridges, &c.

Glaziers MOULDS. The glaziers have two kinds of moulds, both serving to cast their lead: in the one they cast the lead into long rods or canes fit to be drawn through the vice, and the grooves formed therein; this they sometimes call *ingot-mould*. In the other, they mould those little pieces of lead a line thick and two lines broad, fastened to the iron bars. These may be also cast in the vice.

Goldsmiths MOULDS. The goldsmiths use the bones of the cuttle fish to make moulds for their small works; which they do by pressing the pattern between two bones, and leaving a jet or hole to convey the silver through, after the pattern has been taken out.

MOULD, among masons, is a piece of hard wood or iron, hollowed within side, answerable to the contours of the mouldings or cornices, &c. to be formed. This is otherwise called *caliber*.

MOULDS, among plumbers, are the tables whereon they cast their sheets of lead. These they sometimes call simply *tables*. Besides which they have other real moulds, wherewith they cast pipes without soldering. See each described under **PLUMBERY**.

MOULDS, among the glass grinders, are wooden frames, whereon they make the tubes wherewith they fit their perspectives, telescopes, and other optic machines. These moulds are cylinders, of a length and diameter according to the use they are to be applied to, but always thicker at one end than the other, to facilitate the sliding. The tubes made on these moulds are of two kinds; the one simply of pasteboard and paper; the other of thin leaves of wood joined to the pasteboard. To make these tubes to draw out, only

the last or innermost is formed on the mould; each tube made afterwards serving as a mould to that which is to go over it, but without taking out the mould from the first. See **GASPIRING**.

MOULDS used in basket-making are very simple, consisting ordinarily of a willow or osier turned or bent into an oval, circle, square, or other figure, according to the baskets, panniers, hampers, and other utensils intended. On these moulds they make, or more properly measure, all their work; and accordingly they have them of all sizes, shapes, &c.

MOULD, in ship-building, a thin flexible piece of timber, used by shipwrights as a pattern whereby to form the different curves of the timbers, and other compassing pieces in a ship's frame. There are two sorts of these, viz. the bend mould and hollow mould; the former of these determines the convexity of the timbers, and the latter their concavity on the outside, where they approach the keel, particularly towards the extremities of the vessel. The figure given to the timbers by this pattern is called their *beveling*.

MOULDS, among tallow chandlers, are of two kinds: the first for the common dipped candles, being the vessel wherein the melted tallow is disposed, and the wick dipped. This is of wood, of a triangular form, and supported on one of its angles; so that it has an opening of near a foot a-top: the other, used in the fabric of mould candles, is of brass, pewter, or tin.—Here each candle has its several mould. See **CANDLE**.

MOULD, among gold-beaters, a certain number of leaves of vellum or pieces of guts cut square, of a certain size, and laid over one another, between which they put the leaves of gold and silver which they beat on the marble with the hammer. See **GOLD LEAF**.

They have four kinds of moulds; two whereof are of vellum and two of gut: the smallest of those of vellum consists of 40 or 50 leaves; the largest contains 100: for the others, each contain 500 leaves. The moulds have all their several cases, consisting of two pieces of parchment, serving to keep the leaves of the mould in their place, and prevent their being disordered in heating.

MOULD, in agriculture, a general name for the soft earthy substance with which the dry land is generally covered, and in which all kinds of vegetables take root and grow. It is, however, far from being an homogeneous substance; being compounded of decayed animal and vegetable matters, calcareous, argillaceous, and siliceous earths, all mixed together in various proportions, and with the different degrees of moisture, constituting all the varieties of *soil* throughout the world. All kinds of mould contain some inflammable substance, which remains in them from the decayed animals and vegetables; and they are more or less black in proportion to the quantity of phlogiston they contain. The black mould yields by distillation a volatile alkali and oil.

MOULDINESS, a term applied to bodies which corrupt in the air, from some hidden principle of humidity therein; and whose corruption shows itself by a certain white down or lanugo on their surface, which viewed through a microscope appears like a kind of meadow, out of which arise herbs and flowers, some only in the bud, others full blown, and others decayed; each having its root, stalk, and other parts. See **MUCOR**.

Moulding
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Moulton

MOULDING, any thing cast in a mould, or that seems to have been so, though in reality it were cut with a chisel or the axe.

MOULDINGS, in architecture, projectures beyond the naked wall, column, wainscot, &c. the assemblage of which forms corniches, door cases, and other decorations of ARCHITECTURE. See that article.

MOULIN (Charles du), a celebrated civilian, and one of the most learned men of the 16th century, was born of a considerable family at Paris in 1500, and acquired great reputation by his skill in the law. He published many works, which have been collected together, and printed in five volumes folio; and are justly considered as the most excellent works that France has produced on the subject of civil law. He died at Paris in 1566.

MOULIN (Peter du), a Protestant divine, believed to be of the same family with the former, was born in 1568. He taught philosophy at Leyden; and afterwards became chaplain to the princess of Navarre. At the king of England's desire he came hither in 1615, and prepared a plan for the union of the Protestant churches. The university of Leyden offered him a professorship of divinity in 1619: but he refused it, and presided at the synod held by the Calvinists at Alais in 1620. Some time after, being informed by M. Drelineourt that the French king resolved to have him thrown into prison, he retired to Sedan, where the duke de Bouillon made him professor of divinity, and minister in oratory. He was employed by the Calvinists in the most important affairs; and died at Sedan in 1658. His principal works are, 1. The anatomy of Arminianism. 2. A treatise on repentance, and the keys of the church. 3. The Capuchine, or the history of those monks. 4. The buckler of faith, or a defence of the reformed churches. 5. The judge of controversies and traditions. 6. The anatomy of the mass. 7. The novelty of Popery.

Peter du Moulin, his eldest son, was chaplain to Charles II. of England, and prebendary of Canterbury, where he died in 1684, aged 84. He wrote, 1. The peace of the soul, in French. 2. *Gloria regis sanguinis*, which Milton, by mistake, attributed to Alexander Moura. 3. A defence of the Protestant religion, in English.

MOULINET is used, in mechanics, to signify a roller, which, being crossed with two levers, is usually applied to cranes, capstans, and other sorts of engines of the like nature, to draw ropes, and heave up stones, &c.

MOULINET is also a kind of turnstile, or wooden cross, which turns horizontally upon a stake fixed in the ground, usually placed in passages to keep out horses, and to oblige passengers to go and come only one. These moulins are often set near the outworks of fortified places at the sides of the barriers, through which people pass on foot.

MOULINS, a town of France, and capital of Bourbonnais. The houses of the Chartreux, and that of the Visitation, are magnificent. It carries on a considerable trade in cutlery ware, and is seated on the river Allier, in a pleasant fertile plain, almost in the middle of France, 30 miles south of Nevers, and 55 north of Clermont. It Long. 3. 25. N. Lat. 46. 34.

MOULTON (North), a town of Devonshire, on

the river Moul, and the north side of South Moulton, of whose hundred it is a member, and anciently gave name to it, as the latter does now. It has two fairs, on Tuesday after May 11. and on Nov. 12.

MOULTON (South), on the same stream, 182 miles from London. This, as well as the former, was anciently royal demesne. This corporation, which once sent members to parliament in the reign of Edward I. consists of a mayor, 18 capital burgesses, a recorder, town clerk, and 2 sergeants at mace. Here is a market on Saturdays; and fairs are held the first Tuesday after May 11. and Nov. 12. Their chief manufactures are serges, shalloons, and felts; and great quantities of wool brought from the country are bought up here every Saturday. In the year 1684, a merchant of London, a native of this town, built and endowed a free school here; besides which, here is a charity-school.

MOULTING, or **MOLTING**, the falling off or change of hair, feathers, skins, horns, or other parts of animals, happening in some annually, in others only at certain stages of their life.

The generality of animals moult in the spring. The moulting of a hawk is called *newing*. The moulting of a deer is the quitting of his horns in February or March. The moulting of a serpent is the putting off his skin. See *EXUVIÆ*.

MOUND, a term used for a bank or rampart, or other fence, particularly that of earth.

MOUND, in heraldry, a ball or globe with a cross upon it, such as our kings are usually drawn with, holding it in their left hand, as they do the sceptre in the right.

MOUNT, an elevation of earth, called also *mountain*. See **MOUNTAIN**.

Mount Edgecumbe, a prodigious high peak, at the entrance of Cook's strait, in New Zealand, on the west side. Its height is supposed not to be much inferior to that of the Peak of Teneriffe.

Mount Sorrel, a town in Leicestershire, so named from a high mount or solid rock adjoining to the town, of a dusky red or sorrel-coloured stone, extremely hard. Of rough stones hewn out of this rock the town is built. It has a market on Mondays. It was noted formerly for its castle, and is seated on the river Stour, over which there is a bridge. It is 20 miles south-east by south of Derby, and 105 north-west by north of London. W. Long. 1. 9. N. Lat. 52. 45.

MOUNTS of Piety, certain funds or establishments in Italy, where money is lent out on some small security. There were also mount of piety in England, raised by contribution for the benefit of people ruined by the extortions of the Jews.

MOUNTAIN (*Mons*), a considerable eminence of land, elevated above every thing adjoining to it, and commanding all the surrounding places: It is commonly full of inequalities, cavities more or less exposed, and strata half laid open.

This name is likewise given to a chain of mountains; as when we speak of Mount Atlas in Africa; Mount Caucasus, which begins above Culebis and ends at the Caspian Sea; the Pyrenean mountains, which separate France from Italy, and the Apennine mountains, which run through the whole of Italy.

Those who have surveyed the earth in general, and studied

Moulting
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Mountain

Mountain. studied nature on a grand scale, have constantly been struck with admiration and astonishment at the sight of such majestic eminences, which extending in different ways, seem to rule over the rest of the globe, and which present to the beholder a spectacle equally magnificent and interesting. In them it has been supposed we must search for a solution of the important problem regarding the creation of the world.

Naturalists reckon several kinds of mountains; we shall find that these elevations of the earth have not all the same origin, nor date their commencement from the same era.

1. Those mountains which form a chain, and which are covered with snow, may be considered as *primitive* or antediluvian. They are like majestic bulwarks scattered on the surface of the globe, and greatly exceed the other mountains in height. In general, their elevation is very sudden, and their ascent very steep and difficult. Their shape is that of a pyramid crowned with sharp and prominent rocks, on which no verdure is to be seen, but which are dry, naked, and as it were stripped of their soil, which has been washed away by the rains, and which present an awful and horrible aspect, sufficient to impress the coldest imagination with terror. These primitive mountains, which astonish the eye, and where wind only reigns, are condemned by nature to perpetual sterility. At the foot of them we frequently find paths less steep and winding than when we ascend to a greater height. They everywhere present thundering cascades, frightful precipices, and deep valleys. The depressions and excavations correspond with the quantity of water, the motion of which is accelerated in its fall, and which sometimes produces a total sinking or an inclination of the mountain. The wrecks to be found at the foot of most peaks, show how much they have suffered from the hand of time. Nothing meets the eye but enormous rocks, heaped in confusion on one another, which prevent the approach of the human race. On the summits of these mountains or high eminences, which are only a series of peaks frequently detached from one another, the prominent rocks are covered with eternal snow and ice, and surrounded with floating clouds which are dispersed into dew. In a word, the rugged cliffs oppose an inaccessible rampart to the intrepidity of man; and nature exhibits a picture of disorder and decay (A). No shells or other organized marine bodies are to be found in the internal part of

these primitive mountains; and though search has been made, by digging, on the tops of the Alps and the Pyrenees, no substances of this nature have yet been discovered except on the sides near the base. Nothing is to be met with but continued rocks, caverns dug by the hand of nature, and abounding in crystallizations of great beauty, with various minerals. The stone of which they consist is an immense mass of quartz, somewhat varied, which penetrates into the bowels of the earth in a direction almost perpendicular to the horizon. We find no calcareous spar but in the fissures or rents which have some extent and an evident direction; and at great depths we find new parts as it were, or, in other words, the primitive state of things. All primitive mountains furnish proofs of these assertions. Of this kind in Europe are the Pyrenees, the Alps, the Apennines, the mountains of Tirol, the mountain of the Giants in Silesia, the Carpathian mountains, the mountains of Saxony, those of Norway, &c. In Asia we find the Rhipcean mountains, Mount Caucasus, Mount Taurus, and Mount Libanus; in Africa, the mountains of the Moon; and in America the Apalachian mountains, and the Andes or Cordilleras. Many of the latter have been the seats of volcanoes.

2. Another kind of mountains are those which are either detached, or surrounded with groups of little hills, the soil of which is heaped up in disorder, and the crust gravelly and confusedly arranged together. These are truncated or have a wide mouth in the shape of a funnel towards the summit, and which are composed of, or surrounded with, heaps of calcined and half vitrified bodies, lava, &c. This class of mountains appear to have been formed by different strata raised up and discharged into the air, upon occasion of the eruption of some subterraneous fire. The isles of Santorin, Monte Nuovo, Mount Etna, Adam's Peak in the island of Ceylon, the Peak of Teneriffe in the Canary islands, and many others, have been formed in this manner. When very high mountains of this kind are covered with sea shells, we may consider their summits as having once constituted a part of the bottom of the ocean. A number of these mountains have been formed in the memory of man; and present nothing to the view but disordered ruins, confused masses, parts heaped together in the greatest irregularity, and productions formed by eruptions or by the falling in of the earth. When a mountain of this

(A) It is observed, says the Abbi Palassou, that at the foot of the Pyrenean mountains, the soil of several countries consists wholly of the mud and rubbish deposited by the rivers which descend from them. According to Herodotus, a great part of Egypt was in like manner formed by the different substances brought thither by the Nile: Aristotle calls it the work of the Nile; and on this account the Ethiopians boasted that Egypt was indebted to them for its origin. The inhabitants of the Pyrenees might say the same thing of almost the whole tract of country situated along the northern chain from the ocean to the Mediterranean, forming that kind of isthmus which separates the two seas. The surface of our globe is thus in a state of perpetual change; the plains are elevated, the mountains are levelled, and water is the principal agent employed by nature in these great revolutions. Time alone is wanting to verify the saying of Louis XIV. to his grandson: Posterity will one day be able to say, "The Pyrenees are no more." The period, however, must necessarily be very distant. M. Genanne, from observations which he thinks well founded, concludes, that these mountains are lowered about ten inches every century. Supposing them therefore to be 1500 toises above the level of the sea, and always susceptible of being lowered in the same degree, a million of years would elapse before their total destruction.

Mountain. This kind is connected with the land, and advances farther into the sea than the adjoining country, it is then termed a *Cape, Head, or Promontory*: such as the Cape of Good Hope at the southern extremity of Africa. Mountains of the second rank are commonly more easy of access. Dr Haller observes, that the angle formed between their base and their declivity is larger; that they have fewer springs; and that their plants are different from those of the Alps. The peasants in Swisserland, he tells us, are acquainted with the difference betwixt these two kinds of mountains.

3. Those mountains, whether arranged in a group or not, the earth or stone of which is disposed in strata more or less regular, and consisting of one or more colours and substances, are produced by the substances deposited slowly and gradually by the waters, or by soil gained at the time of great floods. We daily see little hills formed in this manner, which are always of a small height compared with those of the first order, and round in the top, or covered with soil frequently forming a pretty flat and extensive surface. We there find likewise sand and heaps of round pebbles like such as have been worn by the waters. The internal part of these mountains consists of a heap of strata almost horizontal, and containing a prodigious quantity of shells, marine bodies, and fish bones. Although these mountains formed by strata sometimes degenerate into little hills, and even become almost flat, they always consist of an immense collection of fossils of different kinds, in great preservation, and which are pretty easily detached from their earthy bed whether harder or softer. These fossils, consisting of marine shells intermixed and confounded with heaps of organized bodies of another species, present a picture of astonishing disorder, and give indubitable indications that some extraordinary and violent current has confounded and accumulated in the greatest disorder and precipitation foreign substances and shells of various kinds. These, removed from their natural and original place, by their union form an elevation and a mountain, which are in fact nothing but a composition of the wrecks of bodies formerly organized. All these phenomena seem to prove, that most of these mountains chiefly owe their origin to the sea, which once covered some parts of our continent, now left dry by its retreat. (According to the principles of this system, Anaxarchus explained the formation of the mountains of Lampfacus.) In these mountains we likewise find wood, prints of plants, strata of clay, marl, and chalk, different beds of stone succeeding one another, such as slate, marble which is often full of sea shells, limestone which appears to be wholly formed from the wreck of shells, plaster stone, entire strata of ochre, and beds of bitumen, mineral salt, and alum.

The strata of mountains which are lower and of a recent date, or formed by recent accidents, sometimes appear to rest upon, or to take their rise from, the sides of primitive mountains which they surround, and of which they in some measure form the first steps in the ascent; and they end by being insensibly lost in the plains. With respect to the irregularity of some strata in recent mountains, it is owing to violent and sudden inundations, to torrents, and to local revolu-

tions which have produced angles, leaps, and sinkings down of the strata. It is generally observed, however, that the strata in mountains are exactly parallel to each other throughout all their different windings. M. Desmaretz remarks, that in two mountains which by their brows form the hollow of a valley, we find strata of earth or stone of the same kind, and disposed and arranged in the same manner. We have already shown, under the article EARTH, why the strata of recent mountains are not everywhere the same in number and thickness. Some strata are only a quarter of an inch thick, others are more than ten feet: in some places we find 30 or 40 beds succeeding each other, in others only three or four. In recent mountains composed of strata, M. Lehmann observes, the lowest stratum is always pit coal; and this rests on a coarse and ferruginous gravel or sand. Above the pit coal we find strata of slate, schistus, &c. and the upper part of the strata is constantly occupied by limestone and salt springs. It is easy to perceive the utility of these observations, when we intend to work for these minerals; and by attending to the distinction which has been made of the different mountains of the same kind, we may know the nature of those substances which upon search we may expect to find in them. The specimens which appear without, indicate what substances are concealed within.

In general, it has been observed, that when two or more mountains run parallel to each other, the salient angles correspond with the receding ones; and these angles are sharper and more striking in deep and narrow valleys. Dr Haller observes, that there are many places in the Alps and in mountains, where two chains are prolonged contrary to the axis of the valley, and join so as only to leave as much space as is necessary for the discharge of the water. In other places the mountain is continued, for instance, to the north, and discontinued to the south, where it opens into a valley. In others, the two chains retire and form a bend on each side, the concavity of which fronts the axis: hence arise valleys almost round and completely united.

It is likewise worthy of observation, that primitive mountains which form vast chains are commonly connected together; that they succeed one another for a space of several hundred leagues; and cover with their principal branches, and their various collateral ramifications, the surface of continents. Father Kircher and many others have observed, that the principal chain generally runs from south to north, and from east to west. The Cordilleras in the New World, Dr Haller observes, extend from north to south; the Pyrenees have nearly the same direction; the Alps run from east to west; and there must be a chain of this kind in Africa, for the great rivers in that quarter of the world run to the east on the one side and to the west on the other. The chain of Thibet appears to be parallel to the Alps; and, from the great length of the road through the snows, it may be inferred that the mountains of Thibet have a very great elevation. Those mountains which, strictly speaking, are the principal roots, and the capital point of elevation and division, present very considerable masses, both with regard to their height and their size and extent: the commonly occupy and traverse the centre of continents.

Those

Mountain Those which have a smaller elevation arise from these principal chains; they gradually diminish in proportion to their distance from their root, and at length wholly disappear either on the sea coast or in the plains. Others are continued along the shore of the sea; their chain is interrupted only to make room for the waters of the ocean, under the bed of which the base of these mountains extends; and it again occurs in islands, which perpetuate their continuation till the whole chain re-appears. The highest mountains and the greatest number of islands are generally found between or near the tropics, and in the middle of the temperate zones; while the lowest are adjacent to the poles; though this does not always hold good without exception. M. Buache, a member of the Academy of Sciences at Paris, has laid down a system of physical geography concerning the structure of the terraqueous globe, considered with respect to the great chains of mountains which cross the continents and seas from pole to pole, and from east to west. According to this system, there is an uninterrupted series of mountains and high grounds which divide the earth into four declivities, from which the rivers descend. These chains of mountains are continued from one continent to another under the ocean; and the islands which are observed in it, are as it were the summits of the mountains. M. Buache's work is entitled *Tables et Cartes de la Geographie Physique*. But that this system, with regard to the islands, must be erroneous, will appear evident from our article **EARTH**.

In the *Journal de Physique* for May 1779 we are informed, that Dr Pallas, who has travelled through Siberia, and almost all the Russian empire in the north of Asia, thinks he has discovered the insufficiency of the principal systems hitherto proposed to account for the formation of mountains. This accurate observer has prosecuted the study of mountains by traversing immense regions, and visiting as it were the secret workshops of nature in almost the fourth part of our hemisphere. He has not trusted to the vague reports of others, but from observations which he himself had occasion to make for the space of ten years. He has, in a work entitled *Observations on Mountains*, explained both the direction of the northern chains, and the particular composition of each. He is thence led to make an ingenious conjecture concerning the formation of the principal groups of mountains, and concerning the irregular distribution and the figure of the old continent. Under the article **EARTH** an account is given of the different systems which have been formed concerning the formation and configuration of our globe. To establish a general system, it would perhaps be necessary to have travelled over the whole earth; and to have studied all the chains of mountains, their direction, and particular composition, for a long series of years. Thus very little attention is required to perceive, in the different systems mentioned under the article **EARTH**, the influence of climate and local situation. Burnet, Whiston, and Woodward, who were acquainted only with England, where very few great chains of mountains are to be seen, where they are almost all insulated or detached, and where the soil of extensive plains is formed by horizontal and pretty regular strata, naturally thought that these general and concentric strata were to be found all around the globe,

and considered mountains as nothing but the wrecks of Mountain these strata, either raised or swallowed up by the violence of the waters. Scheuchzer, who studied among the steep mountains of Switzerland, amid rocks of granite, petrosilex, jasper, and hard stones, and who found nothing on the most elevated plains of the Alps but strata of similar substances, had recourse to the power of the Almighty, who broke in pieces these strata, and elevated their splinters into the form of mountains. Ray, Morro, and Stenon, who saw nothing all around them but burning mountains and traces of volcanic productions—deceived by the constitution of the hills of Italy, which are almost all formed of lava, pozzolana, and basaltic substances, and by the origin of the Monte Nuovo, which rose up almost before their eyes, have considered great mountains as formed by a cause which undoubtedly has a secondary, but to which they have ascribed a primary and principal, influence. M. de Buffon, who delineated nature at the foot of the utmost extremity of the French Alps, and who perceived them gradually attain a greater elevation as they advanced towards the southern parts of France and towards Savoy, concluded from his theory, and in support of the same theory, that the highest mountains were near the equator; that they became lower towards the poles; and that, being produced by the flux and reflux of the sea, they were formed of the substances which it deposited.

We shall now lay before our readers the geographical description of the directions of the principal mountains, and of that kind of connexion which subsists between them. This description differs from that of M. Buache, and may be read with a map of the world before us.

M. Buache places the most elevated points of the great chains of mountains under the equatorial line: but, according to the author whom we follow in this place, the fullest and most continuous lands, and perhaps likewise the most elevated, are to be found at a distance from the equator, and towards the temperate zones. If, in fact, we survey the globe's surface, we will not be able to perceive that chain of mountains, which running from east to west, and dividing the earth into two portions, ought again to meet. On the contrary, extensive plains seem to accompany the line through almost its whole extent. In Africa, the deserts of Nigritia and those of Upper Ethiopia, are on the one side of the line; and on the other are the sandy plains of Nicoco, Caffaria, Monemugi, and Zanguebar. From the eastern shores of Africa to the Sunda islands, is a space of 1500 leagues of sea with almost no islands, except the Laccadive and Maldive islands; most part of which have little elevation, and which run from north to south. From the Molucca islands and New Guinea, to the western borders of America, the sea occupies a space of 3000 leagues. Though Chimborazo and Pichincha in America, the two highest mountains which have been measured, are near and even under the line, yet from this no conclusion can be drawn; because on one side these mountains run in a direction not parallel to the equator; the Andes or Cordilleras attain a greater elevation as they remove from the equator towards the poles; and a vast plain is found exactly under the line, between the Oroonoko and the river of the Amazons. Besides, the latter river,

Mountain, which takes its rise in the province of Lima about the 11th degree of south latitude, after crossing the whole of South America from west to east, falls into the ocean exactly under the equator. This shows that there is a descent for the space of 12 degrees or 300 leagues. From the mouth of the river of the Amazons, to the western shores of Africa, the sea forms another plain of more than 50 degrees.

From the few certain facts and accurate observations which we have received from well informed travellers, we might almost affirm that the most elevated land on our globe is situated without the tropics in the northern and southern hemispheres. By examining the course of the great rivers, we in fact find that they are in general discharged into three great reservoirs, the one under the line, and the other two towards the poles. This, however, we do not mean to lay down as a thing universally true; for it is allowed, that, besides the two elevated belts, the whole surface of the earth is covered with innumerable mountains, either detached from one another or in a continued chain. In America, the Orinoko and the river of the Amazons run towards the line, while the river St Lawrence runs towards the 50th degree of north latitude, and the river de la Plata towards the 40th degree of south latitude. We are still too little acquainted with Africa, which is almost all contained within the tropics, to form any accurate conclusions concerning this subject. Europe and Asia, which form only one great mass, appear to be divided by a more elevated belt, which extends from the most westerly shores of France to the most easterly of China, and to the island of Sagaken or Anga-hata, following pretty nearly the 50th degree of north latitude. In the new continent, therefore, we may consider that chain where the Mississippi, the river St Lawrence, the Ohio, and the river de los Rios, take their rise, as the most elevated situation in North America; whence the Mississippi flows towards the equator, the river St Lawrence towards the north-east, and the rest towards the north-west. In the old continent, the belt formerly mentioned, and to which we may assign about 10 degrees of breadth, may be reckoned from the 45th to the 55th degree of north latitude: for in Europe the Tagus, the Danube, the Dniester, the Don, and the Volga, and in Asia the Indus, the Ganges, the Meran, the Mecon, the Hoang-ho, and the Yantg tse-Kiang, descending as it were from this elevation, fall into the great reservoir between the tropics; whilst towards the north the Rhine, the Elbe, the Oder, the Vistula, the Oby, the Jenisei, the Lena, the Indigirka, and the Kowyma, are discharged into the northern reservoir.

Judging from those mountains the height of which has been calculated, and from the immense chains with which we are acquainted, we may infer that the highest mountains are to be found in this elevated belt. The Alps of Switzerland and Savoy extend through the 45th, the 46th, and the 47th degrees. Among them we find St Gothard, Furca, Brunnig, Rusa, Whiggis, Scheidek, Gunggels, Galanda, and lastly, that branch of the Swiss Alps which reaches Tirol by the name of Arlenberg and Arula. In Savoy, we meet with Mont Blanc, the Peak of Argentiere, Cornaro, Great and Little St Bernard, Great and Little

Cenis, Coupeline, Servin, and that branch of the Mountain Savoyard Alps which proceeds towards Italy through the duchy of Aost and Montferrat. In this vast heap of elevated peaks, Mount Blanc and St Gothard are particularly distinguished. The Alps, leaving Switzerland and Savoy, and passing through Tirol and Carniola, traverse Saltzbouurg, Stiria, and Austria, and extend their branches through Moravia and Bohemia, as far as Poland and Prussia. Between the 47th and 48th degrees, we meet with Grimming the highest mountain of Stiria, and Priel which is the highest in Austria. Between the 46th and 47th degrees, the Bacher and the Reinschnick, form two remarkable chains. The upper one, which traverses the counties of Trencsin, Arrava, Scepus, and the Kreyna, separates Upper Hungary from Silesia, Little Poland, and Red Russia; the inferior one traverses Upper Croatia, Bosnia, Servia, and Transylvania, separates Lower Hungary from Turkey in Europe, and meets the upper chain behind Moldavia, on the confines of Little Tartary. In these mountains are situated the rich mines of Schemnitz.

To form a general idea of the great height of this Alpine belt, it is necessary only to remark, that the greatest depth of the wells at Schemnitz is 200 toises and yet it appears, from the barometrical calculations of the learned M. Noda, that the greatest depth of these mines is 286 toises higher than the city of Vienna. The granito-argillous mountains of Schemnitz, and of the whole of this metallic district, are inferior, however, to the Carpathian mountains. Mount Kivany in the county of Arrava, and the Carpathian mountains between Red Russia and the Kreyna, appear by their great elevation to rule over the whole of the upper Alpine chain. In the inferior chain we likewise meet with mountains of an extraordinary height; among others, Mount Medjednik, which gives its name to a chain extending far into Bosnia; and Mount Hemus, celebrated even among the ancients. In short, this extensive chain reaches into Asia, and is there confounded with another chain no less famous, which, following exactly the 50th degree of latitude, runs through the whole of Asia. This chain of mountains is described by Dr Pallas in the work above mentioned; and we shall now trace its course in company with this intelligent observer.

This author places the head of the mountains of Oural, between the sources of the Yaik and the Bielaia, about the 53d degree of latitude, and the 47th of longitude. Here the European Alps, after having traversed Europe, and sent off various branches which we shall afterwards examine, lose their name, which is changed into that of the Ouralic or Uralian mountains, and begin their course in Asia. This lofty chain, which separates Great Bulgaria from the deserts of Schimska, proceeds through the country of the Eleuths, follows the course of the river Irtyz, approaches the lake Teliskaia, and afterwards forms a part of the same system of mountains with the Altaic chain. There they give rise to the Oby, the Irtyz, and the Jenisei, which begin their course about the 50th degree of north latitude, and fall into the Frozen ocean.

The Altaic chain, after having embraced and limited all the rivers which supply the Jenisei, is continued

Mountain. under the name of *Satanes*, without the smallest interruption, as far as the Baikal lake. The extension of this chain to the south forms that immense and elevated plain which is lost in Chinese Tartary, which may be compared with the only plain in Quito, and which is called *Gubi* or *Chumo*. The Altai afterwards interposing between the source of the Tchikoi and of the rivers which supply the Amur or Sagalœn, rises towards the Lena, approaches the city Jakuck beyond the 60th degree of latitude, runs from that to the sea of Kamtschatka, turns round the Ochockoi and Penziuk gulfs, joins the great marine chain of the Kurile Isles near Japan, and forms the steep shores of Kamtscharka, between the 55th and 60th degrees of latitude. Such is the direct course of the high mountains constituting the belt which, we imagine, is to be found in the northern hemisphere, and which, after becoming lower, passing under the sea, and forming by means of their elevated peaks that archipelago of islands which derives its name from the unfortunate Dhering, again rise and enter North America, on the western side, about the straits of Anian. After running in the same parallel, and giving rise to the Ohio, the Riviere Longue, the river St Lawrence, and the Mississippi, they are lost in Canada. From the eastern shores of America to the western shores of Europe, we find a vast interruption. Perhaps the chain was at first continued completely round the globe; but extraordinary revolutions, by separating the old and new continents, may have occasioned this division, and left nothing but the Azores and some detached points as a monument of what formerly existed, till we come to the British Isles.

Before we proceed to inquire whether a belt of a similar elevation exists in the southern hemisphere, we may remark those branches and ramifications which the great northern Alpine belt sends forth both towards the equator and the antarctic pole. These new chains, which gradually become lower as they approach the boundary towards which they tend, appear a sufficient proof that the equator is not the most elevated part of the earth.

The European Alps produce three principal chains, which run towards the equator, and some smaller ones running towards the pole. The first southern chain is sent out through Dauphiné; traverses Vivarais, Lyonnais, Auvergne, Cevennes, and Languedoc; and, after joining the Pyrenees, enters Spain. There it divides into two or three ramifications, one of which runs through Navarre, Biscay, Arragon, Castile, Marche, and Sierra Morena, and extends into Portugal. The other, after traversing Andalusia and the kingdom of Granada, and there forming a number of mountains, again makes its appearance, beyond the straits of Gibraltar, in Africa, and coasts along its northern shores under the name of *Mount Atlas*.—The second principal chain of the Alps passes out through Savoy and Piedmont; spreads its roughnesses over the states of Genoa and Parma; forms the belt of the Apennines; and after frequently changing its name, and dividing Italy into two parts, terminates in the kingdom of Naples and in Sicily, producing volcanoes in every part of its circuit. The third chain is sent off from Hungary, and scatters innumerable mountains over all Turkey in Europe, as far as the *Mount Atlas* Archipelago at the bottom of the Me-

diterranean sea. The northern branches, though smaller **Mountain.** at first, are no less clearly defined; and some of them even extend their ramifications as far as the Frozen ocean. An Alpine branch, issuing from Savoy thro' the country of Gex, proceeds through Franche Comte, Suntgaw, Alsace, the Palatinate, and Veterabia.—Another issues from the territory of Saltzbouurg, passes along Bohemia, enters Poland, sends off a ramification into Prussia towards the deserts of Waldow, and after having passed through Russia is lost in the government of Archangel.

The Asiatic Alps send forth in like manner several branches both to the south and north. The Ouralic mountains, between the sources of the Biela and the Jask, produce three principal branches; the first of which, including the Caspian sea in one of its divisions, enters Circassia through the government of Astracan, passes through Georgia under the name of *Caucasus*, sends a vast number of ramifications to the west into Asiatic Turkey, and there produces the mountains Tschulder, Ararat, Taurus, Argœ, and many others in the three Arabias; while the other division, passing between the Caspian sea and the lake Aral, penetrates through Choralan into Persia. The second branch, taking a more easterly direction, leaves the country of the Eleuths; reaches Little Bucharra; and forms the ramparts of Gog and Magog, and the celebrated mountains formerly known by the name of *Caf*, which M. Bailly has made the seat of the war between the Dives and the Peris*. It traverses the kingdoms of Casgar and Turkestan, enters through that of Lahor into the Mogul territory, and, after giving rise to the elevated desert of Chamo, forms the western peninsula of India. While these two branches run towards the south, the third branch of the Ouralic chain rises towards the north, following almost the 79th degree of longitude, and forms a natural boundary between Europe and Asia; without, however, bounding the immense empire of Russia. This chain, after coming opposite to Nova Zembla, divides into two considerable branches. The one, running to the north-east, passes along the Arctic shores; the other, proceeding towards the north-west, meets the northern European chain, traverses Scandinavia in the shape of a horse-shoe, covers the low lands of Finland with rocks; and, as is observed by Dr Pallas, appears to be continued from the North Cape of Norway through the marine chain of Spitzbergen, scattering islands and shelves perhaps throughout the northern ocean, that, passing through the pole, it may join the northern and eastern points of Asia and North America.

The Ouralic, which in the country of the Mongols becomes the Altaic chain, proceeds towards the equator. After forming the mountains and caverns wherein, as we are told, the ashes of the Mongol emperors of the race of Gengis-Kan are deposited, together with the vast plain of Chamo, consisting of arid sand, and the frightful rocks and precipices of Thibet, which form the mysterious and desert retreats of the Grand Lama, it crosses the rivers Ava and Menan; contains in its subdivisions the kingdoms of Ava, Pegu, Laos, Tonquin, Cochinchina, and Siam; supports the peninsula of Malacca; and overspreads the Indian ocean with the Isles of Sunda, the Moluccas, and the Philippines. From the borders of the Baikal lake and of the province of Selin-

Mountain ginkoy, a branch is detached, which spreads over Chinese Tartary and China, is continued into Corea, and gives rise to the islands of Japan.

The great chain having extended to the north, near the city of Jakuck, upon the banks of the Lena, sends off one of its branches to the north-west, which passing between the two Tungusta, is lost in marshy grounds lying in the northern parts of the province of Jenniskoy. The same chain, after it has reached the eastern part of Asia, is lost in the icy regions of the north about Nos-Tschalatskoy, or the Icy Promontory, and Cape Czuczenskoy.

It will be more difficult, perhaps, to trace the elevated belt in the southern hemisphere beyond the tropic of Capricorn, than it has been to distinguish that towards the north. An immense extent of ocean seems to occupy the whole Antarctic part of the globe.—The greatest south latitude of the old continent is not more than 34 degrees, and South America scarcely extends to the 55th degree. In vain has the enterprising Cook attempted to discover regions towards the pole: his progress was constantly interrupted by tremendous mountains and fields of ice. Beyond the 50th degree no land and no habitations are to be found. The islands of New Zealand are the farthest land in these desert seas; and yet the south cape of Taral-Poenamoo extends only to the 48th degree: We do not mention Sandwich-land, which is situated in the 58th degree, because it is too small and too low. It must be recollected, however, that according to the declarations of travellers, the Cordilleras become higher as they advance southward to the straits of Magellan; and that Terra del Fuego, which lies in the latitude of 55, is nothing but a mass of rocks of prodigious elevation. America, however, exhibits to our view elevated points, whence chains of mountains are distributed in different directions over the whole surface of the new continent. There must likewise be great reservoirs, where the most remarkable rivers take their rise, and from which they necessarily descend towards their mouths. In the southern hemisphere, this elevated belt is nearer the equator; and though it does not extend to the 50th degree, it is evidently to be met with and may be accurately traced, between the 20th and 30th degrees. The high mountains of Tucuman and of Paraguay, which intersect South America about the 25th degree of latitude, may be considered as the American Alps. If we look into the map of the world, we will be able to distinguish an elevated belt all along this parallel. In Africa, Monomotapa and Caffraria are covered with very high mountains, from which pretty large rivers descend. In the Pacific ocean, we find New Holland, New Caledonia, the New Hebrides, and the Friendly and the Society islands, under the same parallel. We may, therefore, with sufficient propriety, distinguish this parallel by the name of the *Southern Alps*, as we have already distinguished the elevated belt of the 50th degree of north latitude by that of the *Northern Alps*. In America, the Rio de la Plata, which after a course of 500 leagues falls into the ocean at the 35th degree of south latitude; the Pavana,

which rises from the mountains of the Arapes, and falls into the Plata at Corriente; the great number of rivers which flow into that of the Amazons, such as the Paraba, which receives in its course the tribute of more than 30 other rivers; the Madera, the Cachi-rara, the Ucayal, &c. &c. all descend from these southern Alps. From these Alps likewise three considerable branches of mountains are detached, which go by the common name of *Andes* or *Cordilleras*.—The first branch, which extends towards the south, and passes out from Paraguay through Tucuman, separates Chili from these provinces and from Chinito, and is continued through Terra Magellanica as far as Terra del Fuego. The second branch, directing its course towards the equator, traverses Peru, in vain endeavouring to conceal treasures which the avarice of men has taught them to discover in its bowels; bounds the Spanish Missions; enters Terra Firma through Popayan; and unites South and North America by the isthmus of Panama. The third division, issuing from Paraguay through Guayra and the territory of Saint Vincent, traverses Brazil, distributes ramifications into Portuguese, French, and Dutch Guiana, crosses the Oronoko, forms the mountains of Venezuela, and near Carthagena meets the second branch coming from Popayan.

We have already supposed, that the elevated belt of North America was situated about the 45th degree of north latitude; and there we imagined we recognized the continuation of the northern Alps of the old continent. This chain likewise sends forth considerable branches on both sides. One of them is detached across the sources of the Mississippi, the Belle Riviere, and the Malouin, and at the entrance of New Mexico divides, in order to form California to the west, and the Apalachian mountains to the east.—Thence proceeding through New Biscay, the audience of Guadaluza, Old Mexico, and Guatemala, it meets at Panama the southern branch, which is part of the Alps of Paraguay. The second branch, following the course of the Mississippi, separates Louisiana from Virginia; serves as a bulwark to the United States of America; forms the Apalachian mountains in Carolina; and at last, traversing East Florida, encloses the gulf of Mexico with the Great and Little Antilles. In the north, we can trace the branches of the elevated belt; on one side observe them proceeding towards Canada, directing their course through Labrador to Hudson's Straits, and at length confounded with the rocks of Greenland, which are covered with eternal snow and ice. On the other side, we see them rising through the country of the Assinipoels and the Kristinos, as far as Michinipis and the northern Archipelago.

We have thus traced the directions of the great chains of mountains. There are certain projecting and pretty sensible points on the globe, which appear to supply every region with great rivers and high mountains. The Alps of Switzerland and Savoy in Europe, the union of the Ouatic mountains in Asia, (a) the Andes of Tucuman and Paraguay in South America, and the high mountains, whence the Missis-

(a) These M. Bailly considers as the most elevated part of the globe. *Lettres sur les Atlantides*, 236.

Mountain. Gippi, the river St Lawrence, and the Belle Riviere descend, may be considered as some of these; though M. Buache places them much nearer the equator, and even under the line. But his object was to form a system to support his own, and to confirm another; ours is merely to state what we have observed, and what indeed must occur to every one who surveys the surface of the globe as it is delineated by our best geographers.

So many observations fully show that the primitive mountains may be considered as the foundation of our globe. By their shape, elevation, direction, and continuity, they give rise to the greatest part of winds, or produce that variety which prevails among them. Primitive mountains, as we have already said, are distinguished likewise by their internal structure, by the nature of the stones of which they are composed, and by the minerals which they contain. The highest mountains are, properly speaking, nothing but peaks or cones consisting of solid rock. This pyramidal form has been supposed to be at first owing to a kind of crystallization; and the late M. Rouelle was of opinion, that the substances of which our globe is composed originally swam in a fluid. The similar parts of which the great mountains consist, according to this philosopher, approached one another and formed a crystallization, sometimes in a group, and at other times detached at the bottom of the waters. Upon this supposition, we might analyze different portions or blocks of rock taken from primitive mountains; and by making them crystallize, we would then have in miniature a part of the same economy or connexion of mountains, a figurative portion, in short, of the skeleton of the earth.—We may farther presume, that those steep rocks which it now seems almost impossible to surmount even in imagination, are coeval with the existence of the world.

Mountains with flat summits sometimes rest on the base of primitive mountains; and contain marble, fossils, and limestone. When mountains of the same kind possess a round and more regular shape, they consist of chalk and other calcareous and friable substances arranged in strata. Granite argillous mountains, like those of Schemnitz, generally form metallic districts. Hills composed of brown freestone everywhere present irregular points, indicating broken strata and heaps of rubbish.

Dr Pallas (in the systematic part of the Memoir above mentioned, concerning the substances of which the highest mountains are composed) lays it down as an axiom, that the highest mountains of the globe forming continued chains, are composed of that rock which is called *granite*, the base of which is always a quartz, with a greater or smaller mixture of felspar, mica, and small schorls, scattered without order, and in irregular fragments of different sizes. This old rock, and the sand arising from its decomposition, form the base of all continents. Granite is found below mountains composed of strata (this observation is not applicable to the courses of mountains formed by strata); it constitutes the large protuberances, and as it were the heart, of the greatest Alps in the known world. Hence we may with the greatest probability infer, that this rock forms the principal ingredient in the internal composition of our globe. It is never found in regular strata, but in huge masses and in

shapless blocks; its origin is prior to that of all animated beings; it exhibits not the smallest traces of petrification, and seems not to have received the least impression from any organized substance. High eminences, whether in continued chains or in the form of steep peaks, are never covered with clayey or calcareous strata, deriving their origin from the sea; but appear to have been from their very first formation elevated above the level of the ocean. The sides of these great chains are for the most part covered with schistous belts, and surrounded with mountains of the second and third orders. This is proved by the Ouralic and Altaic chains, which have been traced by Dr Pallas. Such is the system proposed by this author. The high or primitive and ancient mountains, which have existed from the beginning of time, are granitous; the schistous mountains, to which he gives the name of *secondary*, have arisen from the side of the primitive by the decomposition of the granite; and those which he calls *tertiary* mountains, or mountains of the third order, are nothing but substances deposited by the sea, and raised up by volcanoes, or swept away by a violent irruption, a powerful inundation, or an universal deluge. This hypothesis concerning the formation of mountains is borrowed from nature itself, and appears to be confirmed by many facts in natural history.

We shall now proceed to state the height of most of the primitive mountains; an object no less worthy of attention than their structure and variety.

According to M. Pontoppidan, the highest mountains in Norway are 3000 toises in height. According to M. Brovallius, the highest mountains in Sweden are 2333 toises. It is supposed, however, that both these calculations are erroneous.

From the Memoirs of the Academy of Sciences at Paris, it appears, that the mountains in France most elevated above the surface of the Mediterranean are the Puy-de-Dome, which is 817 toises, and the Mont d'Or, which is 1048 toises. These two mountains are in Auvergne, and are supposed to be extinguished volcanoes. Mount Cantal is 993 toises high: Mount Ventoux is 1036: the south peak of Camgou in the Pyrenees, according to M. de Rocheblave, is 1442; and according to M. de Plantade, 1453: and Saint Barthelemy is 1184.

M. Needham observes, that the highest Alps in Savoy are the convent of the great Saint Bernard, at the point of the rock to the south-west of that mountain, which is 1274 toises; Mount Serené, which is 1283; and Mount Tourné, which is 1683. According to the measurement of the English observer, the peak or needle of Argentiere is 2094 toises high. M. Facio de Duiller and M. Duluc make the ridge of Mont Blanc 2213 toises; but according to the observation of M. Shuckburgh, its elevation is 2447 toises one foot (by M. de Saussure's measurement 2426 toises) above the level of the Mediterranean.

The principal mountains of the Alps are among the most elevated in the world; and particularly Mont Blanc, that enormous mass of granite, which is situated in the centre of the Alps, and the access to which is rendered so difficult by the sharp peaks, walls of ice, and everlasting snows wherewith it is covered, is the highest

Mountain. highest mountain which has been measured either in Europe, Asia, or Africa. The altitude of the Alps of Switzerland has been ascertained by different philosophers: We shall content ourselves with mentioning the most remarkable of those mountains covered with snow, which in Switzerland are called *Gletschers* or *Glaciers*. St Gothard, according to Scheuchzer, is 1650 toises; and Lagnon, near the Lake of Como, north-east, is, according to Pini, 1486 toises in height. M. Pasumot, engineer to the king of the French, justly observes, that the heights assigned by Mikhele to the mountains of Switzerland appear rather to be ideal computations than founded on observations. An opinion of them may be formed from the following: According to this author, Mount Pilate or Frakmont, in the district of Lucerne, is 1403 toises in height; Mount Cenis, 1445; Raunkstok, 1760; the Nolle ridge of Tilsberg, 2001; Ghumi, 2421; Grimselberg, in the canton of Berne, 2539; the Cornera, part of Loukmanier, 2654; Fourke, 2669; Schickhorn, 2724; and St Gothard, at its most elevated point, 2750. Mikhele likewise reckons 20 other mountains, the height of which exceeds 2000 toises. The reader may consult the *Table comparative des hauteurs des principales montagnes*, by M. Pasumot (*Journal de Physique*, September 1783.)

Throughout the globe we will not perhaps meet with higher mountains than those of Peru, which go by the name of *Cordilleras de los Andes*. According to the observations of the academicians sent to South America in 1735, by the Spanish and French courts, to measure a degree of the meridian and to ascertain the true figure of the earth, the principal summits of these extraordinary mountains, which are situated near Quito, and which are constantly covered with snow though they lie under the equator, have the following geometrical elevations above the level of the sea: Quito-Capitate, 1707 toises, Ll Corazon, 2470 (c), Cotacatche, 2570, Ek-Atlas, 2730; and Noyamble-Orcu, under the line, 3030. All the other mountains have been, or still are, volcanoes. The following is an enumeration of them, together with their several heights: Pichincha, 2430, Cargavi-Raso, 2450, Sinchonallagon or Sinchoulagon, 2570, Sangai, 2680; Illinka, 2717, Corcapaxi, 2950; Antisima, 3020, Cagambeorcon, situated under the line, 3030; Cimborafo or Chant-

horaco, 3220. The last mentioned mountain, which forms part of the Cordilleras in Peru, is one of the largest and probably the highest in the world. It is seen at sea from the gulf of Guayaquil, which is more than 60 leagues distant.

Other very elevated mountains are, Mount Sinai in Japan; Mount Caucasus in Asia; the southern peak of the Pyrenees; the peak of Teneriffe in one of the Canary islands, which, according to M. Bouguer, is 2100 toises (according to later observations, made by M. M. de Verdon, de Borda, and Pingré, French academicians, in 1754, the peak of Teyde, more commonly known by the name of the *peak of Teneriffe*, is only 1904 toises perpendicular height above the level of the sea); Mount Gabel or Etna in Sicily is 1672 toises; St George's peak in the Azores; Adam's peak in Ceylon; the mountains of the Moon; Mounts Athos, Olympus, Taurus, and Imaus; Mount Cenis in the Alps, on the road from France to Italy, is 1460 toises; the Great and Little Atlas; and many others, on the top of which we feel, even in the middle of summer, a more piercing cold than that of the severest frosts of our climates. After this, it cannot appear wonderful that the vapours which reach so great heights are there congealed; and that the summits of these mountains, even in the warmest climates, are constantly covered with snow, while the inhabitants of the plain enjoy a temperate atmosphere, or are subject to extreme heat. The height of these mountains, added to their being placed on the most elevated parts of the globe, is the chief cause of the phenomena peculiar to them. In that part of Asia which is separated by the chain of mountains called the *Ghauts*, there are two very different seasons at one and the same time. While it is winter on the Malabar coast, for instance, the Coromandel coast, which has the same degree of elevation, and in some places is only 20 leagues distant, enjoys an agreeable spring or the temperature of autumn. The traveller in the Alps generally experiences, even in summer, the four seasons of the year. In the Andes we meet with a change of temperature no less curious; for as we descend from their summit to their base, we experience all the varieties of heat and cold which are felt in every climate of the earth, at whatever season (d). There are many other mountainous countries in which we pass at once from a serene sky to dreadful

(c) This is the greatest height to which any person is known to have ascended in America the greatest which has been reached in the Alps is the top of Mont Blanc, which is 2426 toises, and which Dr de Saussure reached on the 8th of August 1786. M. de Saussure arrived there likewise on the 3d of August 1787, accompanied by 17 persons.

(d) As soon as we are elevated above the surface of the earth, it becomes the colder; and accordingly the tops of the highest mountains are always covered with snow. At the height of about 2300 toises above the level of the sea no plant whatever is found to grow, and it appears from the observations of MM. de la Caille, Bouguer, Godin, Don George Juan, and Don Antonio de Ulloa, the academicians sent to Quito in 1735, that at this height the snow is perpetual, and never melts at any time of the year even under the sun. The cold continues in all the mountains of the Cordilleras at the same height. But the cold is determined by an equal elevation of the mercury in the barometer. However, some philosophers, which have been followed by Isaac Newton concludes, that the density of the atmosphere at any height is as the weight of the column of air, that is, as the height of the mercury in the barometer, and consequently the density of the atmosphere at the whole region of the atmosphere is as the column of air, and we are that the pressure which is felt on all mountains. Above 2360 toises the density of the atmosphere is so great, and the cold becomes so great, that we cannot breathe.

Mountain. dreadful storms and tempests. It cannot therefore be doubted, that mountains have a great influence on the temperature of the countries to which they belong, by stopping the course of certain winds, by forming barriers to the clouds, by reflecting the sun's rays, and by serving as elevated conductors to the electricity of the atmosphere. It was formerly said by travellers, that on the peak of Teneriffe they found that brandy lost its strength; that spirit of wine became almost insipid; that pepper, ginger, and salt, had little or no taste when applied to the tongue; but, it was alleged, that Canary wines still retained their taste on that mountain. These stories appeared too marvellous not to require new experiments; and M. M. de Lamanon and Mongez, who visited this peak in 1785, tell us, that the flavour and taste of liquors appeared to have sustained no loss at that height: (See the experiments made on the Pic du Midi in the Pyrenees by M. Darcet, in the *Journal de Physique* for November 1776; and a journey to the peak of Teneriffe, in the same *Journal* for August 1785). At the foot, and sometimes at the middle, of those lofty mountains, the tops of which are always covered with snow, we frequently find springs which begin to run in May and dry up in September. When the sun approaches near enough to the tropic to warm the summits of these mountains, the snow with which they are covered melts, filtrates through their interior part, and issues forth at their base. The only trees which grow on mountains of this kind are firs, pines, and other resinous trees; and the grass becomes shorter towards their summit.

Mountains were not formed to be an useless load upon the earth, but evidently answer very important purposes; and we cannot enough admire their form and that kind of harmony which is discernible in their arrangement. Some of them, vomiting out fire or smoke, lava, and sulphur, indicate that they in some measure answer the purpose of a chimney to something within the earth, which, if confined, would burst it in pieces: (See **VOLCANO**.) Of this kind are Mount Hecla in Iceland, Mount Etna in Sicily, Mount Vesuvius in the kingdom of Naples, Pichincha and Cotopaxi in America, &c. Others, the summits of which reach into the clouds, attract and absorb the vapours of the sea, &c. which float in the air. It is observed by M. l'Abbé Palafon, that storms are most frequent at the foot of those high mountains which form extensive chains. Their enormous masses, which seem to support the heavens on their shoulders, arrest and fix the different meteors as they are formed. The clouds, in like manner, driven by the winds from different points of the horizon, there meet with impenetrable barriers, are there accumulated in great quantity, and remain suspended on these bulwarks of the globe's surface, till the agitation of the atmosphere succeeding the calm, produces storm, which are so much the more terrible that they cannot expand and disperse but with great difficulty. They are

commonly-repelled from the mountains; and are then observed to spread over whole countries, to dissolve with peals of thunder, and to fall down in destructive hail showers fatal to the harvest and to the whole produce of the fields. This scourge is peculiarly dreadful during the seasons of spring and summer, when a sufficient quantity of snow remains on the mountains to cool the atmosphere.

Some chains of mountains have openings; in others they are wanting. of the former kind are the straits of Thermopylae, the Caspian straits, the pass of the Cordilleras, &c.

Those spaces which separate the tops of mountains are so many basins destined for the reception of the condensed mists, and of the clouds precipitated into rain. The bowels of mountains appear to be great and inexhaustible reservoirs, and to contain subterraneous canals and lateral openings formed by the hand of nature, that the several species of animals may be supplied with drink, that the earth may be fertilized, and that nourishment may be afforded for the growth of vegetables. The streams and rivers descend from the ridges of mountains, the declivities of which form so many inclined plains: Thus we find the Alps give rise to the Rhine, the Danube, the Rhone, and the Po. With regard to the wonderful structure, by means of which so many advantages are obtained, see the articles **EARTH**, **SPRINGS**, &c.

Mountains of the first order form vast solitudes and horrid deserts, where the habitations of men are not to be seen, and their footsteps are seldom to be traced. By their grandeur, their elevation, the variety of their positions, the sublime and awful exhibition of wonders which they contain, they elevate the mind and fire the imagination of the observer. But these majestic eminences have other advantages which deserve our attention. They form the common retreat of a multitude of wild beasts, which are subservient to our use: there the bear, the lynx, the crime, the martin, the fox, and many other animals, the skin of which we employ for furs, take up their abode; and thither the eagle and the vulture resort in safety. Mountains likewise afford nourishment to rein-deer, buffaloes, fallow-deer, roe deer, and chamois; and they are visited by birds of passage, which under the guidance of instinct, follow the shortest road to the place of their destination. They produce medicinal plants, which almost never grow elsewhere. In Switzerland they are also covered with deep forests, which, by the great height of the trees, announce their antiquity. They afford both timber and fuel, and supply the inhabitants with abundance of excellent pasture for their bestial during the whole summer. The most precious stones, both for brilliancy and hardness, acquire their forms and colours in the fissures of the rocks: the internal rents of mountains are filled and in a manner cemented by different metallic substances; while the grottos are furnished with numerous congelations, forming

They reach the summits of the mountains, which present to our view all the horrors of winter as they are felt in the polar regions. But below this height, as the density of the air becomes greater in consequence of being constantly pressed upon by a great superincumbent weight, the sun's heat increases, so that those who inhabit the foot of the mountain are exposed to all the inconveniences of the torrid zone.

Mountains being crystals, and substances of an extraordinary nature and figure. In short, every thing concurs to show, that the existence of mountains is absolutely necessary; and that in order to acquire a proper knowledge of them, they must be considered in many different points of view. Their position, their direction, their elevation, the extent of their base, their figure, their various external windings, their internal structure, in a word, every thing relating to the theory of the globe, and to the different temperatures of the atmosphere, must engage the observer's attention; and by studying, and carefully examining the general constitution of mountains, the particular facts which they present to our view, their influence, their action on the atmosphere, the different substances of which they are composed, together with the arrangement and mixture of these substances, we may at length discover the true mechanism of the earth. The reader may consult the *Essais sur l'étude des Montagnes*, Journal de M. l'Abbé Rozier, November 1773.

The difficulty and danger of ascending to the tops of mountains proceeds not from the thinness of the air, as has been commonly reported; but the reason is, that they rise with such a rugged and precipitate ascent, that they are utterly inaccessible. In some places they appear like a great wall of 600 or 700 feet high; in others, there stick out enormous rocks, that hang upon the brow of the steep, and every moment threaten destruction to the traveller below.

In this manner almost all the tops of the highest mountains are bare and pointed: and this naturally proceeds from their being so continually assailed by thunders and tempests. All the earthy substances with which they might have been once covered, have for ages been washed away from their summits; and nothing is left remaining but immense rocks, which no tempest has hitherto been able to destroy.

Nevertheless, time is every day and every hour making depredations; and huge fragments are seen tumbling down the precipice, either loosened from the summit by the frost or rains, or struck down by lightning. Nothing can exhibit a more terrible picture than one of these enormous rocks, commonly larger than a house, falling from its height with a noise louder than thunder, and rolling down the side of the mountain. Dr Plot tells us of one in particular, which being loosened from its bed, tumbled down the precipice, and was partly shattered into a thousand pieces. Notwithstanding, one of the largest fragments of the same, still preserving its motion, travelled over the plain below, crossed a rivulet in the midst, and at last stopped on the other side of the bank! These fragments, as was said, are often struck off by lightning and sometimes undermined by rains; but the most usual manner in which they are disunited from the mountain is by frost: the rains insinuating between the interstices of the mountain, continue there until there comes a frost, and then, when converted into ice, the water swells with an irresistible force, and produces the same effect as gunpowder, splitting the most solid rocks, and thus shattering the summits of the mountain.

But not rocks alone, but whole mountains, are, by various causes, disunited from each other. We see, in many parts of the Alps, amazing clefts, the sides

of which so exactly correspond with the opposite, that no doubt can be entertained of their having been once joined together. At Cajeta in Italy, a mountain was split in this manner by an earthquake; and there is a passage opened through it, that appears as if elaborately done by the industry of man. In the Andes these breaches are frequently seen. That at Thermopylae in Greece has been long famous. The mountain of the Troglodytes in Arabia has thus a passage through it; and that in Savoy, which nature began and which Victor Amadeus completed, is an instance of the same kind.

We have accounts of some of these disruptions immediately after their happening. "In the month of June, in the year 1714, a part of the mountain of Diableret, in the district of Valais in France, suddenly fell down, between two and three o'clock in the afternoon, the weather being very calm and serene. It was of a conical figure, and destroyed 55 cottages in the fall. Fifteen persons, together with about 100 beasts, were also crushed beneath its ruins, which covered an extent of a good league square. The dust it occasioned instantly covered all the neighbourhood in darkness. The heaps of rubbish were more than 300 feet high. They stopped the current of a river that ran along the plain, which now is formed into several new and deep lakes. There appeared, through the whole of this rubbish, none of those substances that seemed to indicate that this disruption had been made by means of subterraneous fires. Most probably, the base of this rocky mountain was rotted and decayed; and thus fell, without any extraneous violence." In the same manner, in the year 1618, the town of Pleurs in France was buried beneath a rocky mountain, at the foot of which it was situated.

These accidents, and many more that might be enumerated of the same kind, have been produced by various causes: by earthquakes, as in the mountain at Cajeta; or by being decayed at the bottom, as at Diableret. But the most general way is, by the foundation of one part of the mountain being hollowed by waters, and, thus wanting a support, breaking from the other. Thus it generally has been found in the great chasms in the Alps; and thus it almost always is known in those disruptions of hills which are known by the name of *land slips*. These are nothing more than the sliding down of a higher piece of ground, disrooted from its situation by subterraneous inundations, and settling itself upon the plain below.

There is not an appearance in all nature that so much astonished our ancestors as these land slips. In fact, to behold a large upland, with its houses, its corn, and cattle, at once loosened from its place, and floating as it were upon the subjacent water; to behold it quitting its ancient situation, and travelling forward like a ship, in quest of new adventures; this is certainly one of the most extraordinary appearances that can be imagined; and, to a people ignorant of the powers of nature, might well be considered a prodigy. Accordingly, we find all our historians mentioning it as an omen of approaching calamities. In this more enlightened age, however, its cause is very well known; and, instead of exciting ominous apprehensions in the people, it only gives rise to

Mountain some very ridiculous law suits among the land which whose the property shall be; original possessor, or has thus slipped shall belong to as encroached and settled. What has been but the circumstances of the is not so well known been minutely enough and explains themselves.

acts of Slatberg, in the kingdom of Ireland, in the year 1713, and on the 10th of March, the inhabitants perceived a crack on its side, somewhat like a furrow made with a plough, which they imputed to the effects of lightning, as there had been thunder the night before. However, on the evening of the same day, they were surprised to hear an hideous confused noise issuing all round from the side of the hill; and their curiosity being raised, they resorted to the place. There, to their amazement, they found the earth for near five acres all in gentle motion, and sliding down the hill upon the subjacent plain. This motion continued the remaining part of the day and the whole night: nor did the noise cease during the whole time; proceeding, probably, from the attrition of the ground beneath. The day following, however, this strange journey down the hill ceased entirely; and above an acre of the meadow below was found covered with what before composed a part of the declivity.

However, these slips, when a whole mountain's side seems to descend, happen but very rarely. There are some of another kind, however, much more common; and, as they are always sudden, much more dangerous. These are snow-slips, well known, and greatly dreaded by travellers. It often happens, that when snow has long been accumulated on the tops and on the sides of mountains, it is borne down the precipice either by means of tempests or its own melting. At first, when loosened, the volume in motion is but small; but it gathers as it continues to roll; and by the time it has reached the habitable parts of the mountain, it is generally grown of enormous bulk. Wherever it rolls, it levels all things in its way, or buries them in unavoidable destruction. Instead of rolling, it sometimes is found to slide along from the top; yet even thus it is generally as fatal as before. Nevertheless, we have had an instance, a few years ago, of a small family in Germany that lived for above a fortnight beneath one of these snow-slips. Although they were buried during that whole time in utter darkness, and under a bed of some hundred feet deep, yet they were luckily taken out alive, the weight of the snow being supported by a beam that kept up the roof, and nourishment supplied them by the milk of a she-goat that was buried under the same ruin.

Attraction of Mountains. This is a late discovery, and a very considerable confirmation of Sir Isaac Newton's theory of universal gravity. According to the Newtonian system, an attractive power is not only exerted between those large masses of matter which constitute the sun and planets, but likewise between

all comparatively smaller bodies, and even between the smallest particles of which they are composed. Agreeably to this hypothesis, a heavy body, which ought to gravitate or tend toward the centre of the earth, in a direction perpendicular to its surface, supposing the said surface to be perfectly even and spherical, ought likewise, though in a less degree, to be attracted and tend towards a mountain placed on the earth's surface; so that a plumb line, for instance, of a quadrant, hanging in the neighbourhood of such a mountain, ought to be drawn from a perpendicular situation, in consequence of the attractive power of the quantity of matter of which it is composed acting in a direction different from that exerted by the whole mass of matter in the earth, and with a proportionably inferior degree of force.

Though Sir Isaac Newton had long ago hinted at an experiment of this kind, and had remarked, that "a mountain of an hemispherical figure, three miles high and six broad, would not, by its attraction, draw the plumb line two minutes out of the perpendicular (π):" yet no attempt to ascertain this matter by actual experiment was made till about the year 1738; when the French academicians, particularly Messrs Bouguer and Condamine, who were sent to Peru to measure a degree under the equator, attempted to discover the attractive power of Chimborazo, a mountain in the province of Quito. According to their observations, which were however made under circumstances by no means favourable to an accurate solution of so nice and difficult a problem, the mountain Chimborazo exerted an attraction equal to eight seconds. Though this experiment was not perhaps sufficient to prove satisfactorily even the reality of an attraction, much less the precise quantity of it, yet it does not appear that any steps had been since taken to repeat it.

Through the munificence of his Britannic majesty, the Royal Society were enabled to undertake the execution of this delicate and important experiment, the astronomer royal was chosen to conduct it. After various inquiries, the mountain Schehallien, situated nearly in the centre of Scotland, was pitched upon as the most proper for the purpose that could be found in this island. The observations were made by taking the meridian zenith distances of different fixed stars, near the zenith, by means of a zenith sector of ten feet radius, first on the south, and afterwards on the north side of the hill, the greatest length of which extended in an east and west direction.

It is evident, that if the mass of matter in the hill exerted any sensible attraction, it would cause the plumb-line of the sector, through which an observer viewed a star in the meridian, to deviate from its perpendicular situation, and would attract it contrariwise at the two stations, thereby doubling the effect. On the south side the plummet would be drawn to the northward, by the attractive power of the hill placed to the northward of it: and on the north side, a contrary and equal deflection of the plumb line would take

(*) By a very easy calculation it is found that such a mountain would attract the plumb line 1' 18" from the perpendicular.

Mountain take place in consequence of the attraction of the hill now to the southward of it. The apparent zenith distances of the stars would be affected contrarywise; those being increased at the one station which were diminished at the other: and the correspondent quantities of the deflection of the plumb line would give the observer the sum of the contrary attractions of the hill, acting on the plummet at the two stations; the half of which will of course indicate the attractive power of the hill.

The various operations requisite for this experiment lasted about four months; and from them it appears that the sum of the two contrary attractions of the mountain Schellien, in the two temporary observations which were successively fixed half way up the hill (where the effect of its attraction would be greatest), was equal to 11". 6.—From a rough computation, founded on the known law of gravitation, and on an assumption that the density of the hill is equal to the mean density of the earth, it appears that the attraction of the hill should amount to about the double of this quantity. From thence it was inferred that the density of the hill is only about half the mean density of the earth. It does not appear, however, that the mountain Schellien has ever been a volcano, or is hollow; as it is extremely solid and dense, and seemingly composed of an entire rock.

The inferences drawn from these experiments may be reduced to the following:

"1. It appears, that the mountain Schellien exerts a sensible attraction; therefore, from the rules of philosophizing, we are to conclude, that every mountain, and indeed every particle of the earth, is endued with the same property, in proportion to its quantity of matter.

"2. The law of the variation of this force, in the inverse ratio of the squares of the distances, as laid down by Sir Isaac Newton, is also confirmed by this experiment. For if the force of attraction of the hill had been only to that of the earth, as the matter in the hill to that of the earth, and had not been greatly increased by the near approach to its centre, the attraction thereof must have been wholly insensible. But now, by only supposing the mean density of the earth to be double to that of the hill, which seems very probable from other considerations, the attraction of the hill will be reconciled to the general law of the variation of attraction in the inverse duplicate ratio of the distances, as deduced by Sir Isaac Newton from the comparison of the motion of the heavenly bodies with the force of gravity at the surface of the earth; and the analogy of nature will be preserved.

"3. We may now, therefore, be allowed to admit this law, and to acknowledge, that the mean density of the earth is at least double of that at the surface; and consequently that the density of the internal parts of the earth is much greater than near the surface. Hence also, the whole quantity of matter in the earth will be at least as great again, as if it had been all composed of matter of the same density with that at the surface; or will be about four or five times as great as if it were all composed of water.—This conclusion, Mr Maskelyne adds, is totally contrary to the hypothesis of some naturalists, who suppose the earth to be only

a great hollow.

M O U the property of matter; supporting itself from Mountain. the midst of it, which, with an immense vacuum in the middle of mountains, were that the case, the at the earth's surface, would even smaller inequalities in experiment, and would affect very great, contrary to degrees of the meridian much more measures of the deduce; and the variation of gravity, in all we find they in going from the equator to the poles, not latitudes, pendulums, would not be near so regular as it has been found by experiment to be.

"4. As mountains are by these experiments found capable of producing sensible deflections of the plumb-lines of astronomical instruments; it becomes a matter of great importance, in the mensuration of degrees in the meridian, either to choose places where the irregular attractions of the elevated parts may be small; or where, by their situation, they may compensate or counteract the effects of each other."

For measuring the heights of mountains, see the article **BAROMETER**.

Burning Mountains. See **ÆTNA**, **HECLA**, **VE-SUVIUS**, and **VOLCANO**.

Marble Mountains. Of these there are great numbers in Egypt, from which, though immense quantities have been carried off for the multitude of great works erected by the ancient Egyptians: yet in the opinion of Mr Bruce, who passed by them in his journey to Abyssinia, there is still such an abundant supply that it would be sufficient to build Rome, Athens, Corinth, Syracuse, Memphis, Alexandria, and half a dozen more of such cities.

The first mountain of this kind mentioned by Mr Bruce is one opposite to Tersowey, consisting partly of green marble, partly of granite, with a red blush upon a gray ground, and square oblong spots. Here he saw a monstrous obelisk of marble very nearly square, broken at the end, and nearly 30 feet long and 19 feet in the face. Throughout the plain there were scattered small pieces of jasper, with green, white, and red spots, called in Italy *diaspro sanguineo*; and all the mountains upon that side seemed to consist of the same materials. Here also are quantities of small pieces of granite of various kinds, as well as porphyry, which had been carried down by a torrent, probably from the ancient quarries. These pieces were white mixed with black spots, and red with green veins and black spots. All the other mountains on the right hand were of red marble, but no great beauty; those on the opposite side being green marble, probably of the serpentine kind. This, he says, was one of the most extraordinary sights he ever saw. The former mountains were of a considerable height, without a tree, shrub, or blade of grass upon them; and this looked exactly as if it had been covered over with Havannah and Brazil snuff. Proceeding farther on, he entered another defile with mountains of green marble on every side. The highest he saw appeared to be composed of serpentine marble; having a large vein of green jasper spotted with red running through about one third of its thickness. It was extremely hard; so that it did not yield to the blows of a hammer, though it was evident that it had formerly been quarried; and there were channels for bringing water, which terminated

Mountain. nated in this quarry of jasper; "a proof (says Mr Bruce) that water was one of the means used in cutting these hard stones."

On these mountains, our author observes, that "the porphyry shows itself by a fine purple sand without any gloss upon it, though the colour is very agreeable to the eye. It is mixed with the white sand and fixed marble of the plains. Green and unvariegated marble is also found in the same mountain with the porphyry. The marble is brittle for some inches where the two veins meet; but the porphyry is as hard as in other places. The granite appears like a dirty brown stone covered with sand; but this is only the change made upon it by the sun and weather; for on breaking it, the colour appears to be gray with black spots, and a reddish cast on the surface. The reddish colour appears to be impaired by exposure to the atmosphere; but is recovered upon polishing it anew. It is in greater quantity than the porphyry, and nearer to the Red sea. The granite is next to the porphyry, but never joined with it in the same mountain. Being covered with a reddish sand, it looks as if the whole mountain were covered with brick dust." There is likewise a kind of red marble with white veins, which our author has seen at Rome and likewise in Britain. The common green, called *serpentine*, looks as if it were covered with Brazil snuff. Along with this green he saw two samples of the beautiful kind called *Isabella*; one of them with the yellowish cast of Quaker colour, the other of that bluish cast called *dove-colour*; and these two seemed to divide the mountains with the serpentine. Here also he saw the vein of jasper; but had not time to determine whether it was the same with that called bloody jasper or blood-stone, or not.

The marble of greatest value, however, is that called *Verde Antico*, which is of a dark green colour with white spots. It is found, like the jasper, in the mountains of the plain green serpentine, and is not discoverable by the dust or any particular colour upon it. "First (says Mr Bruce) there is a blue flaky stone exceedingly even and smooth in the grain, solid, and without sparks and colour. When broken it is something lighter than a slate, and more beautiful than most kinds of marble; it is like the lava of volcanoes when polished. After lifting this we come to the beds of verde antico; and here the quarrying is very obvious; for it has been uncovered in patches not above 20 feet square. Then, in another part, the green stone has been removed and another pit wrought." In other places of the plain he saw pieces of African marble, but no rocks or mountains of it. He supposes it to be found in the heart of some other coloured marble, and in strata like the jasper and verde antico; and, as he suspects, in the mountains of *Isabella* marble, especially of the yellowest sort. This vast store of marble is placed on a ridge, whence there is a descent to the east and west, so that it could be conveyed either to the Nile or the Red sea. The level ground and hard fixed gravel are proper for the heaviest carriages; so that any weight whatever might easily be conveyed to the place of embarkation. In the more distant mountains also he observed the same care taken to facilitate the carriage: for the defiles between these mountains he supposes not to be natural but ar-

tificial openings; and he observed the roads from them Mountain. to the Nile to be cut with a descent of about one foot in 50 at most; so that, all the way down, the carriages must have moved with as little draught as possible, at the same time that the vast friction would prevent any undue acceleration; to which also some other means must have contributed: But thus, he thinks, it may be explained how such immense blocks might have been removed as were employed in the ancient Egyptian works.

Mountains of marble and porphyry are not peculiar to Egypt, for they are likewise to be met with in the north of Scotland; and in the Western Isles there are likewise such quantities of these materials to be met with, as, in the opinion of Mr Williams, would be sufficient to serve all Europe.

Written Mountain, Mountain of Inscriptions, or Jibel-el-Mokatteb, a supposed mountain, or chain of mountains, in the wilderness of Sinai; on which, for a great extent of space, the marble of which the mountain consists is inscribed with innumerable characters, reaching from the ground sometimes to the height of 12 or 14 feet. These were mentioned by a Greek author in the third century, and some of them have been copied by Pococke and other late travellers; notwithstanding which, there is still a very great uncertainty even of the *existence* of such mountain or mountains. The vast number of these inscriptions, the desert place in which they are found, and the length of time requisite for executing the task, has induced a notion by no means unnatural, that they are the work of the Israelites during their forty years wandering in the wilderness. Others are of opinion that they contain nothing of any importance, but consist merely of the names of travellers and the dates of their journeys.

M. Niebuhr, who visited this country about 30 years ago, made every attempt in his power, though without success, to obtain a sight of this celebrated mountain. On applying to some Greeks at Suez, they all declared that they knew nothing of the written mountain: they, however, directed him to an Arabian sheik, who had passed all his lifetime in travelling between Suez and Mount Sinai; but he knew no more of it than the former. Understanding, however, that a considerable reward would be given to any person who would conduct them thither, this Arab directed them to another; who pretended not only to know that mountain, but all others upon which there were any inscriptions throughout the desert. On inquiring particularly, however, our travellers found that he was not to be depended upon; so that they were obliged to have recourse to a fourth sheik, who by his conversation convinced them that he had seen mountains with inscriptions in unknown characters upon them. It does not appear, however, that this person was very capable, more than the rest, of leading them to the place they so much wished for; though he conducted them to some rocks upon which there were inscriptions in unknown characters. They are most numerous in a narrow pass between two mountains named *Om-er-rudstein*; and, says M. Niebuhr, "the pretended Jibel-el-Mokatteb may possibly be in its neighbourhood." Some of these inscriptions were copied by our author; but he does not look upon them to be

Mountain of any consequence. "They seem (says he) to have been executed at idle hours by travellers, who were satisfied with cutting the unpolished rock with any pointed instrument, adding to their names and the date of their journeys some rude figures, which bespeak the hand of a people but little skilled in the arts. When such inscriptions are executed with the design of transmitting to posterity the memory of such events as might afford instructive lessons, greater care is generally taken in the preparation of the stones, and the inscriptions are engraven with more regularity."

When M. Niebuhr arrived at last at the mountain to which the sheik had promised to conduct him, he did not find there any inscriptions; but on climbing up to the top, he found nothing there but an Egyptian cemetery, the stones of which were covered with hieroglyphics. The tomb stones are from five to seven feet in length, some standing on end and others lying flat, and "the more carefully they are examined (says he), the more certainly do they appear to be sepulchral stones, having epitaphs inscribed on them. In the middle of these stones is a building, of which only the walls now remain; and within it are likewise a great many of the sepulchral stones. At one end of the building seems to have been a small chamber, of which the roof still remains. It is supported upon square pillars; and these, as well as the walls of the chamber, are covered with hieroglyphic inscriptions. Thro' the whole building are various busts executed in the manner of the ancient Egyptians. The sepulchral stones and the busts are of hard and fine grained sand stone." M. Niebuhr is of opinion that this cemetery was not the work of the Egyptians themselves, but of some colony which came from Egypt, and had adopted the manners and customs of the people. He supposes that it might have been built by the Arabs who had conquered Egypt under the shepherd kings and adopted the Egyptian manners during their residence there. As it must have belonged to an opulent city, however, he owns that there is a great difficulty in accounting for the existence of such a city in the midst of a desert.

The translator of Volney's travels ascribes these inscriptions to the pilgrims who visit Mount Sinai. But to this, as well as to every other conjecture, there is this objection, that whether the inscriptions be well executed or not, whether they contain matters of importance or not, they ought to have been written in a language which *somebody* could understand; but from the copies that have been taken of them by Dr Pococke and others, it does not appear that they could be explained either by him or any other person.

When Dr Clayton, bishop of Clogher, visited this part of the world about the year 1723, he expressed the greatest desire to have the matter concerning this western mountain or mountains ascertained, and even made an offer of 500l. Sterling to any literary person who would undertake the journey and endeavour to decipher the inscriptions; but no such person has appeared, and the existence of the mountains is testified only by the superior of a convent at Cairo, who gave that mentioned in the beginning of this article. Until that part of the world, therefore, become more accessible to travellers, there is but little hope that we can come to any certainty in the matter. M. Nie-

buhr plainly, from his own accounts, had not influence enough with the Arabs to show him almost any thing, as they refused to conduct him even to the summit of Mount Sinai.

White Mountains. See *New Hampshire*.

Mountains of the Moon, a chain of mountains in Africa, extending themselves between Abyssinia and Monomotapa, and receiving the above denomination from their great height.

Mountains of the Lions, also in Africa, divide Nigritia from Guinea, and extend as far as Ethiopia. They were styled by the ancients *the mountains of God*, on account of their being greatly subject to thunder and lightning.

Mountain of Forty Days; a mountain of Judea, situated in the plain of Jericho to the north of that city. According to the Abbe Maury's description, the summit of it is covered neither with shrubs, turf, nor earth; it consists of a solid mass of white marble, the surface of which is become yellow by the injuries of the air. "The path by which you ascend to it (says our author) fills one with terror, as it rises with a winding course between two abysses, which the eye dares scarcely behold. This path is at first pretty broad, but it at length becomes so confined, that one can with difficulty place both feet upon it at the same time. When we had ascended a little higher, we found an Arab stretched out on the path, who made us pay a certain toll for our passage. Here the traveller requires courage. One of the parapets of the path being broke, we clung to the part which remained until we had reached a small grotto, situated very commodiously, as it gave us an opportunity of recovering our breath. When we had rested ourselves a little, we pursued our course, which became still more dangerous. Suspended almost from the rock, and having before our eyes all the horror of the precipice, we could advance only by dragging one foot after the other; so that had the smallest fragment given way under us, we should have been hurried to the bottom of this frightful abyss.

"Proceeding a little farther, we found a second grotto, the entrance of which was about nine feet in breadth. It would be of considerable size, were not about two-thirds of it filled up by part of the roof, which had tumbled down. This grotto conducts to another, which we had the curiosity to enter, but we were almost stifled by the great number of bats which were fluttering up and down in it. Being desirous of retreating almost as soon as we had entered, they flew in such numbers around us, that they in a manner covered our whole bodies; but they luckily made a passage for themselves, and suffered us to breathe with freedom. By the glimmering light which reached this grotto, we perceived that the bottom of it was covered to the height of a handbreadth with the excrements of these animals; and we remarked some niches in the sides of it, which gave us reason to conclude, that it had once served as a sepulchre to the ancient anchorites. This is the more probable, as the other grotto appears by the remains of an altar and of some ~~Creek~~ paintings to have been formerly a church. In the right corner there is a large pattern, the plaster of which retains its original solidity, though broken.

Mountain, broken in a few places. In the left corner there is **Mourning**, a small stair which conducts to a third grotto. This is much longer and broader than any of the former, and its walls are ornamented also with Greek paintings, which represent the twelve apostles in their natural size. Their figures, however, are so much changed, that one could scarcely distinguish who they are, were it not that their names are written in Greek characters upon the glory which surrounds their heads.—At the farther end of this grotto stands a square altar a little damaged; above which is an oval painting of the Annunciation, in perfect preservation. The chisel has been employed to render these grottos regular and smooth; and it appears that they were inhabited by a certain number of hermits, who devoted themselves to a life of contemplation. No writer has been able to tell us who the founder of this hermitage was.—Nicephorus and Eusebius, who have described all the churches and religious places of Palestine and Judea, do not speak of these chapels.

"This mountain is one of the highest in the province, and one of its most sacred places. It takes its name from the rigorous fast which Christ observed here after having triumphed over the vanities of the world and the power of hell. In remembrance of this miracle, a chapel was formerly constructed on the summit of the mountain. It may be seen from the plain, but we could not approach it, as the path was almost entirely destroyed. It, however, may be accessible on the other side of the mountain, which we did not visit. A great many scattered grottos are seen here; in one of which, according to Quarasmus, were deposited the bodies of several archopeta, which are still entire. I have heard the same thing asserted in the country, but I could never meet with any person who had seen them. Here we enjoyed the most beautiful prospect imaginable. This part of the mountain of Forty Days overlooks the mountains of Arabia, the country of Gilead, the country of the Ammonites, the plains of Moab, the plain of Jericho, the river Jordan, and the whole extent of the Dead sea. It was here that the devil said to the Son of God, 'All these kingdoms will I give thee, if thou wilt fall down and worship me.'"

MOURNING, a particular dress or habit worn to signify grief on some melancholy occasion, particularly the death of friends or of great public characters.—The modes of mourning are various in various countries; as also are the colours that obtain for that end. In Europe, the ordinary colour for mourning is black; in China, it is white; in Turkey, blue or violet; in Egypt, yellow; in Ethiopia, brown. White obtained formerly in Castile on the death of their princes. Heredia observes, that the last time it was used was in 1498, at the death of Prince John. Each people pretend to have their reasons for the particular colour of their mourning: white is supposed to denote purity; yellow, that death is the end of human hopes, in regard that leaves when they fall, and flowers when they fade, become yellow: brown denotes the earth, whether the dead return; black, the privation of life, as being the privation of light: blue expresses the happiness which it is hoped the deceased does enjoy; and purple or violet, sorrow on the one side, and hope on the other, as being a mixture of black and blue.

MOURNING, among the ancients, was expressed various ways. **Mourning.**

Amongst the Jews, on the death of their relations or intimate friends, grief or mourning was signified by weeping, tearing their clothes, smiting their breasts, or tearing them with their nails, pulling or cutting off their hair and beards, walking softly, *i. e.* barefoot, lying upon the ground, fasting, or eating upon the ground. They kept themselves close shut up in their houses, covered their faces, and abstained from all work, even reading the law, and saying their usual prayers. They neither dressed themselves, nor made their beds, nor shaved themselves, nor cut their nails, nor went into the bath, nor saluted any body: so that sulkiness seems to have been an indication of sorrow; and dirtiness, of distress. The time of mourning among the Jews was generally seven days: though this was lengthened or shortened according to circumstances; but 30 days were thought sufficient upon the severest occasions. The different periods of the time of mourning required different degrees of grief, and different tokens of it.

The Greeks, on the death of friends, showed their sorrow by secluding themselves from all gaiety, entertainments, games, public solemnities, the enjoyment of wine, and the delights of music. They sat in gloomy and solitary places, stripped themselves of all external ornaments, put on a coarse black stuff by way of mourning, tore their hair, shaved their heads, rolled themselves in the dust and mire, sprinkled ashes on their heads, smote their breasts with their palms, tore their faces, and frequently cried out with lamentable voice and drawing tone, reiterating the interjection *ai, ai, ai*, hence funeral lamentations were called *Ελεγος*. If they appeared in public during the time of mourning, they had a veil thrown over their faces and heads. During the funeral procession, certain persons called *ἐκτετατοι* *ἐκτετατοι* marched before, and sung melancholy strains called *οἱ ὀδυρμοὶ τῶν τελευτῶν*, *Αἰὸς* and *Αἰὸς*. These vocal mourners sung three during the procession round the pile and round the grave. Hutes were also used to heighten the solemnity. At the funerals of soldiers, their fellow soldiers who attended, as a testimony of their affliction, held their shields, their spears, and the rest of their armour, inverted.

As to the tokens of private grief among the Romans, they were the same as those already observed as customary amongst the Greeks. Black or dark-brown were the colours of the mourning habits worn by the men; they were also common to the women. The mourning of the emperors at first was black. In the time of Augustus, the women wore white veils, and the rest of their dress black. From the time of Domitian they wore nothing but white habits, without any ornaments of gold, jewels, or pearls. The men let their hair and beards grow, and wore no wreaths of flowers on their heads while the days of mourning continued. The longest time of mourning was ten months: this was Numa's establishment, and took in his whole year. For a widow to marry during this time was infamous. Mourning was not used for children who died under three years of age. From this age to ten they mourned as many months as the child was years old. A remarkable victory, or other happy event, occasioned the shortening of the time of mourn-

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ing: The birth of a child, or the attainment of any remarkable honour in the family, certain feasts in honour of the gods, or the consecration of a temple, had the same effect. After the battle of Cannæ, the commonwealth decreed that mourning should not be worn for more than 30 days, that the loss might be forgot as soon as possible. When public magistrates died, or persons of great note, also when any remarkable calamity happened, all public meetings were intermitted, the schools of exercise, baths, shops, temples, and all places of concourse were shut up, and the whole city put on a face of sorrow; the senators laid aside the *laticlave*, and the consuls sat in a lower seat than ordinary. This was the custom of Athens also, and was observed upon the death of Socrates not long after he had been sentenced to death by their judges.

Presca, or mourning women, (by the Greeks called *ἑνὸς ἡμερῆς*), went about the streets: this was customary among the Jews as well as the Greeks and Romans, (Jerem. ix. 17.)

MOUSE, in zoology. See *MUS*.

Mouse-Ear, in botany. See *HIERACHIUM*.

Mouse-Tail. See *MYOSURUS*.

Dor Mouse. See *MYOXUS*.

Shrew Mouse. See *Sorex*.

MOUSELLE, the name of an East Indian tree, with white tubular flowers, which fall off every day in great plenty. They are of a sweet agreeable smell, and the Gentoos are very fond of wearing them, stringing and hanging them about their necks and arms. The fruit is a pale red cherry, of the shape and size of our white heart cherry, but the foot stalk is not quite so long. This fruit has a stone in it, containing a bitter oily kernel. The Indians rub with this oil any part stung by a scorpion or bitten by a centipede, which it soon cures. The crows are very fond of the fruit.

MOUSUL, or MOSUL, a large city of Turkey in Asia, and capital of a beglerbegate, stands on the west bank of the Tigris, in the latitude, according to Mr Ives's observation of 36° 30'. It is surrounded with stone walls, but has many of its streets lying waste. Tavernier speaks of it as a ruined place, with only two blind markets and a sorry castle; yet, he says, that it is much frequented by merchants, and that its basha commands 3000 men. There is a bridge of boats over the Tigris; and the city is a thoroughfare from Persia to Syria, which makes it a place of trade, and which is more augmented by a constant traffic from this place to Bagdad. The country on this side the river is sandy and barren; but overagainst it is exceedingly fruitful, and yields very good crops of corn and fruit in abundance. Mr Ives says it was the best built city he had seen in Turkey; but had nothing in it to attract the notice of an European. It was besieged for near six months by Nadir Shah without success. Breaches were frequently made in the walls, and assaults continued for three days successively; but the assailants were constantly repulsed, and the breaches made in the day time repaired during the night. The besieged had unanimously resolved to die rather than to submit. The Turks declared, that should the place be forced to surrender, they were determined to put to death all their wives and daughters first, that they might not fall into the vile hands of the abhorred Per-

sians. The place was therefore defended with uncommon bravery; even the women and children exerted themselves with the greatest alacrity. The Christians behaved in such a manner as to gain the esteem and admiration of the other inhabitants; and some of their churches being demolished, they were afterwards repaired at the expence of government.

In this city there are a great many mosques, the largest and most stately of which is ornamented on the top with green tiles. At the doors of these houses there are usually inscriptions in gilt letters, declaring the awfulness of the building, as being the house of God. One of them has a minaret which bends like those of Bagdad. Some of the most bigotted Turks say, that Mahomet saluted this minaret as he passed; on which it bent its head in reverence to the prophet, and ever after continued in that situation. The manufacture of this city is *mussolen* (muslin), which is made very strong and pretty fine. In the year 1757 this city and the country adjacent was visited by a dreadful famine, owing to the preceding hard winter, and innumerable multitudes of locusts, by which the fruits of the earth were destroyed. When Mr Ives was there in 1758, the country was comparatively depopulated. Almost all the brute creation had been destroyed for the subsistence of man. During the famine, the people had eaten dogs, and every kind of animal which is held in abhorrence at any other time, not sparing even their own children; and the dead bodies lay in the streets for want of people to bury them. Their fruit trees were also destroyed by the frost; so that when our author was there scarce any fruit could be had. The neighbouring mountains afford silver mines; and they would yield much quicksilver if the Turks had either the skill or inclination to work them to advantage. Lanza says, that some time ago an Englishman who travelled through these parts got two or three bottles of it, which he presented to the basha as a specimen of what might be done in that way: but no farther attempt was made. Here also are some lead mines, which supply as much of that metal as furnishes them with bullets and some necessary utensils.

MOU-TAN, or *PRONY SHAU* of China: also called *boa-ouang*, or "the king of flowers," and *peleang-kim*, "an hundred ounces of gold," in allusion to the excessive price given formerly by some of the virtuosi for certain species of this plant. The mou-tan seems to claim pre-eminence, not only on account of the splendour and number of its flowers, and of the sweet odour which they diffuse around, but also on account of the multitude of leaves which compose them, and of the beautiful golden spots with which they are interspersed. This plant, which is of a shrubby nature, shoots forth a number of branches, which form a top almost as large as those of the finest orange trees that are planted in boxes. Some of the mou-tan have been seen eight or ten feet in height. The reason why few are raised at present to this size is, because their flowers are less beautiful, and their branches being too weak, cannot sustain their weight. The root of the mou-tan is long and fibrous, of a pale yellow colour, and covered with a grayish or reddish rind. Its leaves are deeply indented, and of a much darker green above than below. Its flowers, which are composed of num-

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Mou-tan, Mouth. berlefs petals, blow like a rofe, and are fupported by a calyx compofed of four leaves. From the bottoms of the petals arife feveral ftamina without any order, which bear on their tops fmall antheræ, of a beautiful golden colour. The fruit bend downwards like thofe of common peony, burft when they become dry, and fhed their feeds.

*Grofier's
Hift. of
China.*

There are three kinds of mou-tan; common mou-tan, dwarf mou-tan, and the mou-tan tree. The laft fpecies feems at prefent to be loft; fome of them were formerly feen which were 25 feet in height. Dwarf mou-tan is little efteemed. a few plants of this kind are only cultivated to preferve the fpecies. Common mou-tan, which has always been highly prized by florifts, is more generally difperfed. It is raifed like an efpalier in form of a fan, bufh, or orange tree. Some of them flower in fpring, others in fummer, and fome in autumn. Thefe different fpecies muft each be cultivated in a different manner.

The vernal and fummer mou-tan are thofe that are cultivated in greateft number; thofe of autumn require too flaviſh an attention during the great heat of the dog-days. The mou-tan of each feafon are divided into fingle and double; the former are fubdivided into thofe of 100 leaves and 1000 leaves; the fecond have a large calyx filled with ftamina, that bear on their tops gold-coloured antheræ. Thefe are the only kind that produce feed. The flowers of both appear under the different forms of a bafon, pomegranate, marigold, &c. Some of the mou-tan are red, others violet, purple, yellow, white, black, and blue; and thefe colours, varied by as many ſhades, produce a prodigious number of different kinds. We are affured, that the Chineſe florifts have the ſecret of changing the colour of their mou-tan, and of giving them whatever tints they pleaſe; but they cannot effect this change but upon thofe plants which have never produced flowers.

A mou-tan, to pleaſe the eye of a Chineſe florift, muft have a rough crooked ſtalk, full of knots, and of a blackiſh green colour; its branches muft croſs one another, and be twiſted in a thouſand fantaſtical figures; the ſhoots that proceed from them muft be of a delicate green ſhaded with red; the leaves muft be large, of a beautiful green, very thick, and fupported by rediſh ſtalks; its flowers muft blow at different times, in form of a tuft, be all of the ſame colour, and ſtand erect upon their ſtems; they muft alſo be ſeven or eight inches in diameter, and exhale a ſweet and agreeable odour.

MOUTH, in anatomy, a part of the face, conſiſting of the lips, the gums, the infides of the cheeks, the palate, the ſalival glands, the os hyoides, the uvula, and the tonſils; which ſee under the article **ANATOMY**.

Mr Derham obſerves, that the mouth in the ſeveral ſpecies of animals is nicely adapted to the uſes of ſuch a part, and well ſized and ſhaped for the formation of ſpeech, the gathering and receiving of food; the catching of prey, &c. In ſome creatures it is wide and large, in others little and narrow; in ſome it is formed with a deep incifure into the head, for the better catching and holding of prey, and more eaſy comminution of hard, large, and troubleſome food; and in others with a ſhorter incifure, for the gathering and holding of herbaceous food. In birds it is neatly

ſhaped for piercing the air; hard and horny, to ſupply the want of teeth; hooked, in the rapacious kind, to catch and hold their prey; long and ſlender in thofe that have their food to grope for in mooniſh places; and broad and long in thofe that ſearch for it in the mud. Nor is the mouth leſs remarkable in inſects; in ſome it is forcipated, to catch, hold, and tear the prey; in others aculeated, to pierce and wound animals, and ſuck their blood; in others, ſtrongly rigid, with jaws and teeth, to gnaw and ſcrape out their food, carry burdens, perforate the earth, nay the hardeſt wood, and even ſtones themſelves, for houſes and niſts for their young.

MOUVANS (Paul Richard), ſurnamed the *Brave*, a Proteſtant officer, was born at Caſtellane in Provence of a reſpectable family, and made a conſiderable figure in the civil wars of France, during the 16th century. His brother, who was likewiſe a Proteſtant, having been killed in a popular tumult excited by the Romiſh prieſts at Draguignan, he took up arms to avenge his death; and, having aſſembled 2000 men, committed great devaſtations in Provence. Being purſued by the Count de Tende at the head of 6000 men, and finding himſelf too weak to keep the field, he took poſt in a convent ſtrongly fortified by nature, and there reſolved to defend himſelf to the laſt extremity. That the war might be terminated amicably, the Count de Tende propoſed an interview; to which Mouvens agreed, on condition that his brother's murderers ſhould be puniſhed, and that thoſe who had taken up arms with him ſhould not be moleſted. Theſe terms being accepted, he diſmiſſed his troops, reſerving only a guard of 50 men for the ſecurity of his perſon. This precaution was not unneceſſary; for the parliament of Aix had received orders from court to puniſh him capitally for being concerned in the conſpiracy of Amboiſe. The Baron de la Grade made an attempt to apprehend him; but he was worſted and repulſed with conſiderable loſs. Mouvens at length reſolved to retire to Geneva, where his life would not be in danger; and there he lived for ſome time in tranquillity, nobly rejecting the ſplendid offers made him by the Duke of Guiſe if he would join the Catholic party. He returned to France at the recommencement of the troubles, in conſequence of the maſſacre of Vaſſy in 1562, and continued to diſtinguiſh himſelf in the Proteſtant armies. His conduct at Siſterou, where he commanded together with Captain Senas, when that city was beſieged by the Count de Sommerive, is particularly deſerving of admiration. After ſuſtaining an aſſault of ſeven hours, in which the beſiegers were repulſed with conſiderable loſs, Mouvens, perceiving that he was too weak to wait a ſecond, determined to abandon the city, and left it during the night with his troops and thoſe of the inhabitants who choſe to accompany him, by a paſs which the enemy had neglected to guard. The number of the inhabitants amounted to 4000 of every age and ſex, men, women, children, and mothers with their infants at their breſt. This body, in which there were not 1000 men fit to bear arms, directed their courſe towards Grenoble. Muſketiers were placed in the front and rear, while the defenceleſs and unarmed occupied the centre. To add to the difficulty of the march, they were frequently obliged to go out of the way, and to croſs ſteep and rugged

Mowee ||
Moyle. rugged mountains, in order to avoid the ambuscades which the enemy had laid for them on the road.— They stopped some days to refresh themselves in the valleys of Angrene and Piagelas, where they were cordially received and supplied with provisions by the Vaudois. After a march of 21 or 22 days, and being exposed to the greatest fatigue and famine, the wretched fugitives at length arrived at Grenoble. The baron des Adrets sent them under an escort to Lyons, where they remained till the treaty of pacification. In 1568 Mouvans was defeated at Mésignac in Périgord, and lost his life in the engagement. Upon this occasion he commanded, together with Peter Gourde, the advanced guard of the Protestant army. It is alleged, that in despair he dashed out his brains against a tree.

MOWEE, one of the Sandwich islands discovered by Captain Cook, is 162 miles in circumference. A low isthmus divides it into two circular peninsulas, of which the eastern is double the size of the western. The mountains in both rise to an exceeding great height, and may be seen at the distance of more than 30 leagues. The northern shores, like those of Owhyhee, afford no soundings, and the country presents the same appearance of verdure and fertility. Near the west point of the smaller peninsula is a spacious bay, with a sandy beach shaded with cocoa nut trees. The country behind has a most romantic appearance, the hills rising almost perpendicularly in a great variety of peaked forms; and their steep sides and deep chasms between them are covered with trees. The tops of these hills are entirely bare, and of a reddish brown colour. The number of inhabitants is computed at about 65,000. E. Long. 204. 4. N. Lat. 20. 50.

MOXA, or **MUGWORT** of China, is a soft lanuginous substance, prepared in Japan from the young leaves of a species of *ARTEMISIA*, by beating them together when thoroughly dried, and rubbing them betwixt the hands till only the fine fibres are left. The down on the leaves of mullein, cotton, hemp, &c. do as well as moxa.

In the Eastern countries it is used by burning it on the skin—a little cone of the moxa is laid upon the part, previously moistened, and set on fire at the top; it burns down with a temperate glowing heat, and produces a dark coloured spot, the exulceration of which is promoted by applying a little garlic; the ulcer is left to discharge, or is soon healed, according to the intention in using the moxa. See *ARTEMISIA*.

MOYLE (Walter), a learned English writer in the 18th century, descended of a good family in Cornwall, where he was born in 1672. He was sent to Oxford, and thence removed to the Temple; where he applied himself chiefly to the general and more noble parts of the law, such as led him to the knowledge of the constitution of the English government. In 1697 he had a share with Mr Trenchard in writing a pamphlet, entitled, “An Argument showing that a Standing Army is inconsistent with a Free Government, and absolutely destructive to the Constitution of the English Monarchy.” He translated Xenophon’s Discourse upon Improving the State of Athens. He was for some time member of parliament, in which he always acted an honourable part; applying himself to the improvement and regulation of trade, and the employment of the poor, which has so near a connexion with trade.

He afterwards retired to his seat at Bake in Cornwall, where he applied himself with vigour to his studies, and died in 1721. In 1726, his works were printed at London, in 2 vols. 8vo.

MOYRA. See *MOIRA*.

MUCILAGE, in pharmacy, is in general any viscid or glutinous liquor.

MUCILAGE also imports the liquor which principally serves to moisten the ligaments and cartilages of the articulations, and is supplied by the mucilaginous glands.

MUCOR, in botany: A genus of the order of fungi, belonging to the cryptogamia class of plants. The fungus has vesicular heads supported by foot-stalks.— There are 12 species; the most remarkable of which are, 1. The *spherocephalus*, or gray round-headed mucor, growing upon rotten wood, and sometimes upon decayed plants and mosses. The stalks of this are generally black, about a line in height; bearing each at the top a spherical ball about the size of a pin’s head; its coat or rind is covered with a gray powder, and containing within a black or fuscous spongy down. The coat bursts with a ragged, irregular margin. 2. The *lichenoides*, or little, black, pin-headed mucor. This species grows in groups near to each other, in chasms of the barks of old trees, and upon old park-palms. The stalks are black, about two lines in height; bearing each a single head, sometimes a double or treble one, of the size of mustard or poppy seeds, of a roundish figure at first, but when burst often flattish or truncated, and of a black colour. The internal powdered down is black, with a tinge of green. 3. The *mucedo*, or common gray mould, grows on bread, fruits, plants, and other substances in a putrid state. It grows in clusters; the stalks a quarter of an inch high, pellucid, hollow, and cylindrical; supporting each a single globular head, at first transparent, afterwards dark gray; which bursts with elastic force, and ejects small round seeds discoverable by the microscope. 4. The *glaucus*, or gray cluster-headed mould, is found on rotten apples, melons, and other fruits; as also upon decayed wood, and the stalks of wheat. These are of a pellucid gray colour; the stalks generally single, supporting a spherical ball, which, when magnified, appears to be compounded of numerous, fine, moniliform, necklace-like radii. 5. The *crustaceus*, or fingered mould, is frequent upon corrupted food of various kinds. It is of a white aqueous colour; the stalks single, each supporting at the top four or five necklace-like radii, diverging from the same point or centre. 6. The *septicus*, or yellow frothy mucor, is found on the leaves of plants, such as ivy and beech, &c. sometimes upon dry sticks, and frequently upon the tan or bark in hot-houses. It is of no certain size or figure, but of a fine yellow colour, and a substance resembling at first cream beat up into froth. In the space of 24 hours it acquires a thin silny coat, becomes dry, and full of a sooty powder adhering to downy threads. The seeds under the microscope appear to be globular. Haller ranks it under a new genus, which he terms *fuligo*; the characters of which are, that the plants contained under it are soft, and like butter at first, but soon change into a black sooty powder.

MUCUS, a mucilaginous liquor secreted by certain glands,

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glands, and serving to lubricate many of the internal cavities of the body. In its natural state it is generally limpid and colourless; but, from certain causes, will often assume a thick consistence and a whitish colour like pus. As it is sometimes of very great importance in medicine to distinguish these two fluids from each other, this was lately proposed as the subject of a prize disputation by the *Æsculapian Society* of Edinburgh. The prize was gained by Mr Charles Darwin student of medicine from Litchfield. The conclusions drawn from his experiments were,

1. Pus and mucus are both soluble in the vitriolic acid, though in very different proportions, pus being by far least soluble.

2. The addition of water to either of these compounds decomposes it. The mucus thus separated either swims in the mixture or forms large flocculi in it; whereas the pus falls to the bottom, and forms, on agitation, and uniform turbid mixture.

3. Pus is diffusible through a diluted vitriolic acid, though mucus is not. The same also occurs with water, or with a solution of sea salt.

4. Nitrous acid dissolves both pus and mucus. Water added to the solution of pus produces a precipitate, and the fluid above becomes clear and green, while water and solution of mucus form a turbid dirty coloured fluid.

5. Alkaline lixivium dissolves, though sometimes with difficulty, mucus, and generally pus.

6. Water precipitates pus from such a mixture, but does not mucus.

7. Where alkaline lixivium does not dissolve pus, it still distinguishes it from mucus, as it then prevents its diffusion through water.

8. Coagulable lymph is neither soluble in concentrated nor diluted vitriolic acid.

9. Water produces no change on a solution of serum in alkaline lixivium, until after long standing, and then only a very slight sediment appears.

10. Corrosive sublimate coagulates mucus, but does not pus.

From the above experiments it appears, that strong vitriolic acid and water, diluted vitriolic acid, and caustic alkaline lixivium and water, will serve to distinguish pus from mucus; that the vitriolic acid can separate it from coagulable lymph, and alkaline lixivium from serum.

Hence, when a person has any expectorated matter, the decomposition of which he wishes to ascertain, let him dissolve it in vitriolic acid, and in caustic alkaline lixivium; and let him add pure water to both solutions. If there be a fair precipitation in each, he may be assured that some pus is present. But if there be a precipitation in neither, it is a certain test that the mixture is entirely mucus. If the matter cannot be made to dissolve in alkaline lixivium by time and trituration, we have also reason to believe that it is pus.

MUCK, or RUNNING A MUCK, is a practice that has prevailed time immemorial in Batavia. To run a muck, in the original sense of the word, is to get intoxicated with opium, and then rush into the street with a drawn weapon, and kill any one that comes in the way, till the party is himself either killed or taken prisoner. If the officer takes one of these *amucks* or *mobaruks* (as they have been called by an easy corrup-

tion) alive, he has a considerable reward; and the unhappy wretches are always broken alive on the wheel: but such is the fury of their desperation, that three out of four are necessarily destroyed in attempting to secure them.

MUD-IGUANA. See MURÆNA.

MUFFLE, in chemistry, a vessel much used in some metallurgic operations. In figure it represents an oblong arch or vault, the hinder part of which is closed by a semicircular plane, and the lower part or floor of which is a rectangular plane. It is a little oven that is placed horizontally in assay and enamelling furnaces, so that its open side corresponds with the door of the fire-place of the furnace. Under this arched oven small cupels or crucibles are placed; and the substances contained are thus exposed to heat without contact of fuel, smoke, or ashes.

MUFTI, the chief of the ecclesiastical order, or primate of the Mussulman religion. The authority of the musti is very great in the Ottoman empire; for even the sultan himself, if he would preserve any appearance of religion, cannot, without hearing his opinion, put any person to death, or so much as inflict any corporal punishment. In all actions, especially criminal ones, his opinion is required, by giving him a writing in which the case is stated under feigned names; which he subscribes with the words, *He shall, or Shall not be, punished*. Such outward honour is paid to the musti, that the grand signior himself rises up to him, and advances seven steps to meet him when he comes into his presence. He alone has the honour of kissing the sultan's left shoulder, whilst the prime vizier kisses only the hem of his garment. When the grand signior addresses any writing to the musti, he gives him the following titles: *To the Esad, the wisest of the wise, instructed in all knowledge, the most excellent of excellents, abstaining from things unlawful, the spring of virtue and of true science, heir of the prophetic doctrines, resolver of the problems of faith, revealer of the orthodox articles, &c. of the treasures of truth, the light to the doubtful allegories, strengthened with the grace of the supreme Legislator of mankind, may the Most High God perpetuate thy virtues!* The election of the musti is solely in the grand signior, who presents him with a vest of rich fables, &c. If he is convicted of treason or any great crime, he is put into a mortar kept for that purpose in the Seven Towers at Constantinople, and pounded to death.

MUGGLETONIANS, a religious sect which arose in England about the year 1657; so denominated from their leader Lodowick Muggleton, a journeyman taylor, who, with his associate Reeves, set up for great prophets, pretending, as it is said, to have an absolute power of saving and damning whom they pleased; and giving out that they were the two last witnesses of God that should appear before the end of the world.

MUGIL, the MULLET; in ichthyology, a genus of fishes belonging to the order of abdominales. The lips are membranaceous, the inferior one being carinated inwards; they have no teeth; the branchiostige membrane has seven crooked rays; the opercula are smooth and round; and the body is of a whitish colour.—There are two species, distinguished by the number of rays in the back fin.

The mullet is justly ranked by Aristotle among the *pisces littorales*, or those that prefer the shores to the full.

Mud'
||
Mugil.

Mugil full sea; they are found in great plenty on several of the sandy coasts of our island, and haunt in particular those small bays that have influxes of fresh water. **Mulberry** They come in great shoals, and keep rooting like hogs in the sand or mud, leaving their traces in form of large round holes. They are very cunning; and when surrounded with a net, the whole shoal frequently escapes by leaping over it; for when one takes the lead, the others are sure to follow. This circumstance is observed by Oppian; who also informs us, that if these fishes fail to get over at the first leap, they never attempt a second, but lie without motion as if they resigned themselves to their fate. Mr Pennant says he is uncertain whether this last observation holds good or not: however, Oppian had good opportunity of examining those fish, as they sometimes swarm on the coasts of the Mediterranean. Near Martegues, in the south of France, abundance of mullets are taken in wares made of reeds plac'd in the shallows. Of the mullets of the males, which are there called *allcians*, and of the roes of females, which are called *botar*, is made *botargo*. The materials are taken out entire, covered with salt for four or five hours, then pressed a little between two boards or stones, washed, and at last dried in the sun for 13 or 14 days.

This fish was sometimes made the instrument of a horrible punishment for unfortunate gallants. It was used both at Athens and Rome; but it is very doubtful whether it was a legal punishment or not. By Horace it is mentioned in the following lines:

*Difcinda tunica fugiendum est, ac pede nudo;
Ne nummi pereant, aut Pyra, aut deuque fama.*

SAT. II. lib. I. 132.

Plate CCXV. The mullet is an excellent fish for the table, but at present not a fashionable one. The albula * is caught in great quantities about the Bahama islands at the times they go in shoals to spawn; and is there esteemed very good eating.

MUGWORT, in botany; a species of *ARTEMISIA*. An infusion of this plant in white wine, or a bath made of it, has been always esteemed an emmenagogue, and useful in difficult parturition. The leaves, when young and tender, are frequently made use of by the Highlanders of Scotland as a pot-herb. The country people in Sweden drink a decoction of them for the ague.

MUID, a large measure in use among the French, for things dry. The muid is no real vessel used as a measure, but an estimation of several other measures; as the septier, mine, minot, bushel, &c.

MUID, is also one of the nine casks, or regular vessels used in France, to put wine and other liquors in. The muid of wine is divided into two demi-muids, four quarter-muids, and eight half quarter muids, containing 36 septiers.

MULATTO, a name given in the Indies to those who are begotten by a negro man on an Indian woman, or by an Indian man on a negro woman.

MULBERRY, in botany. See *MORUS*.

MULBERRY-CYDER, a name given by the people of Devonshire, and some other parts of England, to a sort of cyder rendered very palatable by an admixture of mulberry juice in the making: they choose for this purpose the ripest and blackest mulberries, and pressing out their juice and mixing it with a full bodied cyder at the time of the grinding and pressing, give just so much of it as adds a perceptible flavour. It is

very worthy the attention of people who live in other countries, where strong and good cyder is made, that this renders it a sort of wine much more agreeable than any other English liquor, and might be brought into general use, to the great advantage of the dealer. The colour of this liquor resembles that of the brightest red wine, and the flavour of the mulberry never goes off. Phil. Trans. N° 133.

MULCT, a fine of money laid upon a man who has committed some fault or misdemeanour.

MULE, in zoology, a mongrel kind of quadruped, usually generated between an ass and a mare, and sometimes between a horse and a she ass; but the signification of the word is commonly extended to every kind of animal produced by a mixture of two different species. There are two kinds of these animals; one from the he ass and mare, the other from the horse and the she ass. We call them indifferently *mules*, but the Romans distinguished them by proper appellations. The first kind are the best and most esteemed; as being larger, stronger, and having least of the ass in their disposition. The largest and stoutest asses, and the fairest and finest mares, are chosen in those countries where these creatures are most in use; as in Spain, Italy, and Flanders. In the last especially, they succeeded in having very stately mules from the size of their mares, some of them 16 and some 17 hands high, which are very serviceable as sumpter mules in the army. But since the Low Countries are no longer under the dominion of Spain, they breed fewer mules. These creatures are very much commended for their being stronger, surer footed, going easier, being more cheaply maintained, and lasting longer than horses. They are commonly of a black brown, or quite black, with that shining list along the back and cross the shoulders which distinguishes asses. In former times they were much more common in this country than at present; being often brought over in the days of Popery by the Italian prelates. They continued longest in the service of millers; and are yet in use among them in some places, on account of the great loads they carry on their back. As they are capable of being trained for riding, bearing burdens, and for draught, there is no doubt that they might be usefully employed in many different services. But they are commonly found to be vicious, stubborn, and obstinate to a proverb; which whether it occasions or is produced by the ill usage they meet with, is a point not easily settled. Whatever may be the case of asses, it is allowed that mules are larger, fairer, and more serviceable in mild than in warm climates. In the British American colonies, both on the continent and in the islands, but especially in the latter, they are much used and esteemed; so that they are frequently sent to them from hence, suffer less in the passage, and die much seldomer than horses, and commonly yield, when they arrive, no inconsiderable profit.

It has commonly been asserted, that animals produced by the mixture of two heterogeneous species are incapable of generating, and thus perpetuating the monstrous breed; but this, we are informed by M. Buffon, is now discovered to be a mistake. Aristotle, says he, tells us, that the mule engenders with the mare, and that the junction produces an animal which the Greeks call *binnus*, or *ginnus*. He likewise

Mule,
Mula.

Mule. wife remarks, that the she mule easily conceives, but seldom brings the fœtus to perfection. But the most remarkable and well attested instance of this fact, is mentioned in a letter read by M. d'Alembert before the Academy of Sciences, which informed him that a she mule in the island of St Domingo had brought forth a foal. The fact was attested by persons of the most unquestionable veracity; and other instances, though not so well authenticated, are adduced by our author. We may therefore, continues M. Buffon, consider it as an established fact, that the he mule can generate and the she mule produce. Like other animals, they have a seminal liquor, and all the organs necessary to generation. But mongrel animals are always less fertile and more tardy than those of a pure species. Besides, mules have never produced in cold climates, seldom in warm regions, and still more seldom in temperate countries. Hence their barrenness, without being absolute, may be regarded as positive; since their productions are so rare, that a few examples can be only collected.

The translator of Buffon's works, in a note on the passage above quoted, has given a remarkable and well authenticated instance of the prolific powers of a she mule in the north of Scotland. Having heard that a mule, belonging to Mr David Tullo farmer in Auchtertyre, in the county of Forfar, had some years ago brought forth a foal, he transmitted a few queries to be put to Mr Tullo; and requested that his answers might be legally attested before a magistrate. This request was cheerfully complied with; and the following is an exact copy of the queries, answers, and attestations.

Interrogatories to be put to Mr Tullo tenant in Auchtertyre, parish of Newtyle, and county of Forfar; with his answers thereto.

1^{mo}, Had you ever a she mule? At what period? Is it true that the mule had a foal? At what time was she covered; and when did she foal?—Answered by Mr Tullo: That he bought a she mule about 20 years ago: That she was constantly in season for a horse: That, about some years thereafter, he gave her a horse; and that she thereafter gave him a foal, about the 10th of June. The mule's price was 4l. 5s. sterling.

2^{do}, What was the colour of the foal? Was there any thing particular in its figure?—Answer: The foal was exactly the colour of its mother, inclined to black, with a very large head, big ears, and small tail; and the declarant thinks, had its head been weighed when foaled, it would have weighed nearly as much as its body.

3^{io}, How long was the animal allowed to live?—Answer: The next day after the mule foaled, it was sent, with its mother, to the Loch of Lundie, in order to let the foal die, as the declarant could not want the mule's work, and the mother seemed not fond of the foal: That it was accordingly left, and next day came to Auchtertyre, about two miles distance, over a hill, with the cattle of Auchtertyre, that had been grazing near to that place, and was drowned in a ditch the day following.

4^{to}, Was its skin preserved, or the head, or any other bones of the skeleton? Could any part thereof

be still found?—Answered: Neither the skin nor any part of the skeleton was preserved, nor can it be now had: though the declarant has often regretted the not preserving the foal, as its mother always performed any work that a horse of 15l. value could do.

5^{to}, Is the mother still alive? What is her age?—Answer: The mother died about eight years ago, of an epidemic cold that was raging among the horses in this country: The mule had little or no milk after foaling, and the foal got some cow's milk: And this is all that he remembers of the matter. DAVID TULLO.

Auchtertyre, 4th Feb. 1780. We James Small tenant in Burmouth, and Robert Ramsay tenant in Newtyle, hereby certify, That we have often seen the mule above described; and we know that she had a foal, as is narrated by David Tullo.

JAMES SMALL. ROB. RAMSAY.
Ballantyne house, 4th February 1780. The within interrogatories were put to David Tullo tenant in Auchtertyre, anent the mule he had, and the foal she produced; to which he gave the answers subjoined to each query, and signed them; as did James Small and Robert Ramsay, attesting the truth thereof, in presence of

GEORGE WATSON, J. P.

The original attestation is in the possession of the translator; and he lately transmitted notarial or authenticated copies of it to the Count de Buffon, and to Thomas Pennant, Esq; of Downing, in Flintshire.

MULES, among gardeners, denote a sort of vegetable monsters produced by putting the farina secundans of one species of plant into the pistil or utricle of another.

The carnation and sweet-william being somewhat alike in their parts, particularly their flowers, the farina of the one will impregnate the other, and the seed so enlivened will produce a plant differing from either. An instance of this we first had in Mr Fairchild's garden at Hoxton; where a plant is seen neither sweet-william nor carnation, but resembling both equally: this was raised from the seed of a carnation that had been impregnated by the farina of the sweet-william. These couplings being not unlike those of the mare with the ass, which produce the mule, the same name is given them; and they are, like the others, incapable of multiplying their species.

This furnishes a hint for altering the property and taste of any fruit, by impregnating one tree with the farina of another of the same class; e. g. a codlin with a pear-main, which will occasion the codlin so impregnated to last a longer time than usual, and to be of a sharper taste. Or if the winter fruits be secundated with the dust of the summer kinds, they will ripen before their usual time. And from this accidental coupling of the farina of one with another, it may possibly be, that in an orchard where there is variety of apples, even the fruit gathered from the same tree differ in their flavour, and in the season of maturity. It is also from the same accidental coupling that the numberless varieties of fruits and flowers raised every day from seed proceed.

Wild or Fœund Mule. See EQUUS, p. 712.

MULHAUSEN, an imperial and Hanseatic town of Germany, in Upper Saxony, and in Thuringia, under the protection of the elector of Saxony; seated

Mullhausen in a fertile country, on the river Unstrutht, 15 miles north-east of Erf. 124, and 45 east by south of Cassel. E. Long. 10. 49. N. Lat. 51. 13.

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Muller

MULHAUSEN, a considerable town of Germany, in Alsace, and capital of a republic in alliance with the Swiss. It is populous, well built, and adorned with handsome public structures; seated in a pleasant fertile country, on an island formed by the river Ill, 15 miles north-west of Basle, and 20 east of Besfort. L. Long. 7. 24. N. Lat. 47. 48.

† See the
article
B. 1142.

MULIER, in law, signifies the lawful issue born in wedlock, though begotten before. The mulier is preferred to an older brother born out of matrimony; as for instance, if a man has a son by a woman before marriage, which issue is a bastard, and afterwards marries the mother of the bastard, and they have another son, this second son is mulier and lawful, and shall be heir of the father; but the other can be heir to no person *. By the civil law, where a man has issue by a woman, if after that he marries her, the issue is mulier.

MULL, one of the Western Islands of Scotland, about 25 miles long, and as much in breadth. It is in general rocky and barren, not producing a sufficient quantity of corn for the inhabitants; but a great number of cattle are annually exported, which with the fishings and a considerable quantity of kelp are the only articles of commerce. It is deeply indented with bays and creeks, forming in several parts good natural harbours. There are no villages except Tobermorey, near the northern point of the island, where a fishing station has been lately erected. The island was originally part of the dominions of the Lords of the Isles; but in after-times it became a part of the possessions of the ancient and valiant family of Macleans, who still retain one-half. The other is the litigated property of the duke of Argyle, whose ancestor possessed himself of it in 1674, on account of a debt; but after the courts of law had made an adjudication in his favour, he was obliged to support their decree by force of arms. The ruins of several ancient castles are seen on this island.

Mull of Cantyre. See CANTYRE.

Mull of Galloway. See GALLOWAY.

MULLEIN. See VIBISCUM.

MULLER or REGIOMONTANUS (John), a celebrated astronomer of the 15th century, was born at Koningshoven in Franconia in 1436, and acquired great reputation by publishing an abridgment of Ptolemy's Almagest, which had been begun by Purbach. He went to Rome to perfect himself in the Greek tongue, and to see the Cardinal Bessarion; but finding some faults in the Latin translations of George de Trebizond, that translator's son assassinated him on a second journey he made to Rome in 1476, where Pope Sixtus IV. had provided for him the archbishopric of Ratisbon, and had sent for him to reform the calendar. Others say that he died of the plague.

MULLER (John), a noted engraver, who flourished about the year 1600, and had been bred under Henry Goltzius, whose style he closely imitated. The facility with which he handled the graver (for he worked with that instrument only) cannot be sufficiently expressed; his works must be seen, to con-

vey a proper idea of it to the mind. His engravings are valuable, as productions of a very extraordinary nature; exclusive of which they have a prodigious share of merit. Among his most estimable performances, may be mentioned, 1. The hand writing on the wall, a middling sized plate lengthwise, from his own composition. 2. The adoration of the wise men, the same, from the same. Fine impressions of both these prints are very rare. 3. The resurrection of Lazarus, a large plate lengthwise, from Abraham Bloemart. He engraved also several much esteemed portraits.

MULLER, or *Mullar*, denotes a stone flat and even at bottom, but round atop; used for grinding of matters on a marble.—The apothecaries use mullers to prepare many of their testaceous powders; and painters for their colours, either dry or in oil.

MULLER is an instrument used by the glass grinders; being a piece of wood, to one end whereof is cemented the glass to be ground, whether convex in a basin, or concave in a sphere or bowl.—The muller is ordinarily about six inches long, turned round: the cement they use is composed of ashes and pitch. See GRINDING.

MULLERAS, a town of Germany, in the circle of Upper Saxony, and marquisate of Brandenburg, seated 38 miles south of Berlin, upon a canal which joins the Oder and the Spree. This canal is 15 miles in length, 10 yards in breadth, and seven feet in depth. It was eight years in making; and since that time the cities of Hamburg and Brieslaw have carried on great trade by water. E. Long. 14. 50. N. Lat. 52. 21.

MULLET, in ichthyology. See MUGIL.

MULLET, or *Mollet*, in heraldry, a bearing in form of the rowel of a spur, which it originally represented.

MULLINGAR, a borough or manor in the county of Westmeath, and province of Leinster, in Ireland, 38 miles from Dublin. It is the shire town of that county, and has a barrack for two troops of horse. It returns two members to parliament; patron the earl of Granard. This is post town. N. Lat. 53. 30. W. Long. 7. 50. Within a few miles of it are the ruins of a church, and also those of a castle. It is situated on the river Feyle. It holds a great wool fair, and is a place of good trade. In 1227, the priory of St Mary, formerly known by the name of *The House of God of Mullingar*, was founded here by Ralph de Petyt bishop of Meath, for regular canons of the order of St Augustin. A Dominican friary was also founded here in 1237 by the family of Nugent, some ruins of which still remain. In 1622, the friars of Multurnham began to erect a house here for friars of the order of St Francis, but it was never completed. Fairs are held here 6th April, 4th and 5th July, 29th August, and 11th November.

MULLUS, the *SERMULLETT*, in ichthyology, a genus of fishes belonging to the order of thoracici. See Plate CCCXV. This fish was highly esteemed by the Romans, and bore an exceeding high price. The epicures of Horace's days valued it in proportion to its size; not that the larger were more delicious, but that they were more difficult to be got. The price that was given for one in the time of Ju-

venat

Muller

Mullus.

Mullus venal and Pliny is a striking evidence of the luxury and extravagance of the age :

multiply-
g.

*Mullum seu mullibus emit
Aequantem sane paribus sesteria libris.*
The lavish slave

Juv. Sat. IV.

Six thousand pieces for a mullet gave,
A sesterce for each pound.

DAYDEN.

Mant. But *Asinius Celer*, a man of consular dignity, gave a still more unconscionable sum ; for he did not scruple bestowing 8000 *nummi*, or 64*l.* 1*s.* 8*d.* for a fish of so small a size as the mullet ; for, according to *Horace*, a *mullus trilibris*, or one of three lb. was a great rarity ; so that *Juvenal's* spark must have had a great bargain in comparison of what *Celer* had. But *Seneca* says, that it was not worth a farthing except it died in the very hand of your guest ; that such was the luxury of the times, that there were stews even in the eating-rooms, so that the fish could at once be brought from under the table, and placed on it ; and that they put the mullets in transparent vases, that they might be entertained with the various changes of its rich colour while it lay expiring. *Apicius*, a wonderful genius for luxurious inventions, first hit upon the method of suffocating them in the exquisite Carthaginian pickle, and afterwards procured a rich sauce from their livers.— This is the same gentleman whom *Pliny*, in another place, honours with the title of *Nepotum omnium altissimi gurgis* ; an expression too forcible to be rendered in our language. The body of this fish is very thick, and covered with large scales ; beneath them the colour is a most beautiful rosy red, the changes of which under the thin scales gave that entertainment to the Roman epicures as above mentioned : the scales on the backs and sides are of a dirty orange ; those on the nose a bright yellow ; the tail a reddish yellow.

MULTIPLE, in arithmetic, a number which comprehends some other several times ; thus 6 is a multiple of 2, and 12 is a multiple of 6, 4, and 3 ; comprehending the first twice, the second thrice, &c.

ACTION of MULTIPLEPOINDING, in Scots law. See *LAW*, N° *clxxxiii.* 24.

MULTPLICAND, in arithmetic, the number to be multiplied by another. See *ARITHMETIC*.

MULTIPLICATION, in general, the act of increasing the number of any thing.

MULTIPLICATION, in arithmetic, is a rule by which any given number may be speedily increased, according to any proposed number of times. See *ARITHMETIC*.

MULTIPLICATION, in algebra. See *ALGEBRA*, p. 401.

MULTIPLICATOR, or **MULTIPLIER**, in arithmetic, the number by which any other is multiplied, or the number of times it is supposed to be taken.

MULTIPLICATUS FLOS, a luxuriant flower, whose petals are multiplied so as to exclude a part of the stamina.

A multiplied luxuriant flower differs from a full one, the highest degree of luxuriance, in that the petals of the latter are so multiplied as to exclude all the stamina. whereas those of the former are only repeated or multiplied, two, three, or four times, as to the exclusion of only a small part of the essential organs.

MULTIPLYING GLASS, in optics, a glass where-with objects appear increased in number. See (the *Index* subjoined to) *OPTICS*.

MULTURE, in Scots law, a certain stipulated quantity of meal given as payment to the proprietor or tacksmen of a mill for grinding the corn : and all corn ground on farms thirled to the mill is obliged to pay multure whether the corn be ground at that mill or elsewhere.

Multure
||
Mummy

MULVIA, a river of Barbary in Africa, which rises in the mountains of Atlas, and divides the empire of Morocco from that of Algiers, and then falls into the Mediterranean, to the westward of Marfiquiver.

MUM, a kind of malt-liquor much drunk in Germany, and chiefly brought from Brunswick, which is the place of most note for making it. The process of brewing mum, as recorded in the townhouse of that city, is as follows : Take 63 gallons of water that has been boiled till one third-part is consumed, and brew it with seven bushels of wheaten malt, one bushel of oat meal, and one bushel of ground beans. When it is tunned, the hoghead must not be filled too full at first : as soon as it begins to work, put into it three pounds of the inner rind of fir, one pound of the tops of fir and beech, three handfuls of *carduus benedictus*, a handful or two of the flower of *rosa solis* : add burnet, betony, marjoram, avens, pennyroyal, and wild thyme, of each a handful and a half ; of elder flowers, two handfuls or more ; seeds of cardamom bruised, 30 ounces ; barberries bruised, one ounce. when the liquor has worked a while, put the herbs and seeds into the vessel ; and, after they are added, let it work over as little as possible ; then fill it up : lastly, when it is stopped, put into the hoghead ten new-laid eggs unbroken ; stop it up close, and use it at two years end. The English brewers, instead of the inner rind of fir, use cardamom, ginger, and saffras ; and also add clicampane, madder, and red sanders.

MUMIA See *PISSAPHALTUM*.

MUMMIUS (L.), a Roman consul sent against the Achæans, whom he conquered B. C. 147. He destroyed Corinth, Thebes, and Chalcis, by order of the senate, and obtained the surname of *Albaicus* from his victories. He did not enrich himself with the spoils of the enemy, but returned home without any increase of fortune. He was so unacquainted with the value of the paintings and works of the most celebrated artists of Greece which were found in the plunder of Corinth, that he said to those who conveyed them to Rome, that if they lost them or injured them, they should make others in their stead.

MUMMY, a body embalmed or dried, in the manner used by the ancient Egyptians, or the composition with which it is embalmed. There are two kinds of bodies denominated *mummies*. The first are only carcases dried by the heat of the sun, and by that means kept from putrefaction : these are frequently found in the sands of Libya. Some imagine, that these are the bodies of deceased people buried there on purpose to keep them entire without embalming, others think they are the carcases of travellers who have been overwhelmed by the clouds of sand raised by the hurricanes frequent in those deserts. The second kind of mummies are bodies taken out of the catacombs near Cairo, in which the Egyptians deposited their dead after embalming. See *EMBALMING*.

Mummy. We have two different substances preserved for medicinal use under the name of *mummy*, though both in some degree of the same origin. The one is the dried and preserved flesh of human bodies, embalmed with myrrh and spices; the other is the liquor running from such mummies, when newly prepared, or when affected by great heat or damps. The latter is sometimes in a liquid, sometimes of a solid form, as it is preserved in vials well stopped, or suffered to dry and harden in the air. The first kind of mummy is brought to us in large pieces, of a lax and friable texture, light and spongy, of a blackish brown colour, and often damp and clammy on the surface: it is of a strong but disagreeable smell. The second kind of mummy, in its liquid state, is a thick, opaque, and viscous fluid, of a blackish colour, but not disagreeable smell. In its indurated state, it is a dry solid substance, of a fine shining black colour, and close texture, easily broken, and of a good smell; very inflammable, and yielding a scent of myrrh and aromatic ingredients while burning. Thus, if we cannot be content without medicines from our own bodies, ought to be the mummy used in the shops; but it is very scarce and dear, while the other is so cheap, that it will always be most in use.

All these kinds of mummies are brought from Egypt. But we are not to imagine, that any body breaks up the real Egyptian mummies, to sell them in pieces to the druggists, as they make a much better market of them in Europe whole, when they can contrive to get them. What our druggists are supplied with, is the flesh of executed criminals, or of any other bodies the Jews can get, who fill them with the common bitumen, so plentiful in that part of the world; and adding a little aloes, and two or three other cheap ingredients, send them to be baked in an oven, till the juices are exhaled, and the embalming matter has penetrated so thoroughly that the flesh will keep and bear transporting into Europe. Mummy has been esteemed resolvent and balsamic: but whatever virtues have been attributed to it, seem to be such as depend more upon the ingredients used in preparing the flesh than in the flesh itself; and it would surely be better to give those ingredients without so shocking an addition.

There are found in Poland a kind of natural mummies, or human bodies preserved without the assistance of art. These lie in considerable numbers in some of the vast caverns in that country. They are dried with the flesh and skin shrunk up almost close to the bones, and are of a blackish colour. In the wars which several ages ago laid waste that country, it was common for parties on the weaker side to retire into these caves, where their enemies, if they found them out, suffocated them by burning straw, &c. at the mouth of the cavern, and then left the bodies; which, being out of the way of injuries from common accidents, have lain there ever since.

Mineral Mummy. See *PISSEPHALTUM*.

Mummy, among gardeners, a kind of wax used in grafting and planting the roots of trees, made in the following manner. Take one pound of black pitch, and a quarter of a pound of turpentine; put them together into an earthen pot, and set them on fire in the open air, holding something in your hand to cover and quench the mixture in time, which is to be alter-

nately lighted and quenched till all the nitrous and volatile parts be evaporated. To this a little common wax is to be added; and the composition is then to be set by for use.

MUMPS. See *MEDICINE, Index*.

MUNDA, an ancient town of Spain, in the kingdom of Granada, seated on the declivity of a hill, at the bottom of which runs a river. W. Long. 4. 13. N. Lat. 48. 15.

This city was anciently famous for a victory gained by Cæsar over the two sons of Pompey, who had collected an army in Spain after the defeat of their father at Pharsalia. See (*History of*) *ROME*.

The Pompeys posted their army advantageously on a rising ground, whereof one side was defended by the city of Munda, and the other by a small river which watered the plain, and by a marsh. so that the enemy could not attack them but in front. Cæsar likewise drew up his troops with great art, and having advanced a little way from his camp, ordered them to halt, expecting the enemy would abandon their advantageous post, and come to meet him. But as they did not stir, Cæsar made as if he intended to fortify himself in that post; which induced the young general, who looked upon this as a sign of fear, to advance into the plain, and attack the enemy before they could secure themselves with any works. Pompey's army was by far the most numerous: for it consisted of 13 legions, 6000 horse, and an incredible number of auxiliaries, among whom were all the forces of Bocchus king of Mauritania, commanded by his two sons, both youths of great valour and bravery. Cæsar had 80 cohorts, three legions, to wit, the third, the fifth, and the tenth, and a body of 8000 horse. As the enemy drew near, Cæsar betrayed a great deal of uneasiness and concern, as if he were doubtful of the success, knowing he was to engage men no way inferior in valour and experience to his own, and commanded by officers who had on many occasions given signal proofs of their bravery and conduct. Cneius, the elder of the two brothers, was generally looked upon as an able commander; and Labienus, who had revolted, esteemed scarce inferior to himself.

However, the dictator, desirous to put an end to the civil war, either by his own death or that of his rivals, gave the signal for the battle, and fell upon the enemy with his usual vigour and resolution. At the first onset, which was dreadful, the auxiliaries on both sides betook themselves to flight, leaving the Romans to decide their quarrel by themselves. Then the legionaries engaged with a fury hardly to be expressed; Cæsar's men being encouraged by the hopes of putting an end to all their labours by this battle, and those of Pompey exerting themselves out of necessity and despair, since most of them expected no quarter, as having been formerly pardoned. Never was victory more obstinately disputed. Cæsar's men, who had been always used to conquer, found themselves so vigorously charged by the enemy's legionaries, that they began to give ground; and though they did not turn their backs, yet it was manifest that shame alone kept them in their posts. All authors agree, that Cæsar had never been in so great danger; and he himself, when he came back to his camp, told his friends, that he had often fought for victory, but this was the first time he had ever fought for life. Thinking himself abandon-

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Munda. ed by fortune, which had hitherto favoured him, he had some thoughts of stabbing himself with his own sword, and by a voluntary death preventing the disgrace of a defeat: but returning soon to himself, and concluding it would be more to his reputation to fall by the enemy's hand at the head of his troops, than, in a fit of despair, by his own, he dismounted from his horse, and snatching a buckler from one of his legionaries, he threw himself like a man in despair into the midst of the enemy; crying out to his men, *Are you not ashamed to deliver your general into the hands of boys?* At these words, the soldiers of the tenth legion, animated by the example of their general, fell upon the enemy with fresh vigour, and made a dreadful havock of them. But in spite of their utmost efforts, Pompey's men still kept their ground, and, though greatly fatigued, returned to the charge with equal vigour. Then the Cæsarians began to despair of victory; and the dictator, running through the ranks of his disheartened legionaries, had much ado to keep them together. The battle had already lasted from the rising to the setting of the sun, without any considerable advantage on either side.

At length a more accident decided the dispute in favour of the dictator. Bogud, a petty king of Mauritania, had joined Cæsar soon after his arrival in Spain, with some squadrons of Numidian horse; but, in the very beginning of the battle, being terrified at the shouting of the soldiers, intermingled with groans, and the clashing of their arms, he had abandoned his post, and retired with the auxiliaries under his command to a rising ground at a small distance from the enemy's camp. There he continued the whole day an idle spectator of the battle that was fought in the plain. But towards the evening, partly out of shame and partly out of compassion for his friend Cæsar, he resolved to fall upon Pompey's camp; and accordingly flew thither with all the forces he had with him. Labienus, apprised of his design, hastened after him to the defence of the camp, which Cæsar observing, cried to his legionaries, *Courage, fellow soldiers! the victory at length is ours; Labienus flies.* This artifice had the desired effect: Cæsar's men, believing that Labienus was truly fled, made a last effort, and charged the wing he commanded so busily, that after a most obstinate dispute they put them to flight.

Though the enemy's left wing was thus entirely defeated, the right wing, where the elder Pompey commanded, still kept their ground for some time. Pompey dismounting from his horse, fought on foot like a private man in the first line, till most of his legionaries being killed, he was forced to save himself by flight from falling into the enemy's hands. Part of his troops fled back to their camp, and part took shelter in the city of Munda. The camp was immediately attacked, and taken sword in hand; and as for the city, Cæsar, without loss of time, drew a line of circumvallation round it. This victory was gained on the 16th of the kalends of April, i. e. according to our way of counting, on the 17th day of March, when the Dionysian festival, or the Liberalia, were celebrated at Rome; the very day, as Plutarch observes, in which Pompey the Great, four years before, had set out for the war. In this action Pompey lost 30,000 men; among whom were the famous Labienus, Attius Va-

rus, and 3000 Roman knights. Seventeen officers of distinction were taken, and all the enemy's eagles and ensigus, together with Pompey's fasces, which he had assumed as governor of Spain. On Cæsar's side, only 1000 men were killed and 500 wounded.

MUNDIC, or MARCASITE. See **MARCASITE.**

MUNDINGOES, the name of a people who live on the sides of the river Gambia in Africa, and who are of a jet black colour, strong, and well made. They have a priest sent over every year from one of the Cape de Verd islands to christen and marry.

MUNDUS PATENS, the open world, in Roman antiquity, a solemnity performed in a small temple, of a round form like the world, dedicated to *Dis* and the rest of the infernal gods. This temple was opened but three times in the year, viz. the 24th of August, the 4th of October, and the 7th of November. During these days, the Romans believed hell was open; on these days therefore they never offered battle, lifted soldiers, put out to sea, or married.

MUNICH, a town of Germany, capital of the whole duchy of Bavaria, and the residence of the elector. It stands on the Isar, 70 miles south of Ratisbon and 214 west of Vienna, being one of the most pleasant and populous cities of Germany for its bigness. The number of the inhabitants is said to be about 40,000. Having been built at first on a spot of ground belonging to a convent, it had from thence, in German the name of *Munichen*, i. e. *Monk's town*, and a monk for its arms. The elector's palace here is a very grand structure, consisting of several courts, furnished and adorned in the most magnificent manner, with tapestry, gilding, sculpture, statues, and paintings. It contains an amazing collection of jewels, antiquities, and curiosities. The great hall is 118 feet long and 52 broad; and the staircase leading to it, from top to bottom, of marble and gold. In the hall of antiquities are 354 busts and statues of jasper and porphyry, brass and marble. In this palace also is a library, containing a vast collection of books, and many valuable manuscripts, in most languages, ancient and modern; and a chamber of rarities, among which is the picture of a bravo or assassin, who is said to have committed 345 murders with his own hand, and to have been accomplice in, or privy to, 400 more. The treasury in the chapel contains also a vast number of pictures, precious stones, medals, vessels of gold and silver, &c. Among other curiosities, here is a cherry stone with 140 heads distinctly engraved upon it. The gardens of the palace are also very fine, and it is said a secret passage leads from it to all the churches and convents in the town. There is a great number of other fine buildings in this city, public and private, particularly the riding house, town house, opera room, the Jesuit's college, the large edifice for tournaments, the churches, convents, town hall, &c. Its manufactures are those of silk, particularly velvet, woollen cloths, and tapestry, and it has two annual fairs, at which great quantities of silk, wine, &c. are sold. The streets are broad and regular, and the houses well built, and painted in the most beautiful manner. The market place is extremely beautiful. Not far from Munich are four other places, with fine gardens, belonging to the elector, viz. those at Schleissheim, Nymphenburg, Dachaue, and Starnberg. The

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Munich last are about three leagues from the capital; the second about half a league; and the third about two, at a market town of the same name.

MUNICH (Count de), was the favourite of the czarina Ann, and was concerned in all the events of her reign. Being appointed general of her armies, he gained great advantages over the Crim Tartars, beat the Turks, A. D. 1739, in an engagement near Choczim, and took that city together with Jassi the capital of Moldavia. He was afterwards prime minister to the czar Iwan VI. but in a short time after he was accused of employing the power which his office conferred on him to gratify his own ambition and private resentment. The Empress Elisabeth brought him to trial, and he was condemned to lose his life, A. D. 1742. This sentence was mitigated to banishment into Siberia, whither many of the victims of his power had been exiled. He was recalled by Peter III. A. D. 1762 and declared field marshal. Upon the death of this prince, the Empress Catharine II. appointed him, director general of the ports of the Baltic. He died on the 8th of October 1767, at the age of 84.

MUNICIPAL, in the Roman civil law, an epithet which signifies invested with the rights and privileges of Roman citizens. See MUNICIPIUM.

MUNICIPAL, among us, is applied to the laws that obtain in any particular city or province. And those are called *municipal officers* who are elected to defend the interest of cities, to maintain their right and privileges, and to preserve order and harmony among the citizens, such as mayors, sheriffs, consuls, &c.

MUNICIPES, an appellation given by the Romans to the inhabitants of the *municipia* or municipal cities. See MUNICIPIUM.

MUNICIPIUM, in Roman antiquity, a corporation borough, or enfranchised city or town, where the inhabitants enjoyed their own laws and customs, and at the same time were honoured with the privileges of Roman citizens; but then this privilege generally reached no further than the bare title. Some indeed, by particular merit, obtained the liberty of votes, which occasioned that distinction of *municipium sine suffragio*, and *municipium cum suffragio*.—The inhabitants of the *municipium sine suffragio* were called barely *Romani*, but those of the *municipium cum suffragio* were called *cives Romani*.

The difference between proper citizens of Rome and the inhabitants of the *municipium* may be thus expressed. The proper citizens of Rome were, 1. Registered in the census; 2. Had the right of suffrage and of bearing honours; 3. Were assessed in the poll-tax; 4. Served in the legions; 5. Used the Roman laws and religion; 6. Were called *Quirites* and *populus Romanus*. Whereas the *municipes* enjoyed the three first of these privileges, but were denied the three last.

MUNITION, the provisions with which a place is furnished in order for defence; or that which follows a camp for its subsistence.

Munition Ships, are those that have stores on board in order to supply a fleet of men of war at sea. In an engagement, all the munition ships and victuallers attending the fleet take their station in the rear of all the rest; they were not to engage in the fight, but to attend to such directions as are sent them by the admiral.

MUNSTER (Sebastian), a learned writer, was

born at Ingleheim, and became a Cordelier; but having embraced Luther's sentiments, he quitted that order in 1529, and retired to Heidelberg, and afterwards to Basil, where he taught with reputation. He was a man of great candour, and void of ambition; and was so well skilled in geography, the mathematics, and the Hebrew tongue, that he was surnamed the *Esdras* and the *Strabo of Germany*. His Latin translation of the Bible is esteemed. He was the first who wrote a Chaldee grammar and lexicon: he also published a treatise on cosmography, and several other works. He died of the plague at Basil in 1552, aged 63.

MUNSTER, in Latin *Monasteria*, and in Irish *Moun*, the most southerly province of Ireland; bounded on the north by Leinster and Connaught, and on the east, west, and south, by the ocean. It contains the counties, Cork, Clare, Kerry, Limerick, Tipperary, and Waterford; and 3,289,932 Irish plantation acres, 740 parishes, 63 baronies, and 26 boroughs. It is about 125 miles long and 120 broad; and its principal town is Cork. Its ancient name was *Mumban*; and in latter ages it was divided into *Desmond* or South Munster, *Ormond* or East Munster, and *Tibmond* or North Munster. It lies between 51. 15. and 53. 0. N. Lat. and 7. 10. to 10. 40. W. Long.

MUNSTER, a territory of Germany in the circle of Westphalia; bounded on the north by Embden and Oldenburg, on the south by the county of Mark and duchy of Westphalia, on the west by the county of Bentheim and the United Provinces, and on the east by the bishoprics of Osnaburg and Paderborn together with the county of Ravensberg. It is the largest of all the Westphalian bishoprics, being in length about 80 miles, and in breadth from 20 to 60. It is divided into 13 bailiwicks: and though in general but a barren country, has some fruitful plains, with woods, and quarries of stone. The inhabitants, excepting a few of the nobility and gentry, are all Roman Catholics; though Lutheranism had once a considerable footing here. The bishop, who is generally also elector of Cologne, has a revenue from hence of about 70,000 pounds, and can maintain 8000 men. In consequence of an unjust custom, unknown in the rest of the empire, he is heir to all strangers who die in the country without children. In the matricula he is rated at 30 foot and 118 horse; or 832 florins monthly in lieu of them. His chapter consists of 40 canons, who are all noble.

MUNSTER, a city of Germany, capital of a bishopric of the same name and of all Westphalia, stands at the conflux of the river Aa with the Ems, in E. Long. 7. 49. N. Lat. 52. 0. It is of a circular form, large, and well fortified both by nature and art. It has a fine citadel called the *Brille*, erected by a bishop named *Bernard van Galen* in order to awe the burghers. The dean and chapter now elect the bishop; but till the beginning of the 13th century he was nominated by the emperor. This city has been rendered famous by three remarkable transactions. 1. By the peace concluded here in 1648, which put an end to a war of 30 years; occasioned by the persecuting spirit of bigotted Papists, who chose rather to plunge their country into all the calamities of war than allow liberty of conscience to the Protestants. By this peace, however,

Munster.

Munychia ever, they consented, much against their inclinations, to grant them a toleration. 2. By the disorders and disturbances occasioned here in 1553, by a parcel of enthusiasts, headed by a taylor called *John of Leyden* from the place of his birth, who turned out the magistrates, and took possession of the city, where they perpetrated the most horrid villanies and cruelties. 3. For the noble, though unsuccessful, efforts it made in defence of its liberties against the tyranny and usurpation of the above mentioned turbulent and bloody-minded bishop, Bernard van Galen. In this city are a great number of convents and other religious houses, many of them stately piles, and surrounded with beautiful gardens.

MUNYCHIA, or *Munichus Portus* (anc. geog.), a village and port of Athens, nearer to the city, less than, and fortified in the same manner with the Piræus, to the east of which it lay, or between it and the promontory Sunium, at the mouth of the Ilissus. Strabo says it was an eminence in form of a peninsula, at the foot of which stood three harbours, anciently encompassed with a wall, taking within its extent the Piræus and other harbours, full of docks, with the temple of Diana Munychia; taking its name from *Mynichus*, the founder of the temple.

MUNYCHIA, an anniversary solemnity observed at Athens, in honour of Diana, on the 16th of the month Munychion. Cakes were offered on the occasion called *αμφιπονία*.

MUNYCHION, the tenth month of the Athenian year, containing 29 days, and answering to the latter part of our March and the beginning of April. It was so called from the festival Munychia, which was observed in this month. See MONTH and MUNYCHIA.

MUPHTI. See MURTI.

MURÆNA, or **EEL**, in ichthyology; a genus of fishes, belonging to the order of apodes. The head is smooth; there are ten rays in the membrane of the gills; the eyes are covered with a common skin; and the body is cylindrical and slimy. There are seven species, distinguished by their fins, tails, &c. The most remarkable are,

1. The *anguilla*, or common eel, is very frequent in all our fresh waters, ponds, ditches, and rivers: according to Mr Pennant, it is the most universal of fish; yet is scarce ever found in the Danube, though very common in the lakes and rivers of Upper Austria.

The eel is very singular in many things relating to its natural history, and in some respects borders on the nature of the reptile tribe. It is known to quit its element, and during night to wander along the meadows, not only in order to change its habitation, but also for the sake of prey, feeding on snails as it passes along. During winter it beds itself deep in the mud, and continues in a state like the serpent kind. It is very impatient of cold, and will eagerly take shelter in a wisp of straw flung into a pond in severe weather, which has sometimes been practised as a method of taking them. Albertus affirms, that he has known eels to take shelter in a hay rick; yet all perished through excess of cold. It has been observed in a river of England called the *Nyne*, there is a variety of small eel, with a lesser head and narrower mouth than the common kind, that is found in clusters in the bottom of the river, and is called the *bed eel*: these are sometimes roused up by the violent floods, and are never found at that time with meat in their stomach.

Eels are extremely voracious, and destructive to the fry of others. No fish lives so long out of water as the eel; and it is so extremely tenacious of life, that its parts will move a considerable time after they are slayed and cut in pieces. They vary much in their colours, from a sooty hue to a light olive green; and those which are called *silver eels* have their bellies white, and a remarkable clearness throughout. Besides these, there is a variety of this fish known in the river Thames by the name of *grigs*, and about Oxford by that of *grigs* or *gluts*. These are scarce ever seen near Oxford in the winter; but appear in spring, and bite readily at the hook, which common eels in that neighbourhood will not. They have a larger head, a blunter nose, thicker skin, and less fat, than the common sort; neither are they so much esteemed, nor do they often exceed three or four pounds in weight. —Common eels grow to a large size, sometimes weighing fifteen or twenty pounds; but that is extremely rare. Mr Dale indeed, in the Philosophical Transactions, and some others, bring instances of eels much exceeding that size; but Mr Pennant suspects them to have been congers, since the enormous fish they describe have all been taken at the mouths of the Thames or Medway. The Romans held eels very cheap, probably on account of their likeness to snakes. On the contrary, the luxurious Sybarites were so fond of these fish, as to exempt from tribute of every kind those persons who sold them.

There is scarce any animal the generation of which has puzzled the learned more than this. Aristotle first broached an opinion that eels were of no sex, nor did propagate their species like other animals, but were equivocally gendered of the mud; and as wild and absurd a system as this is, there have not been wanting many, even in these latter and more enlightened times, who have given into it. But there is now no room to doubt that all animals are produced by the copulation of parents like themselves; and the finding of eels in new ponds is easily accounted for from the above mentioned circumstance of their migration, Di Plot and many others, have given accounts of whole droves of them leaving one ditch or pond to go to another.

Though the learned world at this time generally allows that eels are produced like other animals, by parents of their own kind, yet there remain many doubts about the manner in which the generation is performed. Some allow the eels to be like the generality of other animals, of different sexes in the different individuals; and others affirm that they are all hermaphrodites, each having the parts of generation of both sexes. Rondeletius affirms that they are of both sexes; and Mr Allan, who has given a very curious paper concerning them in the Philosophical Transactions, is of the same opinion; and both say, that the parts of the sexes may be discovered on a careful inspection, and some are found to be males, and others females. but these parts are, in both sexes, they say, buried in a large quantity of fat; and they are of opinion, that hence proceeded the mistake of Aristotle and his followers, who, not being able to find those parts, concluded that they did not exist at all. Amongst those who allow the eel to be produced, like other animal, from animal parents which have the sexes, some are of opinion that they are viviparous, and

Muraena. and others that they are oviparous: but Mr Chartwynd seems to have determined this controversy by observing, that if the aperture under the belly of the eel, which looks red in the month of May, be cut open at that time, the young eels will be seen to come forth alive after the operation. Mr Leeuwenhoeck says, that he found an uterus in every eel he examined; and therefore concludes, that they are hermaphrodites: and he supposes that they have no male parts of generation like those of other animals; but that the office of these is performed by a liquor analogous to the male seed of animals, which is contained in certain glands, situated in the inside of the uterus itself.

Eels have sometimes been met with in recent ponds, made at such a distance from any other water that we cannot reasonably suppose them to have migrated thither over land. But in these cases there is reason to believe, that the ponds have been supplied with them by the aquatic fowl of prey, in the same manner as vegetation is spread by many of the land birds, either by being dropped, as they carry them to feed their young, or by passing quick through their bodies, as is the case with

2. The *conger*, or conger eel, grows to a vast size. Dr Borlase inform us, that they are sometimes taken near Mount's Bay of 100lb. weight; and Mr Pennant assures us, that he has heard of some taken near Scarborough that were 10 feet and a half long, and 18 inches in circumference in the thickest part. They differ from the common eel in the following particulars: 1. Their colour in general is more dark. 2. Their eyes much larger in proportion. 3. The irides of a bright silvery colour. 4. The lower jaw is rather shorter than the upper. 5. The inside line is broad, whitish, and marked with a row of small spots. 6. The edges of the dorsal and anal fins are black. 7. They have more bones than the common eel, especially along the back quite to the head. 8. They grow to a much larger size.

Congers are extremely voracious, preying on other fish, and on crabs at the time they have lost their shells and are in a soft state. They and eels in general are also particularly fond of carcases of any kind, being frequently found lodged in such as are accidentally taken up.

The conger eels probably generate like the fresh water species. Innumerable quantities of what are supposed to be their fry come up the Severn about the month of April, preceding the shads, which it is conjectured migrate into that river to feed on them: they are called *elvers*. They swarm during their season, and are taken in a kind of sieve made of hair cloth fixed to a long pole; the fisherman standing on the edge of the water during the tide, puts in his net as far as he can reach, and drawing it out again, takes multitudes at every sweep, and will take as many during one tide as will fill a bushel. They are dressed, and reckoned very delicate.

These fish are an article of commerce in Cornwall; numbers are taken on that coast, and exported to Spain and Portugal, particularly to Barcelona.—Some are taken by a single hook and line, but (because that way is tedious, and does not answer the expence of time and labour) they are chiefly caught

by *bulters*, which are strong lines 500 feet long, with 60 hooks, each eight feet asunder, baited with pilchards or mackarel; the bulters are sunk to the ground by a stone fastened to them: sometimes such a number of these are tied together as to reach a mile. The fishermen are very fearful of a large conger, lest it should endanger their legs by clinging round them; they therefore kill them as soon as possible by striking them on the navel. They are afterwards cured in this manner: They are slit, and hung on a frame till they dry, having a considerable quantity of a fat, which it is necessary should exude before they are fit for use. It is remarkable that a conger of 100 weight will waste by drying to 24lb; the people therefore prefer the smallest, possibly because they are soonest cured. During the process there is a considerable stench; and it is said, that in the fishing villages the poultry are fed with the maggots that drop from the fish. The Portuguese and Spaniards use those dried congers after they have been ground into a powder, to thicken and give a relish to their soups. They are sold for about 40 shillings the quintal, which weighs 126lb. A fishery of congers, says Mr Pennant, would be of great advantage to the inhabitants of the Hebrides. Perhaps they would at first undertake it with repugnancy, from their absurd aversion to the eel kind.

3. The *fren*, or mud iguana, a singular animal, first observed by Dr Garden of Charlestown, and afterwards described by Mr Ellis in the Philosophical Transactions for 1766. It has gills, fins, and two feet; and is in length from 31 to 40 inches. It is an inhabitant of South Carolina, where it is found in swampy and muddy places, by the sides of pools, and under the trunks of old trees that hang over the water, and feeds on serpents. The feet appear like little arms and hands, each furnished with four fingers, and each finger with a claw. "The head is something like an eel, but more compressed; the eyes are small, and placed as those of the eel are. This smallness of the eye best suits an animal that lives so much in mud. The nostrils are very plainly to be distinguished; these, with the gills, and remarkable length of the lungs, show it to be a true amphibious animal.—The mouth is small in proportion to the length of the body; but its palate and inside of the lower jaw are well provided with many rows of pointed teeth: with this provision of nature, added to the sharp exterior bony edges of both the upper and under jaw, the animal seems capable of biting and grinding the hardest kind of food. The skin, which is black and full of small scales, resembles shagreen. These scales are of different sizes and shapes, according to their situation; but all appear sunk into its gelatinous surface: those along the back and belly are of an oblong oval form, and close set together; in the other parts they are round, and more distinct. Both the parts are mottled with small white spots, and have two distinct lines composed of small white streaks continued along from the feet to the tail. The fin of the tail has no rays, and is no more than an adipose membrane like that of the eel."

Dr Garden, in a letter to Mr Ellis, mentions a remarkable property of this animal, which is, that his servant endeavouring to kill one of them by dashing it

Mural it against the stones, it broke into three or four pieces. Linnaeus, from the descriptions sent him, made it a new genus named *Syren*, of a new order *Meantes*, of the class amphibia. But from this class both the order *Meantes* and that of *Nautis* have been lately expunged; and Gmelin has reduced the syren to a species of the pecton genus. Its place here, however, seems still of doubtful propriety; as Gmelin himself acknowledges in the preface to his edition of the *Systema Naturæ*. For Camper, having lately * had an opportunity to dissect the syren, has discovered, that on each side of the head it is furnished with three true gills, separated from each other by membranes having toothlike appendages; that the mouth is armed with strong and firmly planted teeth; that the heart has only one ventricle, and that the abdomen is filled with very long and capacious intestines: From all these circumstances, he concludes, that this animal ought to be considered as a fish of the order *Branchiostegi*;—while in other respects it is more nearly allied to the genus *Muræna*, of the order *Apodes*; although it differs materially from the other species of that genus, by having only three notched bones in the gills, and from the pectoral fins being each divided into four fingerlike appendages.

||
Murænum.

Plate
CCCXV

* Kerr's
Translation

MURAL, something belonging to a wall which the Latins call *murus*.

MURAL-CROWN, among the ancient Romans. See **CROWN**.

MURAL-ARCH, is a wall, or walled arch, placed exactly in the plane of the meridian, i. e. upon the meridian line, for the fixing of a large quadrant, sextant, or other instrument, to observe the meridian altitudes, &c. of the heavenly bodies.

Tycho Brahe was the first who used a mural arch in his observations; after him Hevelius, Mr Flamsteed, De la Hire, &c. used the same means. See **ASTRONOMY**.

MURALT (N— de), a native of Switzerland, travelled through a great part of Europe with the views of a philosopher. He published a collection of *Lettres sur les Français et sur les Anglois*, 12mo, 2 vols. 1716, which met with great success, though they are written in a vague and superficial manner. Some other works which he published are below mediocrity. He died about the year 1750.

MURANT (Emanuel), a much admired landscape painter, was born at Amsterdam in 1622. He had the happiness to be a disciple of Philip Wouwermans, from whom he acquired that warmth and brilliancy of colouring, and that exquisite pencil, which have rendered him deservedly eminent. His subjects were views in Holland, villages, towns, cities, ruins of houses, and decayed castles, all of them exactly sketched after nature, and so exquisitely finished, that every minute part of a building was perfectly discernible, and even every particular stone or brick might be counted by the assistance of a convex glass. But this demanded so much patience and time, that it was impossible for him to paint many pictures; and on that account they are exceedingly scarce, and sold for such prices as must place them out of the reach of all ordinary purchasers. He died in 1700.

MURANUM, (anc. geog.), a town on the confines of Iucania. Now *Morano*; a citadel in Calabria. Vol. XII. Part II.

labria Citia, at the springs of the Sybaris, midway between the Sinus Tarentinus to the east, and the Tuscan sea to the west. Supposed to have arisen from the ruins of Syphæum, a town of the Brutii mentioned by Livy.

Muratari,
Murcia

MURATORI (Lewis Anthony), a learned and celebrated Italian writer, born at Vignoles, in the territory of Bologna, in 1672. He early discovered an extreme fondness for the learned languages and sciences; and this was seconded by an excellent education. After having completed his first studies, he embraced the state of an ecclesiastic; and applied himself to polite literature, philosophy, theology, civil law, antiquities, and other sciences; by which means he became in a manner universally learned. He was scarce 22 years of age when he was made librarian of the Ambrosian library at Milan. In 1700 the duke of Modena, his sovereign, recalled him, and made him his librarian, and keeper of the archives of his duchy. Muratori discharged this double employment during the rest of his life, and had no other benefice than the provostship of Santa Maria del Pomposo. He acquired the esteem of the learned throughout Europe, who had recourse to him for the lights they wanted. He became an associate to the Academies of the Arcades of Rome, Della Crusca, and Colombaria of Florence, the Academy of Etrusca at Cortona, the Royal Society of London, and of the Imperial Academy of Olmutz; and died in 1750. He wrote a great number of learned works; the principal of which are,— 1. *Anecdota*, or a collection of pieces taken from the Ambrosian library, 2 vols. 4to, with learned notes and dissertations. 2. A treatise on the perfection of the Italian poetry, 2 vols. 4to. 3. *Anecdota Græca*, 3 vols. 4to. 4. A genealogical history of the house of Modena, 2 vols. folio. 5. An excellent collection of the writers of the Italian history, 27 vols. folio, with learned notes. 6. Another collection, under the title of *Antiquitates Ital. æ.* 7. A collection of ancient inscriptions, under the title of *Novus Thesaurus*, 6 vols. folio. 8. The annals of Italy, 12 vols. 4to, in Italian, &c. 9. Letters, dissertations, Italian poems, &c.

MURCIA, the Pagan goddess of idleness.—The name is taken from *murcus* or *murcus*, an obsolete word, signifying a dull, slothful, or lazy person.—The statues of this goddess were always covered with dust and moss, to express her idleness and negligence. She had a temple in Rome, at the foot of the Aventine mo.

MURCIA, a kingdom in Spain, bounded on the north by New Castile, on the east by the kingdom of Valencia, on the west by Andalusia and Granada, and on the south by the Mediterranean sea. It is about 62 miles in length, and 58 in breadth, and its principal river is the Segura. The soil is dry, because it seldom rains, and therefore it produces little corn or wheat, but there is plenty of oranges, citrons, lemons, olives, almonds, &c. &c. pulse, and sugar. It has also a great deal of silk. It was taken from the Moors in 1265. The air is very healthful.

MURCIA, a large, handsome, and populous town of Spain, capital of a kingdom of the same name. It is a bishop's see, and contains six parishes. The cathedral is a most superb edifice, with the stairs of the steeple so contrived that a man may ride up to the top,

Murder. top, either on horseback or in a coach. It is situated in a pleasant plain, which abounds in fine gardens about the city, in which are the best fruits in Spain. It is seated on the river Segura, in W. Long. o. 36. N. Lat. 37. 48.

MURDER or **MURTHUR**, the act of killing another with violence and injustice. The word comes from the Saxon *north* "death;" which some will have to signify a violent death; whence the barbarous Latin *murdrum* and *modrum*.

Among the number of popular errors, is the notion which has obtained, that the dead body would bleed in the presence or upon the touch of the murderer.

The crime of murder is punished with death in almost all nations.

MURDER, or *Murthor*, in law, is thus defined, or rather described, by Sir Edward Coke: "When a person, of sound memory and discretion, unlawfully killeth any reasonable creature in being, and under the king's peace, with malice aforethought, either express or implied." The best way of examining the nature of this crime will be by considering the several branches of this delinution.

1. It must be committed by a person of *sound memory and discretion*: for lunatics or infants are incapable of committing any crime; unless in such cases where they show a consciousness of doing wrong, and of course a discretion or discernment between good and evil.

2. Next, it happens when a person of such sound discretion *unlawfully killeth*. The unlawfulness arises from the killing without warrant or excuse: and there must also be an actual killing to constitute murder; for a bare assault, with intent to kill, is only a great misdemeanor, though formerly it was held to be murder. The killing may be by poisoning, striking, starving, drowning, and a thousand other forms of death, by which human nature may be overcome. Of these the most detestable of all is poison; because it can of all others be the least prevented, either by manhood or forethought. And therefore, by the stat. 22 Hen. VIII. c. 9. it was made treason, and a more grievous and lingering kind of death was inflicted on it than the common law allowed; namely, *lying in death*. but this act did not live long, being repealed by 1 Edw. VI. c. 12. There was also, by the ancient common law, one species of killing held to be murder, which may be dubious at this day, as there hath not been an instance wherein it has been held to be murder for many ages past, viz. bearing false witness against another, with an express premeditated design to take away his life, so as the innocent person be condemned and executed. The Gothic laws punished in this case both the judge, the witnesses, and the prosecutor; and, among the Romans, the *lex Cornelia de sicariis*, punished the false witnesses with death, as being guilty of a species of assassination. And there is no doubt but this is equally murder *in foro conscientie* as killing with a sword; though the modern law (to avoid the danger of deterring witnesses from giving evidence upon capital prosecutions, if it must be at the peril of their own lives) has not yet punished it as such. If a man, however, does such an act, of which the probable consequence may be, and eventually is, death; such killing may be murder, although no stroke be

struck by himself, and no killing may be primarily intended: as was the case of the unnatural son who exposed his sick father to the air against his will, by reason whereof he died; and of the harlot, who laid her child under leaves in an orchard, where a kite struck it, and killed it. So too, if a man hath a beast that is used to do mischief; and he, knowing it, *suffers* it to go abroad, and it kills a man; even this is manslaughter in the owner: but if he had purposely *turned it loose*, though barely to frighten people, and make what is called *sport*, it is with us (as in the Jewish law) as much murder as if he had incited a bear or dog to worry them. If a physician or surgeon gives his patient a potion or plaster to cure him, which, contrary to expectation, kills him, this is neither murder nor manslaughter, but misadventure; and he shall not be punished criminally, however liable he might formerly have been to a civil action for neglect or ignorance: but it hath been holden, that if it be not a *regular* physician or surgeon who administers the medicine, or performs the operation, it is manslaughter at the least. Yet Sir Matthew Hale very justly questions the law of this determination; since phylac and salves were in use before licensed physicians and surgeons: wherefore he treats this doctrine as apocryphal, and fitted only to gratify and flatter licentiates and doctors in phylac; though it may be of use to make people cautious and wary how they meddle too much in so dangerous an employment. In order also to make the killing murder, it is requisite that the party die within a year and a day after the stroke received, or cause of death administered; in the computation of which the whole day upon which the hurt was done shall be reckoned the first.

3. Further: The person killed must be "*a reasonable creature in being, and under the king's peace*," at the time of the killing. Therefore to kill an alien, a Jew, or an outlaw, who are all under the king's peace or protection, is as much murder as to kill the most regular-born Englishman; except he be an alien-enemy, in time of war. To kill a child in its mother's womb, is now no murder, but a great misprision: but if the child be born alive, and dieth by reason of the potion or bruises it received in the womb, it seems, by the better opinion, to be murder in such as administered or gave them. As to the murder of bastard children, see **BASTARD**.

4. Lastly, The killing must be committed "*with malice aforethought*," to make it the crime of murder. This is the grand criterion which now distinguishes murder from other killing: and this malice prepense, *malicia præcogitata*, is not so properly spite or malevolence to the deceased in particular, as any evil design in general; the dictate of a wicked, depraved, and malignant heart; *un disposition à faire un malchast*: and it may be either *express*, or *implied*, in law. Express malice is when one, with a sedate deliberate mind and formed design, doth kill another: which formed design is evidenced by external circumstances discovering that inward intention; as lying in wait, antecedent menaces, former grudges, and concerted schemes to do him some bodily harm. This takes in the case of deliberate duelling, where both parties meet avowedly with an intent to murder: thinking it their duty, as gentlemen, and claiming it as their right, to wanton with

Murder. with their own lives and those of their fellow creatures; without any warrant or authority from any power either divine or human, but in direct contradiction to the laws both of God and man: and therefore the law has justly fixed the crime and punishment of murder on them, and on their seconds also. Yet it requires such a degree of passive valour to combat the dread of even undeserved contempt, arising from the false notions of honour too generally received in Europe, that the strongest prohibitions and penalties of the law will never be entirely effectual to eradicate this unhappy custom, till a method be found out of compelling the original aggressor to make some other satisfaction to the affronted party, which the world shall esteem equally reputable as that which is now given at the hazard of the life and fortune, as well of the person insulted, as of him who hath given the insult. Also, if even upon a sudden provocation one beats another, in a cruel and unusual manner, so that he dies, though he did not intend his death, yet he is guilty of murder by express malice; i. e. by an express evil design, the genuine sense of *malitia*. As when a park-keeper tied a boy that was stealing wood to a horse's tail, and dragged him along the park; when a master corrected his servant with an iron bar, and a schoolmaster stamped on his scholar's belly, so that each of the sufferers died; these were justly held to be murderers, because the correction being excessive, and such as could not proceed but from a bad heart, it was equivalent to a deliberate act of slaughter. Neither shall he be guilty of a less crime who kills another in consequence of such a wilful act as shows him to be an enemy to all mankind in general; as going deliberately, and with an intent to do mischief, upon a horse used to strike, or coolly discharging a gun among a multitude of people. So if a man resolves to kill the next man he meets, and does kill him, it is murder, although he knew him not; for this is universal malice. And if two or more come together to do an unlawful act against the king's peace, of which the probable consequence might be bloodshed; as to beat a man, to commit a riot, or to rob a park, and one of them kills a man; it is murder in them all, because of the unlawful act, the *malitia præcogitata*, or evil intended beforehand.

Also in many cases where no malice is expressed, the law will imply it: as, where a man wilfully poisons another, in such a deliberate act the law presumes malice, though no particular enmity can be proved. And if a man kills another suddenly, without any, or without a considerable provocation, the law implies malice; for no person, unless of an abandoned heart, would be guilty of such an act upon a slight or no apparent cause. No affront, by words or gestures only, is a sufficient provocation, so as to excuse or extenuate such acts of violence as manifestly endanger the life of another. But if the person so provoked had unfortunately killed the other by beating him in such a manner as showed only an intent to chastise and not to kill him, the law so far considers the provocation of contumelious behaviour, as to adjudge it only manslaughter, and not murder. In like manner, if one kills an officer of justice, either civil or criminal, in the execution of his duty, or any of his assistants endeavouring to conserve the peace, or any private per-

son endeavouring to suppress an affray or apprehend a felon, knowing his authority or the intention with which he interposes, the law will imply malice, and the killer shall be guilty of murder. And if one intends to do another felony, and undesignedly kills a man, this is also murder. Thus if one shoots at A and misses him, but kills B, this is murder; because of the previous felonious intent, which the law transfers from one to the other. The same is the case, where one lays poison for A, and B, against whom the prisoner had no malicious intent, takes it, and it kills him, this is likewise murder. So also, if one gives a woman with child a medicine to procure abortion, and it operates so violently as to kill the woman, this is murder in the person who gave it. It were endless to go through all the cases of homicide, which have been adjudged, either expressly or impliedly, malicious: these therefore may suffice as a specimen; and we may take it for a general rule, that all homicide is malicious, and of course amounts to murder, unless where justified by the command or permission of the law; excused on a principle of accident or self preservation; or alleviated into manslaughter, by being either the involuntary consequence of some act, not strictly lawful, or (if voluntary) occasioned by some sudden and sufficiently violent provocation. And all these circumstances of justification, excuse, or alleviation, it is incumbent upon the prisoner to make out, to the satisfaction of the court and jury. the latter of whom are to decide whether the circumstances alleged are proved to have actually existed; the former, how far they extend to take away or mitigate the guilt. For all homicide is presumed to be malicious, until the contrary appeareth upon evidence.

The punishment of murder, and that of man-slaughter, were formerly one and the same; both having the benefit of clergy: so that none but unlearned persons, who least knew the guilt of it, were put to death for this enormous crime. But now, by several statutes, the benefit of clergy is taken away from murderers through malice prepense, their abettors, procurers, and counsellors. In atrocious cases it was frequently usual for the court to direct the murderer, after execution, to be hung upon a gibbet in chains near the place where the fact was committed, but this was no part of the legal judgment; and the like is still sometimes practised in the case of notorious thieves. This, being quite contrary to the express command of the Mosaic law, seems to have been borrowed from the civil law; which, besides the terror of the example, gives also another reason for this practice, viz. that it is a comfortable sight to the relations and friends of the deceased. But now, in England, it is enacted by statute 25 Geo. II. c. 37. that the judge, before whom any person is found guilty of wilful murder, shall pronounce sentence immediately after conviction, unless he sees cause to postpone it; and shall in passing sentence direct him to be executed on the next day but one (unless the same shall be Sunday, and then on the Monday following), and that his body be delivered to the surgeons to be dissected and anatomized; and that the judge may direct his body to be afterwards hung in chains, but in nowise to be buried without dissection. And, during the short but awful interval between sentence and execution, the prisoner

Murder.

Murders shall be kept alone, and sustained with only bread and water. But a power is allowed to the judge, upon good and sufficient cause, to respite the execution, and relax the other restraints of this act. See farther, PARRICIDE, and *Paris Trifon*.

MURDERERS, or *Murdering Pieces*, in a ship, are small pieces of ordnance, either of brass or iron, which have chambers put in at their breeches. They are used at the bulk-heads of the fore-castle, main-deck, or storeroom, in order to clear the deck, on the ship's being bound by an enemy.

MURLINA. See MURANA.

MURLINGERS, two officers of great antiquity in the city of Chester, annually chosen out of the Aldermen, to see that the walls are kept in repair, and to receive a certain toll and custom for the maintenance thereof.

MURET (Mark Anthony Francis), in Latin *Muretus*, was born at Muret, near Limoges, in 1526. He acquired a perfect knowledge of the Greek and Latin tongues without any instructor, and became one of the most learned men of his time. After having taught some time in Provence, he was made a professor at Paris in the same college with Turnebus and Buchman. In 1554 he went into Italy, and in 1573 was professor of law, philosophy, and history, at Rome, where he died in 1585. His principal works are, 1. Excellent notes on Terence, Horace, Catullus, Tacitus, Cicero, Sallust, Aristotle, Xenophon, &c.—2. *Oratorum*. 3. *Fasti*. 4. *Præsentia*. 5. *De Sacris*. 6. *Disputationes in Lib. I. Pandectarum, de Origin Juris, &c.* 7. *Epistolæ*. 8. *Juvenalis Corona*, &c. Most of Muret's works have been printed in the Venice edition of 1737, in 5 vols. 8vo.

MUREX, in zoology, a genus of mollusks belonging to the order of vermes testacea. This animal is of the snail kind: the shell consists of one spiral valve, rough, with membranaceous furrows, and the aperture terminates in an entire canal, either straight, or somewhat ascending. There are 60 species, particularly distinguished by peculiarities in their shells, &c.

From a species of murex was obtained the famous Tyrian dye so much valued by the ancients. This, however, has long been superseded by the use of the cochineal. One of the shells producing the dye was a kind of lucidum, but the fact, or Tyrian purple, was got from the murex. These forces of shells are found in various parts of the Mediterranean. Immense quantities of murex to be seen about Lucania to this day. The place where the precious liquor was obtained is called CXXII.

MURILLO (Bartholomew Stephen), a celebrated painter, was born at Pilas near Seville, in 1618. Having shown a very early inclination to painting, he was instructed by his uncle John del Castillo, a painter of some note, whose subjects were fairs and markets; in which style Murillo painted several pictures while he continued with that master: but his principal knowledge in the art was derived from Velasquez, who directed his studies, and frequently retouched his designs. Many writers assert, that he studied at Rome, and improved himself excessively in that city. But Velasco, a Spanish author, affirms that he never was in Italy; but arrived at the excellence he possessed by copying the works of Titian, Rubens, and Vandyck, which were at Madrid, and the Escurial; and also by studying after the antique statues, which are in the Royal collections. However, he became an excellent painter, and was employed by the king of Spain to execute several historical pictures, which raised his reputation through every province of his own country. Those paintings being afterwards sent to Rome as a present to the pope, the Italians were so much pleased with his performances, that they called him a second Paul Veronese. In Spain he designed and finished several good compositions, for the churches and convents at Madrid, Seville, Cordova, Cadix, and Granada, and some of his compositions are in the churches of Flanders. But notwithstanding his genius, taste, and abilities, which enabled him to execute subjects of history with great propriety, his favourite subjects were boys and children, and religious scenes, which he usually designed after nature, and gave them a strong and good expression. His original paintings of children are very numerous, and are much esteemed, more or less being admitted into the most celebrated collections of the English nobility; but of late, the value of his drawings and copies, which, to the disadvantage of the originals, are sold as originals to injudicious purchasers. He died in 1685.

terwards green, and is not purple till the thread is dry. Those who disapprove of this method, draw the silk partly out of the shell, and, squeezing it, make it yield a fluid which serves for dyeing: they repeat this operation four times at different intervals, but always with less success. If they continue it, the silk dyes. No colour at present known, says the Abbe Raynal, can be compared to this, either as to lustre, liveliness, or duration. It succeeds better on cotton than wool, linen, or silk.

MUREX, a caltrap or iron instrument, with sharp points projecting in every direction, used by the Romans as a defence against the enemy's horse. It was so called, probably, because the points bore some resemblance to the spines and tubercles with which the shell of the fish murex is surrounded.

MURGI, or MURGIA (anc. geog.), the last town of Betica, next the Tarraconensis: the Urce of Ptolemy. Now *Muxara*, a port-town of Granada, on the Mediterranean. W. Long. 1° 50'. N. Lat. 37° 6'.

MURIA, alimentary salt. See SALT.

MURINA, or MURINE, a delicious sweet wine, medicated with spices, and the usual drink of the ladies of antiquity.

MURILLO (Bartholomew Stephen), a celebrated painter, was born at Pilas near Seville, in 1618. Having shown a very early inclination to painting, he was instructed by his uncle John del Castillo, a painter of some note, whose subjects were fairs and markets; in which style Murillo painted several pictures while he continued with that master: but his principal knowledge in the art was derived from Velasquez, who directed his studies, and frequently retouched his designs. Many writers assert, that he studied at Rome, and improved himself excessively in that city. But Velasco, a Spanish author, affirms that he never was in Italy; but arrived at the excellence he possessed by copying the works of Titian, Rubens, and Vandyck, which were at Madrid, and the Escurial; and also by studying after the antique statues, which are in the Royal collections. However, he became an excellent painter, and was employed by the king of Spain to execute several historical pictures, which raised his reputation through every province of his own country. Those paintings being afterwards sent to Rome as a present to the pope, the Italians were so much pleased with his performances, that they called him a second Paul Veronese. In Spain he designed and finished several good compositions, for the churches and convents at Madrid, Seville, Cordova, Cadix, and Granada, and some of his compositions are in the churches of Flanders. But notwithstanding his genius, taste, and abilities, which enabled him to execute subjects of history with great propriety, his favourite subjects were boys and children, and religious scenes, which he usually designed after nature, and gave them a strong and good expression. His original paintings of children are very numerous, and are much esteemed, more or less being admitted into the most celebrated collections of the English nobility; but of late, the value of his drawings and copies, which, to the disadvantage of the originals, are sold as originals to injudicious purchasers. He died in 1685.

MURINE, or MURINE, a contagious disease among cattle. The symptoms are, a hanging down and

Murex

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murex

Murray and swelling of the head, abundance of gum in the eyes, rattling in the throat, a short breath, palpitation at the heart, staggering, a hot breath, and a flaming tongue. In order to prevent this disease, the cattle should stand cool in summer, and have plenty of good water: all carrion should be speedily buried; and, as the feeding of cattle in wet places, on rotten grass and hay, often occasions this disease, dry and sweet fodder should be given them.

MURRAY, a county of Scotland, extending by the coast from the river Spey, on the east to Seauly on the west, which is the boundary of the county of Ross. It sends two members to parliament, and is an earldom in a branch of the Stuart family.

According to the account of the reverend Mr Shaw minister of Elgin, in answer to some queries of Mr Pennant, the country produces wheat, barley, oats, rye, peas, and beans. Of these, in plentiful years, upwards of 20,000 bolls are exported, besides serving the county itself and some of the Highland counties. Some hemp is also cultivated, and a great deal of flax; of which linen is made, not only for home consumption, but a considerable quantity of linen yarn is exported. Great quantities of potatoes are also cultivated. Several hundreds of black cattle are also exported from the Highlands of Murray, but few or none from the Lowlands. Peculiar to this province is a kind of wood, called *red saugh*, or *fallow*; which is as less beautiful than mahogany. It is much more firm and tough than mahogany, and resembles the lighter-coloured kind of that wood. It receives a fine polish, but is very scarce, growing on rocks. But there are great forests of firs and birches, which our author thinks are the remains of the *Sylva Caledonia*. Here also is found a remarkable root, called by the natives *carmele*: it grows in heaths and birch woods to the bigness of a large nut; and sometimes there are four or five roots joined together by fibres. It has a green stalk and small red flowers. Diodorus, speaking of the *Caledonia*, says, *Certum cibi genus parant ad omnia, quæ si cesserint quantum est unus fidei magnitudo, minime tamen minus juvare solent*. Cæsar also tells us of a root called *china*, which his soldiers masticated with milk and bread when in want of provision, which greatly relieved them. This root, Mr Shaw tells us, is the same with the *carmele* or *sweet root* of Murray. He informs us, that he hath often seen it dried, and kept for many years through hills where no provision was to be had. He had likewise seen it pounded and infused, the liquor makes a more agreeable and wholesome liquor than mastic. It grows in such plenty, that you need not go far to gather it.

Murray is intersected by the rivers Spey, Lossie, Findhorn, Nairn, Netley, &c. The river Spey, rising on the borders of the shire, is more than 60 Scotch, or 100 English miles long, but too rapid to be navigable. Upon the river, great quantities of fir and buck wood are carried down to the mouth, the float is guided by a man sitting on a *crad*. This vessel is of an oval form, and is made of birch bark, and three broad, a small keel is made to run, and a small cross the keel, and a long or paddle wood runs the lip of it, the whole covered with the rough bark of an ox or horse. The lower part is a small flat seat in the middle, and holds in his hand a rope, the

end of which is tied to the float, and with the other hand he manages a paddle, keeps the float in deep water, and brings it to shore when he pleases. In this province, also, is Loch Ness, remarkable for its never freezing. There are many other lakes in this country, of which one called *Dundelchack* is remarkable in that it is never covered with ice before the month of January; but after that time one night's strong frost covers it all over. On the east side of Loch Ness, a large mile above the loch, is the waterfall of Foher, where the river *Finch-Lan* falls over a steep rock about 80 feet high; and a thick fog rises from the place where it falls, occasioned by the violent dashing of the water. There is a considerable salmon fishery on the rivers Spey, Findhorn, Ness, and Beauly, which serves the towns and country, besides exporting to the value of 12,000*l.* annually.

There are many natural caves in the hills of this country, which formerly were the receptacles of thieves and robbers, and now afford shelter to hunters and shepherds in stormy weather. The most remarkable mountain is Carnegern in Strathspey. In it are found a particular kind of stones well known to the lapidaries. They are of blue, green, yellow, and amber colours; some so large as to make snuff boxes, or small cups; some of hexagonal or pentagonal figures, and tapering to a point at each end. The mountain of Benalm, in Buteoch is by Mr Shaw reckoned to be the highest land in Scotland, as waters flowing from it fall into the sea at Dundee, Inverlochy, and Garmoch in Murray.

MURRHINE, **MURRHINUS**, *Megones*, in antiquity, an appellation given to a delicate sort of ware brought from the east, whereto cups and vases were made, which added not a little to the splendour of the Roman banquets.

Critics are divided concerning the matter of the *porcelaine*, or *vasa murrina*, *murrina*, or *murrea*. Some will have them to have been the same with our porcelain or china ware.

The generality held them to have been made of some precious kind of stone, which was found chiefly, as Pliny tells us, in Parthia, but more especially in Carmania. Arius tells us, that there was a great quantity of them made at Diospolis in Egypt. Thus he calls another sort of murrina work; and it is evident, from all accounts, that the murrina of Diospolis was a sort of glass ware, made in imitation of the porcelain or murrha of India. There is some difference in the accounts given by Pliny and Martial of the *murrina vasa*. The first author says, that they would not bear hot liquors, but that only cold ones were drank out of them. The latter, on the other hand, tells us, that they bore hot liquors very well. If we credit Pliny's account, then porcelain was much inferior to our's in this particular. Some conjecture them to have been of agate, others of onyx, others of coral. Baronius, doubtless, was farthest out of the way, when he took them to be made of myrrh, congealed and hardened. Some have supposed these vessels to be made of crystal, but this is contrary to the account of all the ancients. The Greeks had the words *κερυνες*, for crystal, and *μυρρινη* for myrrh, very common among them; and therefore, if these vessels had been made of crystal

Mus

of these substances, they would in some places have called them *smyrna* or *crystalline*. On the contrary, the most correct among them call them *murrhina* or *morina*. The cups made of crystal, which were also in use at those times were called *crystallina*, and these *murrhina* or *murrha*, by way of keeping up the distinction; and Martial tells us, that the stone they were made of was spotted or variegated, calling them *pocula maculose murræ*. And Statius mentions the *crystalline* and *murrhine* cups in the same sentence, but as different things, not the same. Arrian mentions also the *λίθος μούρρινα*, which his interpreters censure as an error of the copies, and would alter into *myrrha*, the name of the gum myrrh.

Pompey is recorded as the first who brought these murrhine vessels out of the east, which he exhibited in his triumph, and dedicated to Jupiter Capitolinus. But private persons were not long without them. So fond, in effect, did the Roman gentry grow of them, that a cup which held three sextaries was sold for 70 talents. T. Petronius, before his death, to spite Nero (or as Pliny expresses it, *ut mensam ejus exheredaret*, to disinherit his table), broke a basin, *trullu murrhina*, valued at 300 talents, on which that emperor had set his heart.

MUS, in zoology: A genus of quadrupeds belonging to the order of *Glires*; the characters of which are these. The upper foreteeth are wedge shaped; there are three grinders, sometimes (though rarely) only two, on each side of the jaws; and the clavicles or collar bones are complete. In the new edition of the *Systema Nature*, by Dr Gmelin, the numerous species of this genus have been distributed into different groups or divisions, distinguished by some particular character common to the individuals of each.—The first division consists of,

I. MYOCASTORES, or *BEAVER rats*, the individuals of which have the tail *flattened* laterally at the end.

1. The coypus, or webbed beaver rat, has a thick hairy tail of a moderate length, and the hind feet webbed. It is an inhabitant of Chili, where it frequents the water. It has a strong resemblance, both in colour and shape, to the otter; but is allied to the murine tribe by the number and arrangement of its teeth.

2. The zibethicus, or musquash, with a long sharp pointed tail, and the feet not webbed. This has been already described under the article *CASTOR*, of which it was ranked as a species in the former editions of Linnæus. In fact it does resemble the beaver in the form of the body and flat scaly tail, as well as in its manners and economy. In size, however, and length of tail, it comes nearer to the brown rat; but in its general appearance, and in the short hairy ears, it resembles the water rat.

II. MURRES, or *Rats* and *Mice*; having *round* tails, some naked and some hairy.

1. The piloris or musk cavy, with a naked tail blunt at the end, and covered with scales. There are two varieties: one with the body of an uniform whitish colour; the other with the upper parts tawny, and the under parts white. The former inhabits Ceylon, and the latter the West Indies. They are nearly of the size of a rabbit: they both burrow in the ground; sometimes infest houses like the rat; and have a strong flavour of musk.

2. The caraco has a naked tail, long, scaly, and somewhat blunt: the body is of a brown gray colour, and the hind feet are very slightly webbed. It inhabits the eastern parts of Siberia, and probably Chinese Tartary and the northern provinces of China: burrowing like the rabbit near the banks of rivers.—It swims remarkably well, and even infests houses.—The body and head are six inches in length, and the tail four and a half.

3. The americanus, or American rat, has a long, naked, and scaly tail; the head is long shaped, with a narrow pointed nose, the upper jaw being much longer than the lower; the ears are large and naked. It is larger than the black, and smaller than the brown rat; its colour is of a deep brown, inclining to ash on the belly, and the fur is coarse and harsh. It is probably this species which is said (Kalm's Trav. I. 48.) to live among the stones and clefts of rocks, in the Blue mountains of Virginia, at a distance from the peopled part of the country, which comes out only at night, and makes a terrible noise.

4. The decumanus, or brown rat, has a long, naked scaly tail; the upper parts of the body are of a light brown, mixed with tawny and ash colour, the lower parts dirty white. The head and body measure about nine inches; and the length of the tail, which consists of 200 rings, is seven and a half. The whiskers are larger than the head; and the eyes are large, black, and prominent. The fore feet have four toes, with a small claw in place of the fifth or thumb. It inhabits India and Persia, and has only been known in Europe in the present century. They dwell in burrows which they dig in the banks of rivers; and frequent towns, aqueducts, drains, necessaries, stables, barns, gardens, fields, and houses. They swim and dive with great dexterity; feed on vegetables, grain, fruits and even destroy poultry; and are hunted eagerly by cats, dogs, and ferrets. They lay up stores of acorns, beech-mast, and other provisions, in their holes; in which the males remain during winter, except in fine weather, without hybernating; but the females and their young live mostly in barns and out-houses in that season. They often emigrate from one place to another in great companies. The female produces three times in the year, having 12 or 15, even 18 or 19, at a litter. The bite of this creature is not only severe but dangerous, the wound being immediately attended with great swelling, and is a long time in healing. These animals are so bold as to turn upon those who pursue them, and fasten on the stick or hand of such as offer to strike them. This species is supposed to be the *mus caspicus* of Ælian †, which he says was nearly as large as the *ichneumon*, and made periodical visits in vast multitudes to the countries which border on the Caspian, swimming boldly over the rivers, holding by each others tails.

5. The rattus, black or common rat, has an almost naked scaly tail, which is very small, has 250 distinct rings, and is eight inches long. The head and body measure seven inches in length; the upper parts are deep black gray, and the under parts ash-coloured. There are four toes, and a small claw in place of the fifth, on each fore foot, and five on the hind feet. This species inhabits India, Persia, and Europe except its most northern parts; from hence it has been carried

Mus.

Plate
CCCXIX.
fig. 20.

Plate
CCCXVII.
fig. 1.

Fig. 12.

Mus to Africa and America; and is frequent in Otaheite, though less common in the other islands of the southern ocean. Of late years it has greatly diminished in Europe, and is even in many places extirpated, in consequence of the introduction of the brown species, which destroy the black rats; though little is gained by the exchange, the brown having the same dispositions, with greater strength and abilities for doing mischief. It is the most pernicious of any of our smaller quadrupeds. Meat, corn, paper, clothes, furniture, in short every convenience of life, is a prey to this destructive creature. Nor are its devastations confined to these: for it will make equal havock among poultry, rabbits, or young game; nay, it has been known to gnaw the extremities of infants when asleep. It is a domestic animal, residing very frequently in houses, barns, or granaries; and it is furnished with fore teeth of such strength as enable it to force its way through the hardest wood or the oldest mortar. It makes a lodge either for its day's residence, or a nest for its young, near a chimney; and improves the warmth of it, by forming there a magazine of wool, bits of cloth, hay, or straw. It lodges also in ceilings, and in the void spaces between the wall and the wainscoting. From these lurking places the rats issue in quest of food, and transport thither every substance they can drag, forming considerable magazines, especially when they have young to provide for. The female has ten teats, and brings forth several times in a year, but always in the summer season. The litter generally consists of five or six; and in spite of poison, traps, and cats, they thus multiply to such a degree as sometimes to do a great deal of damage. In old country houses where grain is kept, and where the vicinity of barns and magazines facilitates their retreats, they often increase so prodigiously, that the possessors are obliged to remove and desert their habitations unless the rats happen to destroy each other; an event which frequently takes place, for these creatures when pinched for food devour each other. When a famine happens by reason of too many being crowded into one place, the strong kill the weak, open their heads, and first eat the brain and then the rest of the body. Next day the war is renewed, and continues in the same manner till most of them are destroyed; which is the reason why these animals, after being extremely troublesome for some time, disappear all of a sudden, and do not return for a long time. Rats are extremely lascivious; they squeak during their amours, and cry when they fight. They soon learn their young to eat, and when they begin to issue from the hole, their mother watches, defends, and even fights with the cats, in order to save them. A large rat is more mischievous than a young cat, and nearly as strong: the rat uses her fore teeth; and the cat makes most use of her claws; so that the latter requires both to be vigorous, and accustomed to fight, in order to destroy her adversary. The weasel, though smaller, is a much more dangerous and formidable enemy to the rat, because he can follow it into its retreat. Their strength being nearly equal, the combat often continues for a long time, but the method of using their arms is very different. The rat wounds only by reiterated strokes with his fore teeth, which are better formed for gnawing than biting; and being situated at the extremity

of the lever or jaw, they have not much force. But the weasel bites cruelly with the whole jaw; and instead of letting go its hold, sucks the blood from the wounded part, so that the rat is always killed.—The rat was first introduced into America by the Europeans in 1544, and is now the pest of all that continent. In the neighbourhood of the lower parts of the river Volga, there is a small variety of this species found in the deserts, which does not weigh above six or seven drachms.

6. The musculus, or common mouse, has a very long, scaly, and almost naked tail: the fore feet have each four toes; the hind feet five, the fifth or thumb having no claw: the head and body measure three inches and a half in length; the upper parts are tawny, and the lower part whitish or ash-coloured. This little animal, which inhabits all parts of the world, lives almost entirely in houses, and follows mankind for the sake of their provisions. It feeds on almost every thing, such as grain, bread, cheese, butter, oil, and every kind of food used by mankind, and drinks little: it is of mild and gentle manners, exceedingly timid, and very quick in all its motions. The mouse never issues from his hole but in quest of food, and runs in again upon the least alarm. It goes not, like the rat, from house to house, unless forced, and is not near so destructive. It is also capable of being tamed to a certain degree, though not so perfectly as other animals. It has many enemies, from whom it can escape only by its agility and minuteness. Owls, birds of prey, cats, weasels, hedgehogs, and even rats, make war upon the mice, so that they are destroyed by millions; yet the species still subsists by its amazing fecundity. They bring forth at all seasons, and several times in the year: the litter generally consists of five or six, and in less than 15 days the young disperse, and are able to provide for themselves. Aristotle tells us, that having shut up a pregnant mouse in a vessel, along with plenty of grain, he found in a short time after 120 mice, all sprung from the same mother.

Several varieties of mice as to colour are found, some being altogether black, some yellowish, some spotted with white, some of a white colour with ash-coloured spots, and the most beautiful of all, and the least common, are entirely white, with red eyes: but as these agree in every other circumstance, it is unnecessary to describe them more at large.

7. The sylvaticus, or long-tailed field mouse, is larger than the common mouse, measuring from the end of the nose to the setting on of the tail four inches and a half, the tail four inches; the upper parts of the body are of a yellowish brown; the breast is yellow, and the belly white; the tail is covered with short hair. The fore feet have four toes each; the hind feet five. These animals are found in fields, gardens, and shrubberies. In some places they are called *bean mice*, from the havock they make among beans when first sown. They feed also on nuts, acorns, and grain, of which they amass quantities not proportioned to their wants, but to the capacity of the place where it is deposited, insomuch that a single animal will collect more than a bushel. Thus they provide for other animals as well as themselves: the hog comes in for a share, and the great damage done

Plate
CCCXVIII
fig. 2.

Fig 6.

Mice to the field, by these creatures, in rooting up the ground, is chiefly owing to their search after the concealed seeds of the field mice. M. Buffon informs us, that he has often seen great damage done to the plantations by the field mice. They carry off the new sown acorns; by following the furrow of the plough, they dig up one after another, not leaving a single seed. This happens chiefly in those seasons when the acorns are scarce: not finding a sufficient quantity in the woods, they come in quest of them in the cultivated fields, and often carry off such quantities that they corrupt in their magazines. These creatures, according to the same author, do more mischief in a nursery of trees than all the birds and other animals put together. The only way to prevent this damage is to lay traps at ten paces asunder, though the extent of the sown field. No other apparatus is necessary than a roasted walnut placed under a flat stone, supported by a stick. The animals come to eat the walnut, which they prefer to acorns; and as it is fixed to the stick, whenever they touch it, the stone falls down and crushes them to death. The same expedient M. Buffon also made use of with success against the short tailed field mouse, which also destroys acorns. In this way he found that upwards of 100 were taken each day, from a piece of ground consisting only of about 40 French arpents. From the 15th of November to the 8th of December, above 2000 were caught in this manner. Their numbers gradually diminished till the frost became severe, which is the time they retire into their holes to feed on their magazines. In autumn they are most numerous; for if provisions fail during the winter they devour one another. The long tailed mice eat also the short tailed species, and even thrushes, blackbirds, &c. which they find entangled in snares. They first eat the brain, and then the rest of the body. M. Buffon once kept a dozen of these mice in a cage, and furnished them with food every morning at eight o'clock. One day they were neglected for about a quarter of an hour, when one of their number was eaten up by the rest, next day another suffered the same fate, and in a few days only one remained: all the others had been killed, and partly devoured; and even the survivor himself had his feet and tail mutilated. These animals are very prolific, producing more than once a-year, and bringing nine or ten at a birth. They generally make the nest for their young very near the surface, and often in a thick tuft of grass. During winter they frequent barns, stables, and out houses.

8. The *messorius*, harvest mouse, or less long tailed field mouse, is a very small species, or perhaps rather a variety of the former, and inhabits Hampshire, where it is very numerous, particularly during harvest. They form their nest above the ground, between the straws of the standing corn, and sometimes in thistles. It is of a round shape, and composed of the blades of corn. They bring about eight young ones at a time. These never enter houses; but are often carried, in the sheaves of corn, into ricks: and 100 of them have frequently been found in a single rick on pulling it down to be housed. Those that are not thus carried away in the sheaves, shelter themselves during winter under ground, and burrow deep, forming a warm bed for themselves of dead grass. They are

the smallest of the British quadrupeds: the length from nose to tail is only two inches and a half; their tail two inches, and the weight one sixth of an ounce. They are more slender than the other long-tailed field mouse: and the back of a fuller red, inclining to the colour of a dormouse.

9. The *agraris*, or russia mouse, is about three inches long, and scarce, weighs half an ounce; the tail is only about half the length of the body and head; the upper part of the body is of a yellowish colour, with a dark line along the back, the belly and the legs are white; the head is oblong, with a sharp nose, and small ears lined with fur; the hind legs have each a dusky circle just above the foot. It inhabits Russia, and is found in Silesia, rarely in Germany. This species is migratory; and wanders about often in vast multitudes, doing immense injury to the corn: It burrows in the ground, forming a long gallery just below the surface, and a little elevated, leading to a larger chamber, in which considerable quantities of grain and seeds are stored up for winter provision.

10. The *nanutus*, or minute mouse, has the upper parts of the body of a deep tawny or ferruginous colour, and the under parts whitish. It is about half the size of the common mouse, the tail being scarcely two inches long; the female is smaller than the male, and less elegant in her colours; the nose is somewhat sharp; the face is dusky, with some whiteness at the corners of the mouth; the ears are small, and almost hid in the fur; the feet are gray. This species inhabits Russia; where it is found in the corn fields and in barns, and is plentiful in birch woods: it seems to wander about without any fixed places for its nest; and much greater numbers of males are found than of females.

11. The *vagus*, or wandering mouse, is between two and three inches long: the colour of the upper parts of the body is a pale ash, waved with black, and having a black line along the middle of the back; the ears are large, oval, naked, and plated. The legs are very slender, and the feet whitish, having four toes and a conical excrescence before, and five behind, all armed with long claws; the tail is longer than the body, very slender, prehensile at the end, of an ash colour above and whitish below; the head is oblong, with a blunt nose reddish at the tip, having yellow fore teeth, and only two grinders on each side in the upper jaw. The female has eight teats.—This species inhabits the deserts of Tartary and Siberia, as high as the Ural, Irishi, Oby, and Jenisei: is frequent in the birch woods, and lives in fissures of rocks, under stones, and in hollows of trees; feeding chiefly on seeds, and likewise on small animals of the same genus. It wanders about in great flocks, migrating from one place to another in the night; hibernates during winter, and is of a very chasty nature, so as even to become torpid and fall asleep, in a round form, in the cold night of the month of June. It has carnivorous inclinations.

12. The *betulinus*, or beech-mouse, has a considerable resemblance to the wandering mouse, but is somewhat smaller. The upper parts of the body are tawny, with a black line along the back, the under parts whitish or pale ash-colour; the nose is sharp, with

Mus.

Plate
CCCXIX.
fig. 5.

Fig. 1.

Fig. 9.

Fig. 15.

Mus. with a red tip; the ears are small, oval, plaited, brown, and bristly at the ends; the limbs are very slender, with long and very separable toes; the tail is slender and much longer than the body. This species inhabits the birch woods in the desert plains of Tschim and Baraba, and between the Oby and Jenisei. It lives solitary, frequenting the hollows of decayed trees. It runs up trees readily, and fastens on their branches with its tail: and by means of its slender fingers or toes, it can fasten even to a very smooth surface. It is a very tender animal, soon growing torpid in cold weather; and its voice is very weak.

Plate 13. The pumilio, or dwarf mouse, is of a brownish
CCCXVIII ash colour, with the forehead and nape of the neck
fig. 15. black, and having four black lines along the back meeting at the tail. It is scarcely two inches long, the tail is about two-thirds of the length of the body, and the whole animal, even when starved many months in spirits, hardly weighs four scruples. The body is somewhat flattened; the regions of the eyes, the ears, and the nose, are of a paler colour than the rest of the body; all the feet have five toes, the thumb or inner toe of the fore feet being very small, but distinctly furnished with a claw; the legs and feet are strongly made; the tail is almost naked, and of a pale ash colour. This species, which was first described by Dr Sparrman, inhabits the forests of Siticamma near Ilangen river, 200 hours journey from the Cape of Good Hope.

Plate 14. The saxatilis, or rock mouse, is about four
CCCXIX. inches long, and weighs nearly nine drachms; the tail
fig. 16. is hairy, an inch and a half in length, of a brown colour above, and white beneath; the head is oblong, with a longish nose, and oval downy ears, brown at the edges; the limbs are strong; and the tail is thinly covered with hair; the upper parts of the body are of a brown colour, slightly mixed with yellowish or gray; the sides are rather inclined to the latter colour; the belly is of a light ash or whitish; the feet and legs are blackish; the snout is dusky, and surrounded with a slender white ring. This species is an inhabitant of the eastern parts of Siberia beyond Lake Baikal, and of the deserts of Mongul Tartary.—It burrows in the fissures of rocks, forming a winding oblique passage, which afterwards branches out into several others pointing downwards, and ending in a chamber, in which is a bed or nest of soft herbs. It feeds chiefly on the seeds of the astragalus.

Plate 15. The amphibius, or water rat, with a long tail;
CCCXVIII the upper parts of the body being covered with black
fig. 13. hair mixed with yellowish, and the under parts ash-coloured; the ears scarcely appear above the fur; the feet have three toes on each, and the rudiments of a fourth. This species, of which there are several varieties, differing in the toes and in the colour, inhabits the whole of Europe, the northern parts of Asia as far as the icy sea, and North America.—They dwell chiefly near waters, forming burrows in their steep banks; about ponds and wet ditches; likewise in marshy places, meadows, and gardens, feeding on roots, herbs, and shrubs; and on frogs, craw fish, insects, small fish, and the fry of larger ones. They swim and dive with great facility, and live much in the water. They are very fierce, and bite bitterly. The flesh of these animals is reckoned very delicate by

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some of the more savage inhabitants of the Russian empire; and is eaten by the French along with that of the otter during lent. The female is smaller than the male, and has a greater yellowness of colour; she has eight teats, four of which are placed on the breast and four on the belly. They procreate about the end of winter, at which time they smell strongly of musk, and produce as far as eight young ones in the month of April.

16. The alliarius, or garlic mouse, has a short tail; the ears rather large, and somewhat hairy; the body ash-coloured on its upper parts, and whitish underneath. The head and body measure somewhat more than four inches, the tail scarcely an inch and a half. This species inhabits Siberia, about the rivers Jenisei, Kan, Lena, and Angara; and feeds on the roots of garlic, of which it lays up large stores in subterraneous burrows.

17. The rutilus, or red mouse, has a short tail; the ears are longer than the fur, which is a tawny red on the back, light gray and yellow on the sides, and whitish on the belly. The head and body measure about four inches, and the tail one.—This species inhabits Siberia, from the Oby as far as Kamtschatka, and within the Arctic circle. It lives in holes and in hollows of trees; feeding on grain, and sometimes on animals of the same genus. It comes often into houses and barns, eating almost of every thing which comes in its way, but is particularly fond of flesh. It is very lively, and runs about even on the snow the whole winter.

18. The arvalis, or meadow mouse, is from three to six inches long, the female being much longer than the male, and the tail is little more than an inch. The head is large, with a blunt nose, short ears almost hid in the fur, and prominent eyes; the upper parts of the body are of a mixed ferruginous and black colour; the belly is deep ash, and the legs and feet dusky;—the tail is terminated by a small tuft of hair. There is a variety which is almost black.—This species inhabits all Europe, Siberia, Hircania, and Newfoundland; dwelling in bushy places, corn fields, meadows, and gardens, chiefly near waters; living on grain, nuts, acorns, and walnuts, which it collects into subterraneous burrows. but it appears to prefer corn to every other food. When the grain is ripe, they assemble from all quarters, and often do great damage by cutting the stalks of corn in order to come at the ears. They follow the reapers, and eat up all the fallen and neglected grain. When the gleanings are devoured, they flock to the new sown fields, and destroy the crop of the ensuing year. In winter most of them retire into the woods, where they feed upon filberts, acorns, and the seeds of trees. In particular years they appear in numbers so immense, that they would destroy every thing if they continued long. but they always kill and eat one another during a scarcity of provisions. They besides are devoured by the long tailed field mice, by foxes, wild cats, and weasels. These creatures are often carried home in the sheaves of corn, and 100 of them have been found in housing a rick. In such cases it has been observed, that the dogs devoured all the mice of this sort they could find, rejecting the common kind, and, on the contrary, the cats would touch none but the last. The female produces

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several

Mus

Plate
CCCXIX.
fig. 2.

Fig. 8.

Plate
CCCXVIII
fig. 8.

Mus. several times a year, and brings from eight to twelve young at a birth: it has a strong affection for them; one that was seduced into a wire trap by placing its brood in it, was so intent on fostering them, that it appeared quite regardless of its captivity. In Newfoundland, these mice are very destructive to gardens, but seldom do much damage in this way in Britain.

Plate CCXIX fig 13 19. The socialis, or social mouse, with a very short slender tail, and naked, rounded, and very short ears; the fore feet have each three toes and the rudiments of a fourth; the upper parts of the body are light gray; the sides, shoulders, and belly, are white. The head and body are somewhat more than three inches long, the tail half an inch. This species inhabits the sandy deserts between the Volga and Ural, near the Caspian sea, and in the mountains of Hircania.—They live in pairs, or in families, consisting of a male and a female with their young ones; and of these families vast numbers live together, the whole country being covered with little hills of earth thrown out of their burrows. They feed mostly on tulip roots; and are preyed on by weasels, polecats, crows, and otters. They swarm chiefly in spring, and rarely appear in autumn; at which season it is supposed they migrate, or take shelter among the bushes.

Fig 12 20. The œconomus, or economic mouse, in its general form, resembles the meadow mouse; but the body is rather longer and the belly larger. The ears are naked and hid in the fur, the colour is tawny; and the fore feet have each three toes with the rudiments of a fourth. The head and body measure four inches and a quarter, the tail somewhat more than an inch. This species inhabits Siberia, from the river Ir-tish eastwards, in Kamtschatka, and under the Arctic circle. They are called by Dr Pallas *mures œconomi*, from their curious way of living. They dwell mostly in damp soil, forming burrows, with many chambers and numerous entrances, immediately under the turf. In these they lay up magazines of various vegetable food, chiefly bulbous roots, which they spread out in sunny days to dry, and never touch them but in winter, living all summer on berries and other vegetables. The Kamtschatkans hold these animals in great regard, and never destroy their hoards; they take away only put, and leave some caviare or other substance to support them in its stead. This species sometimes emigrates in vast multitudes, keeping a straight course, like the lemming, even over rivers; and are much infested on their march by birds, fish, wild hogs, foxes, and other wild beasts. They begin their march from about the river Pengu in spring, and about the middle of July reach Ochotska and Judoma, at a vast distance; and return in October. The Kamtschatkans are much alarmed at their migrations, which portend rainy weather and a bad crop; and when they find them lying weak and spent with fatigue after crossing a river, give them every assistance in their power. The Tchutski are not so much attached to this animal, and make use both of their winter stores and of their carcasses as food.

21. The gregalis, or gregarious mouse, has a short tail; the ears are longer than the fur, the fore feet have each three toes and the rudiments of a fourth; the fur is dark ash-coloured on the upper parts, and

whitish below. This species is less than the economic mouse, and longer than the social; the female being five inches long and the male four. It inhabits the eastern parts of Siberia, where it dwells in arid places, forming burrows with numerous openings directly under the sod; these lead to chambers in which it lays up large stores of roots, especially those of the liliun pomponn and garlic: It eats sitting up.

22. The laniger, or woolly mouse, with woolly fur of an ash-colour, inhabits Peru and the north parts of Chili. It burrows in the earth, is very docile and cleanly, and is easily tamed: it lives on bulbous roots, especially onions; the female breeds twice a-year, and brings five or six young ones at each litter. It is about six inches long, with a short nose, and small sharp-pointed ears; the fur is very long and exceedingly fine, almost like the threads of a spider's web, and was formerly employed as the very finest species of wool by the Peruvians.

23. The lagurus or rambling mouse, has hardly any tail, the ears are shorter than the fur; the fore feet have each three toes, and the rudiments of a fourth; the upper parts of the body are ash-coloured mixed with dusky, and having a black line along the back. The head is long, with rough and swelling lips; the limbs are short and slender; and the length of the body and head is between three and four inches. This species inhabits the deserts near the rivers Ural, Ir-tish, and Jenisei.—Each individual forms a round nest of dried grass in a burrow, having an oblique and a perpendicular entrance. They feed chiefly on the dwarf iris; but eat all kinds of grain, and devour other species of this genus, as well as one another. They sleep very much, in a rolled-up form, and are very slow in their motions, like the marmot; but do not become torpid in winter. This species is very voracious: the male fight together for the females, and the conqueror generally devours the vanquished. The female smells of musk when in season, produces several times in the year, and brings five or six young ones at a birth. They migrate in great troops; whence the name of rambling mice, which is given them by the Tartars.

24. The torquatus, collared or ringed mouse, has a very short tail, with a tuft of hard bristles at the end, which is blunt: the ears are shorter than the fur; the feet have each five toes; the fur is ferruginous, varied with gray, yellow, and dusky, having a whitish collar round the neck, and a dark line along the back. The head and body are somewhat more than three inches long, the tail scarcely one inch. It inhabits the northern parts of the Uralian mountains, and the marshes near the frozen ocean, feeding chiefly on the lichen rangiferinus, lichen nivalis, and polygonus viviparus; these articles of food are stored up in burrows having numerous passages, which it digs under the turfy soil. This species is migratory, and resembles the lemming in its manners.

25. The lemmus, or lemming, has a very short tail: The head is pointed, having very long whiskers, six of the hairs on each side being longer and stronger than the rest; the mouth is small, having two very long fere teeth in each jaw, and the upper lip is divided; the eyes are small and black, the ears are shorter than the fur, rounded, and reclined backwards; the fore legs are very short, having four slender hairy toes

Mus

Fig 17.

Fig 4.

Plate
CCCXVII
fig 2.

Mus. toes on each, and a long sharp claw like a cock's spur in place of the fifth or thumb; the hind feet have five toes; the skin is very thin, and the upper parts of the body are black and tawny, disposed in irregular blotches; the belly is white tinged with yellow. The length from nose to tail is about five inches; of the tail, half an inch. This singular animal inhabits the mountains of Norway and Lapland. They feed on grass, the catkins of the dwarf birch, the lichen rangiferinus, or rein deer liverwort, and other such vegetable productions: in summer they form shallow burrows under the turf, and in winter they make similar long passages under the snow in quest of food; for as they do not lay up magazines, and do not hybernate, they are obliged to search for provisions in the rigorous winter of these northern climes. When they foresee, by some wonderful instinct of nature, the approach of a very severe winter, they leave their northern haunts in autumn, and emigrate in immense multitudes into the lower parts of Norway and Sweden, keeping a straight line in spite of every obstacle, moving mostly in the night time, and making prodigious havoc of every vegetable they are able to reach. In this journey, which takes place at uncertain intervals, though generally about every ten years, they are destroyed by eagles, hawks, foxes, and other animals of prey, and numbers are drowned in passing rivers or lakes, which never interrupt their course, even proceeding on into the sea: from all these concurring causes very few live to return to their native mountains, and thus a check is put to their ravages, as it takes years to repair their numbers sufficiently for another invasion. They are bold and fierce, so as even to attack men and animals, if they meet them in their course; and bite so hard as to allow themselves to be carried a considerable way, hanging by their teeth to a stick, before they will quit their hold. The female breeds several times in the year, producing five or six young at a birth: sometimes they bring forth during their migration, when they carry their young in their mouth or on their back.

There is a variety, the *Sibiricus*, or Siberian lemming, of a smaller size, and more uniform tawny colour, than the above. It inhabits the northern parts of the Uralian chain of mountains, and on the river Oby. It differs greatly in manners from the former; for it lays up in its burrows large stores of provisions to serve during winter; whence it is probable that it does not migrate like the Norwegian kind.

There are nine or ten other species belonging to this division

III *CRICETI*, or *Hamsters*; having pouches on the cheeks, and short hairy tails.

Plate
CCXIX
45
1. The *acredula*, or Siberian hamster, has large oblong oval furrowed ears: the upper parts of the body are of a yellowish and brown ash-colour, the under parts hoary. The head and body measure four inches, and the tail near one. This species inhabits the district of Orenburgh in Siberia, near the Yark or Ural. It lives in burrows, which it quits only in the night to seek for food: The Cossacks say that it migrates out of the deserts in vast multitudes; but Dr Pallas suspects this to be a mistake.

Plate
CCXVIII
fig 1.
2. The *M. cricetus Germanicus*, or German hamster, is the most destructive of the whole rat tribe.

The males are about ten inches long, and the tail about three, but the females are scarcely more than half so large: the former weigh from twelve to sixteen ounces, while the latter seldom exceed from four to six ounces: the head is thick, with a blunt nose, and numerous whiskers, large full black eyes, and large rounded open ears: usually the head and back are of a reddish brown colour, with red cheeks; the sides are paler, with three white spots; the breast, upper part of the fore legs, and belly, are black; the feet are large and white, having four toes, and a claw instead of a fifth toe on the fore feet, and five toes on each hind foot: The colour varies; sometimes, though rarely, they are found entirely white or yellowish, or white with black spots on the back; sometimes the snout is white, and the forehead ash-coloured, or the lower jaw of a white colour.—There is a variety (the black German hamster) which is entirely black, excepting the tip of the nose, edges of the ears, and the feet, which are white. This species inhabits Siberia, the south of Russia, Poland, Sclavonia, Hungary, Silesia, Bohemia, and Germany beyond the Rhine, especially in Thuringia.—Each individual forms a subterraneous burrow, consisting of several chambers, with two holes or entrances leading from the surface; one of these is perpendicular, and the other, in which the excrements are lodged, is oblique; the holes of the females have several perpendicular openings, and each young one of her family is lodged in a separate chamber: The chambers which are set apart for the lodging of themselves and young are lined with straw or grass; the rest are larger, and are appropriated for containing magazines of grain, beans, peas, linseed, vetches, and other such seeds, each in a separate cell. The chambers of the older animals are dug several feet deep, while those of the younger ones seldom exceed a foot under the surface. The hamster sleeps during the winter like the marmots; when in a torpid state, neither respiration nor any kind of feeling can be perceived. The heart, however, beats fifteen times in a minute, which has been discovered by opening the chest. The blood continues to be fluid, but the intestines are not irritable; even an electrical shock does not awake him; but in the open air he never becomes torpid. When dug up in his state of torpidity, the hamster is found with his head bent under his belly between the two fore legs, and those behind rest upon his muzzle. The eyes are shut; and when the eyelids are forced open, they instantly close again. The members are stiff, like those of a dead animal, and the whole body feels as cold as ice. When dissected during this state, he seems to feel very little; sometimes indeed he opens his mouth as if he wanted to respire; but his lethargy is too strong to admit of his awakening entirely. This lethargy hath been ascribed solely to a certain degree of cold, which indeed may be true with regard to dormice, bats, &c. But experience shows, that, in order to render the hamster torpid, he must also be excluded from all communication with the external air: for when he is shut up in a cage filled with earth and straw, and exposed in winter to a degree of cold sufficient to freeze the water, he never becomes torpid: but when the cage is sunk four or five feet under ground, and well secured against the access of the air, at the end of eight or ten days he is equally torpid as

Mus.

Fig. 4.

Mus if he had been in his own burrow. If the cage is brought up to the surface, the hamster will awake in a few hours, and resume his torpid state when put below the earth. The experiment may be repeated with the same success as long as the frost continues. We have a further proof that the absence of the air is one of the causes of torpidity in the hamster; for when brought up from his hole in the coldest weather, and exposed to the air, he infallibly awakes in a few hours. This experiment succeeds as well in the night as in the day; which shows that light has no share in producing the effect. It is curious to observe the hamster passing from a torpid to an active state. He first loses the rigidity of his members, and then makes a profound respiration, but at long intervals. His legs begin to move, he opens his mouth, and utters disagreeable and rattling sounds. After continuing these operations for some time, he opens his eyes and endeavours to raise himself on his legs. But all these movements are still reeling and unsteady, like those of a man intoxicated with liquor. He, however, reiterates his efforts till he is enabled to stand on his legs. In the attitude he remains fixed, as if he meant to reconnoitre and repose himself after his fatigue, but he gradually begins to walk, eat, and act in his usual manner. His passage from a torpid to an active state requires more or less time, according to the temperature of the air. When exposed to a cold air, he sometimes requires more than two hours to awake; and in a more temperate air he accomplishes his purpose in less than one hour. It is probable that, when the hamster is in his hole, this change is performed imperceptibly, and that he feels none of the inconveniences which arise from a sudden and forced reviviscence.

The hamster is a very mischievous animal; and so exceedingly fierce, that he seems to have no other passion but rage. In consequence of this, he attacks every other animal that comes in his way, without regarding the superior size or strength of his antagonist, nay, as if he was ignorant of the method of saving himself by flight, he allows himself to be beat to pieces with a stick rather than yield. If he seizes a man's hand, he must be killed before he quits his hold. When the hamster perceives a dog at a distance, he begins with emptying his cheek pouches if they happen to be filled with grain, and which are so capacious as to hold a quarter of a pint English. He then blows them up so prodigiously, that the size of the head and neck greatly exceeds that of the body. Lastly, He raises himself on his hind-legs, and in this attitude darts on his enemy. If he catches hold, he never quits it but with the loss of life. But the dog generally seizes him behind, and strangles him. This ferocious temper prevents the hamster from being at peace with any other animal. He even makes war against his own species, not excepting the females. When two hamsters encounter, they never fail to attack each other, and the stronger always devours the weaker. A combat between a male and a female lasts longer than between two males. They begin by pursuing and biting each other; then each of them retires to a hide as if to take breath; a little after, they renew the combat, and continue to fly and fight till one of them falls. The vanquished uniformly serves for a repast to the conqueror.

The hamsters copulate about the end of April; when the males enter the apartments of the females, where they remain only a few days. If two males happen to meet in the same hole, a furious combat ensues, which generally terminates in the death of the weakest. The conqueror takes possession of the female; and both, though at every other period they persecute and kill each other, lay aside their natural ferocity during the few days their amours continue. They even mutually defend each other against aggressors; and if a hole is opened about this time, the female defends her husband with the utmost fury. The females bring forth twice or thrice every year. Their litter is never fewer than six, and more frequently from 16 to 18. Their growth is very rapid. At the age of 15 days they begin to dig the earth; and soon after, the mother banishes them from her habitation; so that at the age of about three weeks they are abandoned to their own management. The mother in general discovers little affection for her offspring; and when her hole is opened, flies in the most dastardly manner, leaving her young ones to perish. Her only solicitude at that time is to provide for her own defence. With this view she digs deeper into the earth, which she performs with amazing quickness. The young would willingly follow her; but she is deaf to their cries, and even shuts the hole which she has made.

The hamsters feed upon all kinds of herbs, roots, and grains, which the different seasons produce, and even eat the flesh of such animals as they can conquer. They are particularly fond of places where liquorice grows, and feed much upon its seeds. Their pace is very slow, and they do not climb; but they dig with vast quickness, and will gnaw through a piece of wood an inch and a half thick in a very short time. As they are not adapted for long journeys, their magazines are first stocked with the provisions which are nearest their abode. This is the reason why some of the chambers are frequently filled with one kind of grain only. When the harvest is reaped, they go to a greater distance in quest of provisions, and carry every article they can find, without distinction, to their granary. To facilitate the transportation of their food, nature has furnished them with two pouches in the inside of each cheek. On the outside, these pouches are membranous, smooth, and shining; and in the inside there are a great many glands, which secrete a certain fluid, to preserve the flexibility of the parts, and to enable them to resist any accidents which may be occasioned by the roughness or sharpness of particular grains. Each of these receptacles is capable of containing an ounce and a half of grain, which, on his return to his lodgings, the animal empties, by pressing his two fore feet against his cheeks. When we meet a hamster having his cheeks filled with provisions, it is easy to seize him with the hand, without the risk of being bitten; because in this condition he has not the free motion of his jaws. But if he is allowed a little time, he soon empties his pouches, and stands upon his defence. The quantity of provisions found in the holes depends on the age and sex of the inhabitant. The old hamsters frequently amass 100 pounds of grain; but the young and the females content themselves with a quantity much smaller. Their object

Mus

Mus. object in laying up provisions, is not to nourish them during winter, which they pass in sleep, and without eating; but to support them after they awake in the spring, and previous to their falling into a torpid state, which resembles a profound sleep. At the approach of winter, the hamsters retire into their subterraneous abodes; the entrance to which they shut up with great address. Here the animal reposes, in the situation already described, upon a bed of straw, and in this state he is commonly dug up. They are preyed on by polecats, weasels, cats, dogs, foxes, and birds of prey; and are proscribed by man, on account of their devastations. In winter the peasants generally go a *hamster-nesting* as they call it; the retreat is known by a small eminence of earth raised near the oblique passage formerly described. The peasants dig down till they discover the hoard, and are generally well paid for their trouble; as they often find two bushels of corn, besides the skins of the animals, which are valuable furs: and it is remarkable, that the hair sticks so fast to the skin, that it cannot be plucked off without the utmost difficulty. In some seasons the hamsters are so numerous, that they occasion a dearth of corn. In one year about 11,000 skins, in a second 54,000, and in a third year 80,000, were brought to the town house of Gotha, to receive a reward for their destruction. They are likewise destroyed by means of a paste formed of honey and flour boiled up with arsenic or powdered hellebore.

Plate
GCCXIX.
fig. 11.

3. The *arenarius*, or sand hamster, has the upper parts of the body hoary; the sides, belly, limbs, and tail, pure white. It inhabits the sandy deserts of Baraba, on the river Irtysh, in Siberia. The head is large, with a longish snout and a sharp nose, having very long whiskers, very large pouches, and great oval brownish ears; the body is short and thick, being about four inches long, and the tail rather more than one; the fur is very soft; the fore feet have only four toes each, the hind feet five, all the claws being white. This animal is very fierce and untameable; it forms burrows, like the preceding species; is chiefly active at night, and feeds mostly upon leguminous plants.

Fig. 7.

4. The *songarus*, or songar hamster, has the upper parts of the body of a gray ash colour, marked with a black line along the back; the sides of the head and body are varied with large white and dark brown spots; the feet and belly are white. It is about three inches long, with a very short, thick, blunt, and hairy tail, little more than one-third of an inch in length. It inhabits the desert of Baraba, near the Irtysh, in Siberia; where, like its congeners, it digs chambers for the reception of provisions. It is not, however, so fierce as some other species of the hamsters; but may be tamed when caught young, and grows very familiar.

There are two or three other species belonging to this division.

Fig. 18

5. The *phæus*, or rice hamster, has the upper parts of the body of a hoary ash colour, with long dusky hairs along the back, the sides whitish; the circumference of the mouth, breast, belly, and extremities of the limbs, pure white. It is about three inches and a half long, and the tail scarcely one inch.—This species inhabits about Zarizyn in the deserts of Siberia, and in the mountains of the north of Persia; where

it does vast mischief in the rice fields. It is often caught in traps during winter, near stables and other out houses, and never becomes torpid.

Mus.

6. The *surunculus*, or Baraba hamster, has the upper parts of the body of a cinereous yellow, with a black streak on the back; the under parts dirty white. It is about three inches long, and the tail near one. This species inhabits Dauria, Siberia in the desert of Baraba, towards the Ob, between the Onon and Argum, and in the Chinese empire near lake Dalai; living chiefly on the seeds of the astragalus and atriplex: but its manners are unknown.

Fig. 14

IV. *MYOTALPÆ* †, or *Mole rats*. These have no external ears, very small eyes, and a very short tail, or none. They live entirely under ground like the moles.

† Kerr—
Myotis sub-
terraneus,
Gmelln.

Plate

CCCXIX.
fig. 3.

1. The *talpina*, or Russian mole rat, is of a dusky colour; has a very short tail, scarce appearing beyond the fur; and no external ears: the fore teeth are long, extended from the mouth, and wedge-shaped: the eyes are very small, and hid in the fur: the feet have five toes; the fore feet are very strong, flat, and formed for digging. It is about four inches long, and in the general form resembles the water rat. As to colour, the head, back, and sides are dusky, and the belly and limbs white. There is a variety (the *nigra*), which is entirely black.—This species inhabits the plains of Russia and Western Siberia, scarcely extending beyond the Irtysh, and never beyond the Oby. It is fond of a turfy soil, avoiding sandy or muddy places; and digs holes like those of the hamster, which it lines with soft grass, and fills with bulbous roots, throwing up hillocks of earth all along the tracks; each individual has its separate burrow: It works only in the night, and seldom comes out except in the season of love. Its sight is very weak in the day time. It feeds chiefly on the roots of tulips, tuberose lathyrus, and tuberose phlox. It procreates about the beginning of April, at which time it smells strongly of musk; and the females produce three or four young at a litter.

Plate

CCCXVIII.
fig. 9.

2. The *capensis*, or Cape mole rat, is of a dark brown colour tinged yellowish, with the fore part of the face, orbits, and regions of the ears, white: It has a very short tail, and no external ears; and is about five inches and a half long. It inhabits the Cape of Good Hope, where it infests the gardens.

3. The *maritima*, or African mole rat, is of a pale brownish ash colour mixed with yellowish on the upper parts, the sides and under parts paler. the tail is very short; and there are no external ears. It inhabits the sand hills adjacent to the sea at the Cape of Good Hope; and resembles the former species, but is much larger, measuring 12 or 13 inches long, and the head is more lengthened. It forms burrows in the sand like those of rabbits; and digs with surprising celerity. It runs slowly; but is very fierce, and bites severely. It feeds chiefly on the roots of iris, antholyza, gladioli, and iides; and is reckoned good eating.

4. The *aspalax*, or Daurian mole rat, is of a dirty yellow ash colour on the upper parts, and whitish ash on the lower: has a very short tail, and no external ears; the eyes are very small, and deep-seated, the feet have each five toes, the claws of the fore feet being very long.—This species inhabits Dauria, and Siberia beyond the Irtysh, between the Alei and Tscharysch rivers.

Fig. 16.

Mus. rivers. It digs very long burrows in the black turfy soil or firm sand, throwing up numerous hillocks, which extend over a considerable surface; it works both with its feet and nose, and sometimes with its teeth. It feeds chiefly on the roots of bulbous plants. This species varies in size, those of Dauria being near nine inches long, while those farther east are scarcely six.

Plate 5. The typhlus, or blind mole rat, is of a reddish
CCCXVIII ash colour; and has no tail, external ears, or apparent
fig. 7. eyes; the feet have each five toes; and the fore teeth are broad. The body and head measure between seven and eight inches: the mouth is continually gaping, with short wrinkled fore teeth above, and very long ones below, likewise furrowed or wrinkled, none of them being hid by the lips; the body is covered with short, soft, and close set fur, which is of a dusky colour at the bottom, with the ends of a rusty brown mixed with ash colour; the legs are very short, having five toes on each foot armed with short claws, and slightly connected by a short membrane at their bases. This species inhabits the southern parts of Russia, from Poland to the Volga. Each individual forms burrows under the turfy soil of very considerable extent, with many lateral passages, and throws out the earth at different distances, in large hillocks sometimes two yards in circumference, and proportionally high. It works with its snout, feet, rump, and even with its teeth; and digs with great celerity, especially when frightened, in which case it digs directly downwards. When irritated, it snorts, gnashes its teeth, raises its head in a menacing posture, and bites with great severity. It feeds on roots, especially those of the bulbous *charophyllum*. It is entirely blind, though it has the rudiments of very small eyes, which are covered over with a continuation of the skin; but it possesses the senses of touch and hearing in a very eminent degree, to make up for the loss of sight. It breeds in spring and summer; and the female, which has two teats, brings from two to four young ones at a birth.

*** See Gmelin's edition of the Systema Naturæ, and the very elaborate and more ample edition in English, publishing by Kerr.**

THE *Marmot*, *Agouti*, *Guinea pig*, *Cavy*, *Jerboa*, *Dormouse*, &c. which were formerly comprehended under the present genus in the Linnæan arrangement, have, in consequence of more accurate investigation, been lately disjoined, and distributed under four new genera, *Myoxus*, *Arctomys*, *Dipus*, and *Cavia* *. But as we are past the alphabetical order in which the three last of those genera should have been introduced, we must still describe the above animals (excepting the first) in this place; observing, however, to distinguish them according to their new generic arrangement.

I. *Myoxus*, or *Dormouse*. See *Myoxus*, the *Marmot*.

II. *Arctomys*, the *Marmot*; the characters of which genus are: There are two wedge-like cutting teeth in each jaw; the grinders are five above, and four below, on each side, and there are perfect clavicles or collar bones.

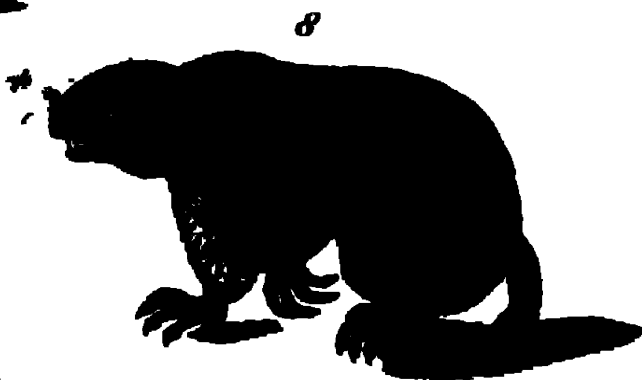
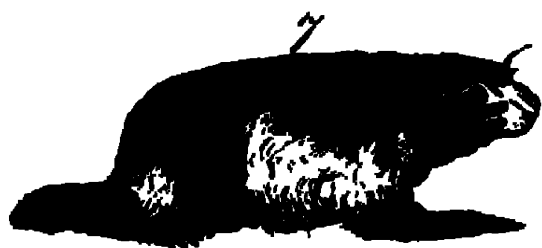
Plate 1. The *mainotta*, or common marmot, has short
CCCXVII round ears; gibbous cheeks; a short hairy tail; the
fig. 7. upper parts of the body of a dusky brown colour, and the lower parts reddish. The body and head measure 16 inches, the tail six. This species inhabits the sum-

mits of the Alps and Pyrenean mountains, in dry places where there are no trees. It is more subject to be rendered torpid by cold than any other. In the end of September, or beginning of October, he retires into his hole, from which he comes not out till the beginning of April. His retreat is capacious, broader than long, and very deep, so that it can contain several marmots without any danger of corrupting the air. With their feet and claws, which are admirably adapted for the purpose, they dig the earth with surprising quickness, and throw it behind them. It is not a hole, or a straight or winding tube, but a species of gallery made in the form of a Y, each branch of which has an aperture, and both terminate in one where the animal lodges. As the whole is made on the declivity of a mountain, the innermost part alone is on a level. Both branches of the Y are inclined, and the one is used for depositing the excrements of the animals, and the other for their going out and coming in. The place of their abode is well lined with moss and hay, of which they make ample provision during the summer. It is even affirmed, that this labour is carried on jointly; that some cut the finest herbage, which is collected by others, and that they alternately serve as vehicles for transporting it to their dens. One, it is said, lies down on his back, allows himself to be loaded with hay, extends his limbs, and others trail him in this manner by the tail, taking care not to overset him. These repeated frictions are assigned as the reason why the hair is generally rubbed off their backs. But it is more probable, that this effect is produced by their frequent digging of the earth. But, whatever may be in this, it is certain that they dwell together, and work in common at their habitations, where they pass three-fourths of their lives. Thither they retire during rain or upon the approach of danger; and never go out but in fine weather, and even then to no great distance. One stands sentinel upon a rock, while the others sport on the grass, or are employed in cutting it to make hay. When the sentinel perceives a man, an eagle, a dog, &c. he alarms the rest with a loud whistle, and is himself the last to enter the hole. They make no provisions for winter; nor have they in that season any occasion for them, as lying asleep all that time. As soon as they perceive the first approaches of the sleeping season, they set to work in shutting up the two entrances of their habitation; and this they perform with such labour and solidity, that it is easier to dig the earth anywhere else than in the parts they have fortified. They are at this time very fat, weighing sometimes 20 pounds; and they continue to be plump for three months; but afterwards they gradually decay, and are extremely emaciated at the end of winter. When discovered in their retreats, they are found rolled up in the form of a ball, covered with hay; and they are carried off in so torpid a state, that they may be killed without seeming to feel pain. When taken young, they may be rendered easily as tame as our other domestic animals. They are able to walk on their hind feet, sit up often on their haunches, and carry food to their mouths with their fore feet. They learn to seize a stick, to dance, to perform various gesticulations, and to obey the voice of their master. Like the cat, the marmot has an antipathy against dogs. When he begins to be familiar in the house, and perceives that

Mos.

C. Mus.

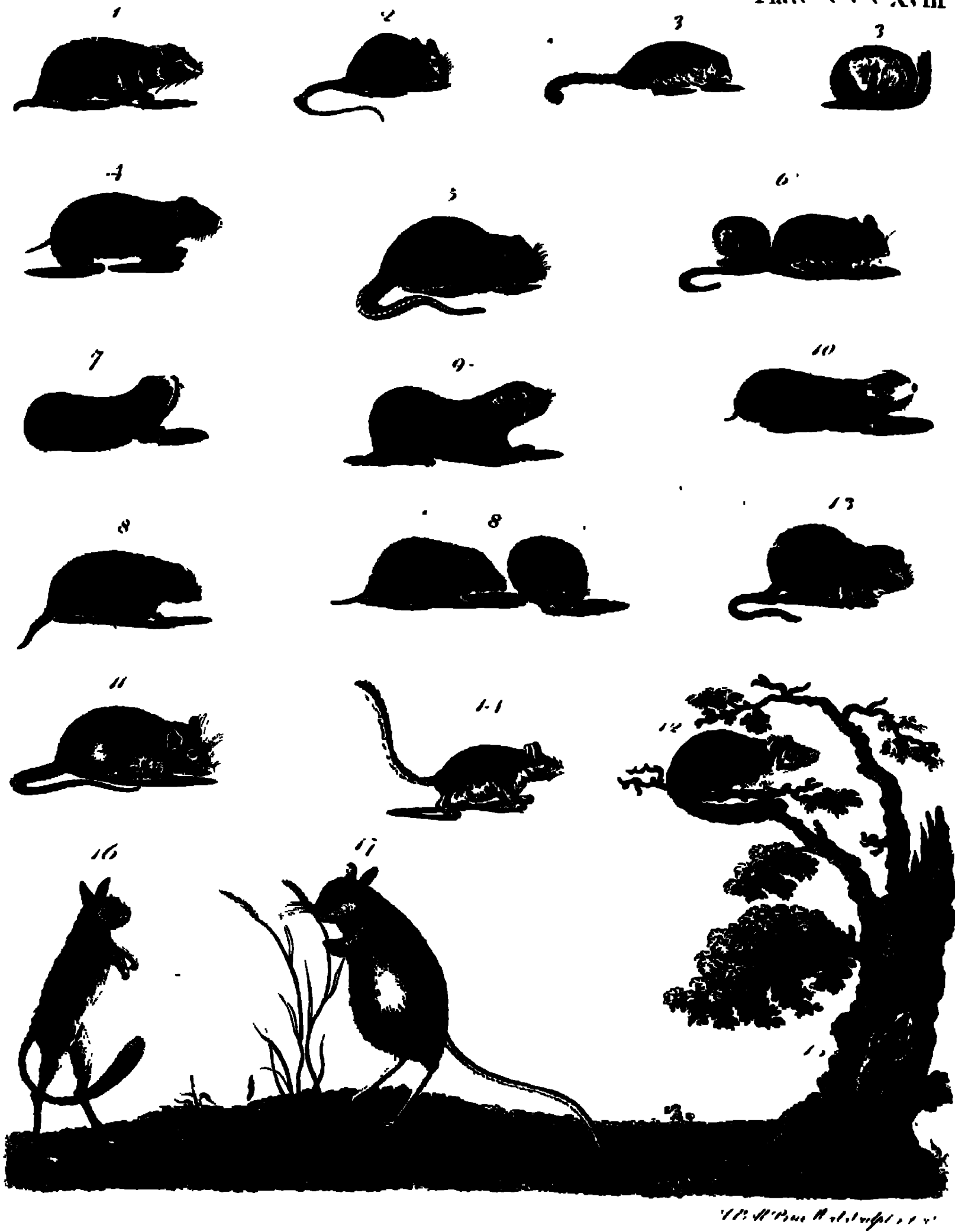
Plate CCCXVII.



A. Bell Pinx. H. & A. sculptor fecit.

ALL :

Plate CCCCXVIII



'I'll be there at 10 o'clock'

C. Mus.

Plate CCCXIX.



• Qatar, Feb. 11th, 1964 - Friday -

Mus. that he is protected by his master, he attacks and bites dogs of the most formidable kind. Though not so large as a hare, he is stouter, and his strength is aided by a peculiar suppleness and dexterity. With his fore teeth, which are pretty long, he bites most cruelly; he attacks not, however, either dogs or men unless previously irritated. If not prevented, he gnaws furniture and stuffs; and when confined, pierces even through wood. His voice resembles the murmuring of a young dog when caressed or in a sporting humour, but when irritated or frightened, he makes a whistling noise, so loud and piercing, that it hurts the ear. The marmots eat every thing presented to them; as flesh, bread, fruit, roots, pot-herbs, may bugs, grasshoppers, &c. but milk and butter they prefer to every other aliment. Though less inclined to theft than the cat, they endeavour to slip into the dairy, where they drink great quantities of milk, making, like the cat, a murmuring noise expressive of pleasure. Milk is also the only liquor that is agreeable to them; for they rarely drink water, and they refuse wine. They procreate but once a-year; and the female, after three or four weeks, produces two, three, or four young. The growth of their young is very quick; they live only nine or ten years; and the species is neither numerous nor much diffused. They are easily caught when on plain ground, but with difficulty in their holes, as they dig deeper when in danger of being taken, except in winter when torpid; at which time they are caught in great numbers. They are searched for partly on account of their flesh, which is tender and delicate; partly for their skins; and partly for their fat, which is esteemed medicinal by the inhabitants of the Alps; but they are chiefly taken by the Savoyards for the purpose of being exposed as shows through various parts of Europe. The marmot would make very good eating, if it had not always a disagreeable flavour, which cannot be concealed but by strong seasonings.

2. The monax, or American marmot, is about the size of a rabbit. It has short rounded ears; the nose and cheeks are bluish; the body is of a deep brown colour; the tail is longish, and very hairy. This species inhabits the warmer states of North America and the Bahamas. It forms holes in the clefts of rocks and under the roots of trees, in which it passes the winter in a torpid state, though it is uncertain if those of the Bahamas hibernate, as the climate of these islands is very mild. It feeds on vegetables; and its flesh is very good, resembling that of a pig.

3. The hobac, or Polish marmot, is of a grayish colour, mixed with long dusky hairs on the upper parts of the body, the under parts yellowish: It has small oval ears, small eyes, a hairy straight tail, and the fore feet have each a claw in place of the thumb or fifth toe. The head and body measure sixteen inches, the tail four and a half. This species inhabits the dry and sunny places of the mountains, from the Boristhenes through the temperate climes of Asia as far as China and Kamtschatka. It forms very deep burrows, in which societies of 20 or more live together, each individual having a particular nest at the bottom of the common gallery, which is often three or four yards deep, and from which numerous galleries or passages branch off to the several apartments. They go about in search of food in the morning and middle of

the day, placing a centinel to give warning of approaching danger. The hobac is a timid animal, and feeds only on vegetables, chiefly pteraceous plants. It sits up on the hams, and carries its food with the fore paws to its mouth, and defends itself in the same posture. It may be easily tamed even when old: it then eats cabbages or bread, and laps milk; but refuses to drink water. In summer it feeds voraciously; but remains torpid all winter, except when kept in very warm places: and even then it eats very little; and escapes if possible, that it may get to some place proper for hibernating; but returns to its master in spring. The flesh resembles that of a hare, though rank; the fat is used for dressing leather and furs; and the skins are employed for clothing by the Russians. The female has eight teats; and probably brings forth early, as by the month of June the young ones are half grown.

4. The citillus, or earless marmot, is of a variable colour, has a convex head, no external ears, and a short hairy tail. This species inhabits the southern parts of Russia as far as Kamtschatka, and the islands between Asia and America; is found in Persia and China; but is now rarely met with in the rest of Europe. They dwell in open, high, dry, and uncultivated places, preferring turfy and loamy soils, near the high roads, and never frequent bogs or woods. Each individual, has its separate burrow, in which, for provision in the beginning and end of winter, it lays up magazines of grain, tender vegetables, and berries, sometimes, though rarely, the carcasses of mice and small birds are added. In the middle of winter these animals lie torpid during the greatest severity of the frost. From the very beginning of spring, as soon as the weather becomes mild, they go out in the day time in quest of food, which they eat sitting on their haunches, carrying it in their fore paws to the mouth. The male is very easily tamed, but the female is fiercer, more given to bite, and is less easily made tame; she goes between three and four weeks with young, and brings forth from three to eight young ones about the beginning of May. The fur is very good in the spring, and the flesh is reckoned tolerable. They are preyed on by polecats, weasels, hawks, carrion crows, and cranes.

This animal varies considerably both in size and colour, being sometimes as large as the common marmot, and sometimes not larger than the water rat. In general the colour is of a yellowish ash on the upper parts, and dirty white on the belly, (the *zazel* of Buffon); sometimes it is variegated either with waves or small spots of white, (the *fouslik* of the same author.) Some are white on the upper parts, and waved with tawny or yellow, being pale yellow on the lower parts of the body, and having a longish tail, with shed hair like that of a squirrel. Others are of a gray colour on the upper parts of the body, spotted with white; the under parts being of a yellowish white, with white orbits, and the face between the eyes and the mole of a brownish yellow, with a short tail.

5. The empetia, or Canadian marmot, is of a mixed gray colour on the upper parts of the body; the lower parts orange; having short rounded ears, and a hairy tail. It is rather larger than a rabbit, and the tail is about two inches and a half long; the head is round, with a blunt nose, and short rounded ears; the cheeks are

Mus.

Plate
CCCXVII
figs. 1 & 4.

Fig 2.

Mus. are full, and of a gray colour; the face is dusky, with a black nose; the hair on the back is gray at the roots, black in the middle, and whitish at the tips; the belly and legs are of an orange colour; the feet are black and naked, having four long, slender, divided toes, and the thumb of a thumb on each fore foot, and five sinuata on each hind, all armed with pretty strong claws. This animal was described by Mr Pennant from a living specimen in possession of Mr Brooks, which was very tame, and made a hissing noise. It inhabits Canada, Hudson's Bay, and the other northern parts of America.

Five or six other species of arctomys, some of them supposed to be only varieties, are described by Kerr.

III. *Dipus*, or *Jerboa*. There are two fore teeth in each jaw: the tail is long, and tufted at the end: but the most striking characteristic of this genus is the enormous length of the hind feet and extreme shortness of the fore paws. From this conformation, instead of walking or running on all fours, they leap or hop on the hind feet like birds, making prodigious bounds, and only use the fore paws for burrowing, or for carrying their food to the mouth like squirrels. From this peculiarity of conformation, the kanguru, G. xix. sp. 15. and Philip's Opossum, sp. 16. of the same genus (Mr Kerr observes), ought to have been arranged with this genus of the jerboa, but from a rigid adherence to artificial system, they are by Dr Gmelin ranked with the genus opossum, on account of the number and arrangement of their teeth. See the article *DIPIDEMIS*.

1. The jaculus, or common jerboa, has four toes on all the feet, and a claw in place of a thumb or fifth toe on each fore foot. The body is somewhat more than seven inches long, and the hind legs and thighs are longer than the body. The upper parts are of a pale tawny colour, and the under parts white; the ears and feet are flesh coloured. The female has eight distantly placed teats. These animals inhabit Egypt, Arabia, Calmuck Tartary, and Southern Siberia. They frequent firm hard ground, and fields covered with grass and herbs, where they form burrows of several yards long in a winding direction, leading to a large chamber about half a yard below the surface; and from this a second passage is dug to within a very little of the surface, by which they can escape when threatened with danger. When at rest, they sit with their hind legs bent under their belly, and keep the fore legs so near the throat as hardly to be perceptible. They eat grain and herbage like the hare. Their dispositions are mild, and yet they can never be perfectly tamed. Two that were kept in a house in London burrowed almost through the brick wall of the room where they were; they came out of their hole at night for food; and when caught were much fatter and sleeker than when confined to their box.

This animal is eaten by the Arabs, who call it the *lamb of the children of Israel*. It has been particularly noticed and described by Mr Bruce in his Abyssinian Travels†. He says it inhabits the smoothest places of the desert, especially those where the soil is fixed gravel. In this it burrows, and has its hole divided into many apartments. It seems, however, to be afraid of the ground falling in upon it, as it chooses

always to dig under the roots of some bushy plant or shrub. It particularly delights in those places which are frequented by the cerastes or horned viper, though it would appear that the serpent sometimes pryed upon it; for Mr Bruce tells us that he once saw a jerboa taken out of the belly of a female viper big with young, and almost consumed by the digestive powers of the animal. It is a very cleanly creature, and keeps its hair always in excellent order. It jumps about with great agility, in which it is assisted by its long tail, which we should suppose would rather be a hinderance to it. The Arabs of the kingdom of Tripoli in Africa teach their greyhounds to hunt the antelope, by learning them first to catch jerboas; and so agile are the latter, that Mr Bruce has often seen, in a large court yard or enclosure, the greyhound employed a quarter of an hour before he could kill his diminutive adversary; and had he not been well trained, so that he made use of his feet as well as his teeth, he might have killed two antelopes in the time he could have killed one jerboa. This animal is very fat, and the flesh well coloured; the buttocks, thighs, and part of the back, are roasted and eaten by the Arabs, as already mentioned, and taste almost exactly like a young rabbit, but without the strong smell of the latter. It is said, that the flesh dried in the air is very nourishing and prevents costiveness; so that it seems to be endowed also with medicinal qualities. The animal is found in most parts of Arabia and Syria, and in all parts of the southern deserts of Africa; but nowhere in such plenty as in the Cyrenaicum or Pentapolis. In his journey thither, Mr Bruce employed several Arabs, together with his own servants, to kill these animals with sticks, that their skins might not be hurt with shot. Having got them dressed in Syria and Greece, and sewed together, making use of the tail, as in ermine, for the lining of a cloak, he found they had a very good effect, making a liner and glossier appearance the longer they were worn.

Bochart thinks this animal is the *Saphon* of holy writ, and displays a vast deal of learning on the subject. But this opinion is refuted by Mr Bruce, who observes, that the saphon is gregarious, and builds in rocks; being likewise distinguished for its feebleness, which it supplies by its wisdom; and none of these characters apply to the jerboa: "therefore (says Mr Bruce) though he chews the cud in common with some others, and was in great plenty in Judaea, so as to be known to Solomon, yet he cannot be the saphon of Scripture." He supposes with great probability, that it is the creature termed the *mouse*, Isa. lxvi. 17.; and says that in the Arabic version the word is expressly translated *jerboa*. See the article *SAPHON*.

2. The sagitta, or Arabian jerboa, has three toes on the hind feet, and no thumb or fifth toe on the fore-paws. It is only about six inches long, and the tail rather shorter than the body; the soles of the hind feet and bottom of the toes are covered with a very thick coat of hair; the head is more rounded than that of the preceding animal, and the ears are much longer than the head. It inhabits Arabia, and near the Irish in Siberia, where it frequents the sandy plains.

The two following are distinguished as different species by Mr Pennant, though Dr Gmelin seems not to have considered them as distinct from the preceding.

A. The

† Vol V. p. 121.

Mus. A. The ægyptius, or Egyptian jerboa, has three toes only on the hind feet; and four toes, with a scarcely apparent thumb or fifth toe, furnished with a claw, on the fore paws.

late CCXVIII
Fig. 16. This animal Mr Pennant supposes to be the *mus bipes* of the ancients, *mus sagitta* of Pallas, *jerbo* of Buffon, and *claman Israel* of the Arabs. He says, that it inhabits Egypt, Barbary, Palestine, the deserts between Basora and Aleppo, the sandy tracts between the Don and Volga, and the hills south of the Irtish.

Fig. 17. B. The sibiricus, or Siberian jerboa, with three toes on the hind feet, and two spurious toes some way up the legs; five toes on the fore feet, the thumb or fifth toe having no nail. Of this species Mr Pennant distinguishes four varieties, the major, medius, minor, and pumilio; differing in size, colour, &c. But they all (he says) agree in manners. They burrow in hard ground, clay, or indurated mud; not only in high and dry spots, but even in low and salt places. They dig their holes with great celerity, not only with their fore paws but with their teeth, and flinging the earth back with their hind feet so as to form a heap at the entrance. The burrows are many yards long, but not above half a yard deep. These run obliquely; and end in a large space or nest, the receptacle of the finest herbs. They have usually but one entrance; yet by a wonderful sagacity they work from their nest another passage to within a very small space of the surface, which in case of necessity they can burst through, and so escape.

They sleep rolled up with their head between their thighs: At sunset they come out of their holes, clear them of the filth, and keep abroad till the sun has drawn up the dews from the earth. On approach of any danger, they immediately take to flight, with leaps of a fathom in height, and so swiftly that a man well mounted can hardly overtake them. They spring so nimbly, that it is impossible to see them feet touch the ground. They do not go straight forward, but turn here and there till they gain a burrow, whether it is their own or that of another. When surprised, they will sometimes go on all fours, but soon recover their attitude of standing on their hind legs like a bird: even when undisturbed, they use the former attitude; then rise erect, listen, and hop about like a crow. In digging or eating they drop on their fore legs; but in the last action will often lit up and eat like a squirrel. They are easily tamed; and seek always a warm corner. They foretell cold or bad weather by wrapping themselves close up in hay; and those which are at liberty stop up the mouths of their burrows. In a wild state they live much on oleaceous plants: the small stature of the pumilio is attributed to its feeding on saline plants. Those of the middle size, which live beyond the lake Baikal, feed on the bulbs of the *lilium pomponium*, and they gnaw the twigs of the *robina caragana*. When confined, they will not refuse raw meat or the entrails of fowls. — They are the prey of all killer rapacious beasts; and the Arabs, who are forbidden all other kinds of mice, esteem these the greatest delicacies. The Mongols have a notion that they suck the sheep: certain it is they are during night very frequent among the flocks, which they disturb by their leaps. These animals breed often in the summer; in the southern parts in

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the beginning of May; beyond Baikal not till June. They bring perhaps eight at a time, as they have so many teats. They sleep the whole winter without nutriment. About Asiatican, they will sometimes appear in a warm day in February; but return to their holes on the return of cold.

3. The cafer, or Cape jerboa, has four toes on the hind feet and five on the paws; the tail is very hairy, and tipped with black. — This species, which inhabits the Cape of Good Hope, is larger than any of the foregoing, being 14 inches long, the tail 15, the ears three. It is called *aerdmannetie*, or little earth man, and *springen baas*, or leaping hare, by the Dutch at the Cape. It has a grunting voice; is very strong, and leaps 20 or 30 feet at one bound. It burrows with its fore feet; and sleeps sitting on its hind legs, with the knees separated, the head between, and holding its ears with the fore paws over its eyes. It is eaten by the natives; and is caught by pouring water into its hole, which forces it to come out.

4. The meridianus, Caspian jerboa, or long-legged mouse, has five toes behind and three before, with the rudiments of a thumb or inner toe. It is five inches long, and the tail three. — This species inhabits the sandy deserts between the Ural and Volga, near the Caspian. — It forms burrows, with three entrances, about a yard in depth; and feeds chiefly on the seeds of the pterococci and astralagi.

5. The lunaticus, or marsh jerboa, has five toes behind and three before, with the rudiments of a fourth; the tail is obscurely annulated. The body and head measure about five inches and a half in length; the tail is about the same length. — This species inhabits the salt marshes near the Caspian sea; and is supposed to feed on the fruit of the tamarix and nitarium, which grow in these marshes. Under the roots of these trees it forms a very deep burrow, which have two entrances. It is a very elegant little animal. There are two or three other species of this genus.

IV The CAVIA, or Cavy; a genus which seems to hold a middle place between the murine and the leporene quadrupeds. The characters are, there are two wedge-like cutting teeth in each jaw, and eight grinders in both jaws: the fore feet are furnished with four or five toes: the hind feet with three, four, or five each. the tail is either very short or entirely wanting: there are no clavicles or collar bones.

1. The para, or spotted cavy, has five toes on all the feet; and the sides are marked with rows of gray or pale yellow spots. The body and head measure about two feet in length; the tail is like a small button, and so extremely short as to be hardly apparent; the mouth is very small, and the upper lip is divided, the nostrils are very large, and the muzzle garnished with long whiskers; the ears are short and roundish; the eyes are large, prominent, and brownish; the two cutting teeth in each jaw are very long and of great strength; the hind legs are longer than the fore. — This species inhabits Brazil, Guiana, and probably all the warmer parts of America. It lives in sandy places near rivers, burrowing in the ground, and keeping its hole exceedingly clean, to which it has always three distinct outlets. It grows very fat, and is esteemed a great delicacy. The female has

3 N

two

Mus.

Plate
CCCXIX.
fig. 6

Fig. 19.

Plate
CCCXVII
fig. 13

Mus two teats situated between the hind thighs, and has only a single young one at a litter.—It is difficult to take this animal alive. When surprised in its hole, which the hunters lay open both before and behind, it defends itself and even bites fiercely.—It is, however, easily accustomed to a domestic life. Unless indistinctly irritated, it is gentle and tractable, fond of caresses, and licks the hands of the person who caresses it. It knows those who take care of it, and readily distinguishes their voices. When gently stroaked on the back, it stretches itself out, lies down on its belly, by a small cry expresses its acknowledgement, and seems to ask a continuance of the favour: but if seized in a rough manner, it makes very violent efforts to escape. When kept in a wooden cage or box, this animal remains perfectly tranquil during the day, especially when plentifully supplied with food. It seems even to have an affection for its retreat as long as the day lasts, for, after feeding, it retires peacefully into it. But when night approaches, by perpetual restlessness and agitation, and by tearing the bars of its prison with its teeth, it discovers a violent desire of getting out. Nothing of this kind happens during the day, unless it has occasion for some natural evacuation; for it cannot endure the smallest degree of dirtiness in its little apartment; and when about to void its excrements, always retires to the most quiet corner it can find. When its straw begins to smell, it often throws it out, as if it meant to demand fresh litter. This old straw it pushes out with its muzzle, and goes in quest of rags or paper to replace it. In a female cavy, the following extraordinary instance of cleanliness was observed. A large male rabbit being shut up with her when she was in season, she took an aversion to him the moment he voided his excrement in their common apartment. Before this she was very fond of him; licked his nose, ears, and body; and allowed him to take almost the whole food that was given her. But as soon as the rabbit had infected the cage with his urine, she retired into the bottom of an old press, where she made a bed with paper and rags, and returned not to her old lodging till she saw it neat, and freed from the unclean guest which had been presented to her.

2 The agouti, which is about the size of a rabbit, has a very short tail; four toes on the fore feet, and three on the hind ones; the upper parts of the body of a brownish colour mixed with red and black, the rump orange, and the belly yellowish. Of this species there are three varieties mentioned by authors, viz. the lesser ericulans or long-nosed cavy, which is about the size of a rabbit; the *leporina* or larger rabbit, called the *great hare*, or *javan cavy*, which is as large as a hare; and the *Americana*, which seems to be but little known. They all inhabit South America and the West India islands, dwelling in hollow trees, or burrowing in the ground. They search for their food, which is entirely vegetable, during the day, and carry it home with them to their dwellings; when feeding they sit on their hind legs, and carry their food with the fore paws to the mouth. They grow very fat, and are very good eating, their flesh being white and savoury like that of a rabbit. They breed frequently in the same year, the female bringing three, four, or five young ones at a birth. They

grunt like pigs, are very voracious, and, when fat, their flesh is white like that of a rabbit, but dry. What food they cannot immediately consume they hoard in their retreats, and eat at their leisure. Their pace is hopping like that of a hare or rabbit; they beat the ground like them with their feet, when angry; they stop and listen to the sound of music; and they take shelter, when pursued, in their holes, or in hollow trees.—They are hunted with dogs. When one of them is forced among the cut sugar canes, he is soon taken; because these grounds being generally covered a foot thick with straw and leaves, at each leap he sinks in this litter, so that a man may overtake and slay him with a baton. He commonly runs very nimbly before the dogs; and when he gains his retreat, he lies squat, and remains obstinately in his concealment. The hunters are obliged to chase him out by filling his hole with smoke. The animal, half suffocated, utters mournful cries; but never issues forth unless when pushed to the last extremity. His cry, which he often repeats when disturbed or irritated, resembles that of a small hog. If taken young, he is easily tamed, and goes out and returns of his own accord.

3. The *cubaya*, or restless cavy, has four toes on the fore and three on the hind feet, with no tail: it is about seven inches in length; and the whole body is white, usually variegated with irregular orange and black blotches. This species inhabits Brazil; but its manners in a wild state are not mentioned by authors. In a domestic state, as they appear in Europe, they are very restless, and make a continual noise.—They feed on all kinds of herbs; but especially on parsley, which they prefer to grain or bread; and they are likewise fond of apples and other fruits. They eat precipitately like the rabbit, little at a time, but very often. Buffon says they never drink; but Gmelin, that they drink water. Their voice is commonly a kind of grunt like a young pig: when engaged in their amours, it resembles the chirp of a bird; and when hurt they emit a sharp cry. They are of a tame and gentle, but stupid disposition. The female breeds at two months old, bringing from four or five to ten or twelve young ones at a birth, though she has only two teats: and breeds very often during the year, as she goes but three weeks with young, and takes the male twelve or fifteen days after littering. As they breed so fast, their multitudes would be innumerable, if there were not so many enemies which destroy them. They cannot resist either cold or moisture: when cold, they assemble and crowd close together; in which case they often all perish together. They are also devoured in great numbers by cats, and many are killed by the males. Rats are said to avoid their haunts. They are called in England *Guinea pigs*, from their being supposed to come from that country.

4. The *magellanica*, or Patagonian cavy, has hardly any tail; the sides of the nose are garnished with tufts of curly hair, and long numerous whiskers. This species inhabits the country about Port Desire in Patagonia, and is of considerable size, sometimes weighing twenty-six pounds. It has the same manners with the rest of the genus; it sits on its hind legs, burrows in the ground, and feeds on vegetables. The flesh is very white, and has an excellent flavour.

5. The

Mus

Fig 5.

Fig 12.



Mus.
Plate
CCCIX.
fig. 12

5. The capybara, or thick-nosed tapir, has no tail; the hind feet have each three webbed toes. The length of the animal, when full grown, is above two feet and a half; the head and nose are very large and thick; having small, erect, rounded, naked ears, and large black eyes: and the nose is garnished with numerous black whiskers; in each jaw are two large strong fore teeth, and eight grinders; the legs are short, having the toes connected by a web, and their extremities are guarded with a kind of hoofs instead of claws; the neck is short and thick; the hair is short, rough, and harsh, like bristles, being longest on the back, and most of them are yellowish in the middle and black at both ends.—This species inhabits the eastern side of South America, from the isthmus of Darien to Brasil and Paraguay; living in fenny woods near the large rivers, such as the Amazons, Oroonoko, and Plata. The swim and dive remarkably well, and keep for a long time under water. They catch fish at night with great dexterity, and bring them on shore to eat them; which they do sitting on the hind legs, and holding the food in their fore-paws like the apes. They likewise live on fruits and vegetables, especially the sugar cane, and feed only in the night. They keep together in large herds, making a great noise like the braying of asses, and do vast mischief in gardens. They grow very fat; and the flesh is eaten, being tender, but has an oily and fishy flavour. In the breeding season, one male and one female live together, and the female only produces a single one at a birth. These animals are easily rendered tame, and become very familiar.

Plate
CCCXVII.
fig. 2.

6. The acuschy, or olive cavy, has a short tail; the upper parts of the body are of an olive colour, the under parts whitish. This species inhabits Guiana, Cayenne, and Brasil.—It is about the size of a half-grown rabbit, is easily tamed, and is reckoned very delicate food. The female brings one, sometimes two, at a litter. This animal resembles the agouti, but is uniformly smaller, has a tail of some length, and is of a different colour. It inhabits the woods, living on fruits, abhors water; and sometimes, though rarely, makes a cry like that of the restless cavy.

There are five or six other species described by authors as belonging to the cavy genus. Two of them, however, have been lately marked by Dr Gmelin under a new genus, *Hyrax*; which, as there was not an opportunity of introducing it in the order of the alphabet, we shall here subjoin, together with the descriptions of the species as given by Mr Kerr.

V. *HYRAX*, or *ashkoko*. There are two broad and distant fore teeth above; four contiguous, broad, flat, notched fore teeth below; and four large grinders on each side in both jaws. The fore feet have four toes, the hind feet only three. There is no tail; and the calicles are wanting.

fig. 9.

1. The capensis, or cape ashkoko, "has flat nails on all the toes, except one toe of each hind foot which is armed with a sharp-pointed claw. It inhabits the Cape of Good Hope.—This animal is about the size of a rabbit, being about 15 inches long; the head is short, with the back part very thick, and the snout very short and blunt; the eyes are small; the ears are oval and open, brown, woolly, and half hid in the fur; the legs are very short, the upper joints of

both being concealed beneath the skin; the hind legs are rather longer than the fore; the feet are large, black, and naked: the body is short, thick, and contracted, with a prominent belly, and is covered with a soft woolly fur of a yellowish brown or grayish colour, hoary at the roots; the sides are of a dirty whitish gray; and along the back is a brown stripe: this fur is interspersed with longer and coarser black hairs, and a few very coarse long bristles. The fore feet have four short, scarce divided, thick toes, furnished with flat nails; the two outer toes of the hind feet are similar, but the inner toe is longer, and has a sharp claw. This animal has a sharp voice, and acute sense of hearing; its gait is very wavering and unsteady, owing to the shortness of its thighs and unequal length of the hind and fore legs; notwithstanding of which it is very active, and moves by leaps: it is very cleanly, lives entirely on vegetable food, drinks little, is fond of heat, and burrows in the ground. In manners and general appearance, this animal resembles the marmot and cavy; in the conformation of its toes it has some analogy with the maucauco; but from the circumstances of the teeth it cannot be reckoned with the last; and the peculiarity of the feet has caused Dr Gmelin to separate it from both of the former."

2. The syriacus, or Syrian ashkoko, (Bruce, Schreber), "has soft tender nails on all the toes. It inhabits Syria and Ethiopia.—The body of this is more lengthened than that of the former, and the snout more oblong. The fur is of a reddish gray colour like that of the wild rabbit, the throat, breast, and belly, being white: all over the body a number of long, strong, and polished hairs are scattered among the fur. The body and head of the individual described by Mr Bruce measured 17 inches. The ears are broad, open, and rounded; each side of the mouth is furnished with long whiskers. In walking, which is performed creeping low with the belly almost touching the ground, the hind feet are used as far as the neck. And the toes have short, broad, weak, flat nails, except the inner toe of the hind foot, which is provided with a flat crooked nail somewhat longer than the rest, the soles of the feet are formed of fleshy naked protuberances, divided by furrows. It lives mostly about the mouths of caves or clefts in rocks, is voracious, feeds entirely on vegetables; is mild, feeble, timid, and easily tamed, and has no voice or cry. Mr Bruce is of opinion, that this animal is the gannam or Daman of the Arabs, and the saphin of the ed Scythians, which has erroneously been translated *the rat*—Its flesh is very white, but is not eaten by the Abyssinians or Mahometans. The same celebrated traveller is of opinion, that it communicates the plague the cud."

MUSA, the PLANTAIN TREE. A genus of the monœcia order, belonging to the polvandria class of plants; and in the natural way ranking under the eighth order, *Scitamineæ*. The calyx of the male hermaphrodite is a spatha or sheath; the corolla is dipetalous, the one petal erect and quinque-dentate; the other nectiferous, concave, and shorter; there are six filaments; five of which are perfect; one style; the germen inferior and abortive. The female hermaphrodite has the calyx, corolla, filaments, and pistil of the male hermaphrodite, with only one filament perfect; the berry is oblong, and three-angled below. The

Musc.
Musu.

Plate
CCCXIX.
fig. 21.

Musa most remarkable species are, 1. The *paradisica*, or plantain; 2. The *musa sapientum*, or banana tree. See Plate CCCXX.

The first sort is cultivated in all the islands of the West Indies, where the first slaves the Indians for bread; and some of the white people also prefer it to most other things, especially to the yams and cassada bread. The plant rises with a soft stalk 15 or 20 feet high; the lower part of the stalk is often as large as a man's thigh, diminishing gradually to the top, where the leaves come out on every side:—these are often eight feet long, and from two to three feet broad, with a strong fleshy midrib, and a great number of transverse veins running from the midrib to the borders. The leaves are thin and tender, so that where they are exposed to the open air, they are generally torn by the wind; for as they are large, the wind has great power against them: these leaves come out from the centre of the stalk, and are rolled up at their first appearance; but when they are advanced above the stalk, they expand and turn backward. As these leaves come up rolled in the manner before-mentioned, their advance upward is so quick that their growth may almost be discerned by the naked eye; and if a fine line is drawn across level with the top of the leaf, in an hour's time the leaf will be near an inch above it. When the plant is grown to its full height, the spikes of flowers will appear in the centre, which is often near four feet in length, and nods on one side. The flowers come out in bunches; those in the lower part of the spike being the largest; the others diminish in their size upward. Each of these bunches is covered with a spath or sheath of a fine purple colour, which drops off when the flowers open. The upper part of the spike is made up of male or barren flowers, which are not succeeded by fruit, but fall off with their covers. The fruit or plantains are about a foot long, and an inch and a half or two inches diameter: it is at first green, but when ripe of a pale yellow colour. The skin is tough; and within is a soft pulp of a luscious sweet flavour. The pikes of fruit are often so huge as to weigh upwards of 40lb. The fruit of this sort is generally cut before it is ripe. The green skin is pulled off, and the heart is roasted in a clear fire for a few minutes, and frequently turned: it is then scraped, and served up as bread. Boiled plantains are not so palatable. This tree is cultivated on a very extensive scale in Jamaica; without the fruit of which, Dr Wright says, the island would scarce be habitable, as no species of provision could supply their place. Even flour or bread itself would be less agreeable, and less able to support the laborious negro, so as to enable him to do his business or to keep in health. Plantains also fatten horses, cattle, swine, dogs, fowls, and other domestic animals.

The leaves being smooth and soft are employed as dressings after blisters. The water from the soft trunk is astringent, and employed by some to check diarrhoea. Every other part of the tree is useful in different parts of rural economy. The leaves are used for napkins and tablecloths, and are food for hogs.

The second sort differs from the first, in having its stalks marked with dark purple stripes and spots.—The fruit is shorter, straighter, and rounder—the pulp is fester, and of a more luscious taste. It is never

eaten green; but when ripe, it is very agreeable, either eaten raw or fried in slices as fritters; and is relished by all ranks of people in the West Indies.

Both the above plants were carried to the West Indies from the Canary Islands; whither, it is believed, they had been brought from Guinea, where they grow naturally. They are also cultivated in Egypt, and in most other hot countries, where they grow to perfection in about 10 months from their first planting to the ripening of their fruit. When their stalks are cut down, there will several suckers come up from the root, which in six or eight months will produce fruit; so that by cutting down the stalks at different times, there is a constant succession of fruit all the year.

In Europe there are some of these plants preserved in the gardens of curious persons who have hot-houses capacious enough for their reception, in many of whom they have ripened their fruit very well; but as they grow very tall, and then leaves are large, they require more room in the stove than most people care to allow them. They are propagated by suckers, which come from the roots of those plants which have fruited; and many times the younger plants, when they are stunted in growth, will also put out suckers.

The fruit of the banana tree is four or five inches long, of the size and shape of a middling cucumber, and of a high, grateful flavour: the leaves are two yards long, and a foot broad in the middle; they join to the top of the body of the tree, and frequently contain in their cavities a great quantity of water, which runs out, upon a small incision being made into the tree, at the junction of the leaves. Bananas grow in great bunches, that weigh a dozen pounds and upwards. The body of the tree is so porous as not to merit the name of wood; the tree is only perennial by its roots, and dies down to the ground every autumn.

When the natives of the West Indies (says Labat) undertake a voyage, they make provision of a paste of banana; which, in case of need, serves them for nourishment and drink: for this purpose they take ripe bananas; and having squeezed them through a fine sieve, form the solid fruit into small loaves, which are dried in the sun or in hot ashes, after being previously wrapped up in the leaves of Indian flowering reed.—When they would make use of this paste they dissolve it in water, which is very easily done; and the liquor, thereby rendered thick, has an agreeable acid taste imparted to it, which makes it both refreshing and nourishing.—The banana is greatly esteemed, and even venerated, by the natives of Madeira, who term it the *forbidden fruit*, and reckon it a crime almost inexpiable to cut it with a knife, because, after dissection, it exhibits, as they pretend, a similitude of our Saviour's crucifixion; and to cut the fruit open with a knife, is, in their apprehension, to wound his sacred image.

Some authors have imagined, that the banana tree was that of the leaves of which our first parents made themselves aprons in Paradise. The sacred text, indeed, calls the leaves employed for that purpose *fig leaves*; and Milton, in a most beautiful but erroneous description, affirms the bearded or Bengal fig to have been the tree alluded to. But besides that the fruit of the banana is often by the most ancient authors called



Musa.

called a *fig*, its leaves, by reason of their great size and solidity, were much more proper for a veil or covering than those of the Bengal fig, which are seldom above six or eight inches long and three broad. On the other hand, the banana leaves being three, four, and five feet long, and proportionably broad, could not fail to be pitched upon in preference to all others; especially as they might be easily joined, or sewed together, with the numerous threadlike filaments that may, with the utmost facility, be peeled from the body of this tree.

• *Travels*,
Vol. V.
p. 36.

Some have supposed the Abyssinian plant *ensete* to be a species of *musa*. It is said to be a native of the province of Narea, where it grows in the great marshes and swamps for which that province is remarkable, owing to the many rivers which originate in that country, and have but a small declivity to the ocean. This plant, as well as the coffee tree, is said to have been unknown in Abyssinia before the arrival of the Galla, who imported them both along with them. It comes to great perfection about Gondar; but the principal plantations of it are in that part of Maitsha and Gouth, to the west of the Nile, where it is almost the sole food of the Galla who inhabit that country. Maitsha is almost entirely on a dead level; so that the rains stagnate and prevent the sowing of grain. Were it not for the *ensete*, therefore, the Galla would have scarce any vegetable food. Mr Bruce* thinks that the *ensete* may have been cultivated in some of the gardens of Egypt about Rosetta, but that it was not a native of the country. He strongly controverts the opinion that this plant is a species of *musa*. "It is true (says he), the leaf of the banana resembles that of the *ensete*: it bears figs, and has an excrescence from its trunk, which is terminated by a conical figure, chiefly differing from the *ensete* in size and quantity of parts; but the figs of the banana are of the size and figure of a cucumber, and this is the part which is eaten. This fig is sweet, though mealy, and of a taste highly agreeable. It is supposed to have no seeds, though in fact there are four small black seeds belonging to every fig. But the figs of the *ensete* are not eatable: they are of a soft tender substance; watery, tasteless, and in colour and consistence resembling a rotten apricot: they are of a conical form, crooked a little at the lower end; about an inch and a half in length, and an inch in breadth where thickest. In the middle of these is a large stone half an inch long, of the shape of a bean or cashew-nut, of a dark brown colour; and this contains a small seed, which is seldom hardened into fruit, but consists only of skin. The long stalk that bears the figs of the *ensete* springs from the centre of the plant, or rather is the body or solid part of the plant itself. Upon this, where it begins to bend, are a parcel of loose leaves; then grows the fig upon the body of the plant without any stalk; after which the top of the stalk is thick-set with small leaves, in the midst of which it terminates the flower in the form of an artichoke; whereas, in the banana, the flower in form of the artichoke grows at the end of that shoot or stalk which proceeds from the middle of the plant, the upper part of which bears the row of figs. The leaves of the *ensete* are of a web of longitudinal fibres closely set together; the leaves grow from the bottom without stalks: where-

as the banana is in form like a tree, and has been mistaken for such. One half of it is divided into a stem, the other is a head formed with leaves; and in place of the stem that grows out of the *ensete*, a number of leaves, rolled round together like a truncheon, shoot out of the heart of the banana, and renew the upper as the under leaves fall off: but all the leaves of the banana have a long stalk; this fixes them to the trunk, which they do not embrace by a broad base or involucre as the *ensete* does.

"But the greatest differences are still remaining.—The banana has by some been mistaken for a tree of the palmaceous kind, for no other reason but a kind of similarity in producing the fruit on an excrescence or stalk growing from the heart of the stem: but still the *musa* is neither woody nor perennial; it bears the fruit but once, and in all these respects it differs from trees of the palmaceous kind, and indeed from all sort of trees whatever. The *ensete*, on the contrary, has no naked stem; no part of it is woody: the body of it, for several feet high, is esculent; but no part of the banana plant can be eaten. As soon as the stalk of the *ensete* appears perfect and full of leaves, the body of the plant turns hard and fibrous, and is no longer fit to be eaten: before, it is the best of all vegetables. When boiled, it has the taste of the best new wheat bread not perfectly baked. When you make use of the *ensete* for eating, you cut it immediately above the small detached roots, and perhaps a foot or two higher, as the plant is of age. The green must be stripped from the upper part till it becomes white; when soft, like a turnip well boiled, if eaten with milk or butter, it is the best of all food, wholesome, nourishing, and easily digested."

Our author now proceeds to consider a hieroglyphic sometimes met with in Egypt, viz. "the figure of Isis sitting between some branches of the banana tree, as is supposed, and some handfuls of ears of wheat. You see likewise the hippopotamus ravaging a quantity of the banana tree. Yet the banana is merely adventitious in Egypt: it is a native of Syria: it does not even exist in the low hot country of Arabia Felix; but chooses some elevation in the mountains where the air is temperate; and is not found in Syria farther to the southward than Lat. 34°."

For these reasons Mr Bruce thinks, that the banana not being a plant of the country, "could never have entered into the list of their hieroglyphics; for this reason, it could not figure any thing regular or permanent in the history of Egypt or its climate. I therefore imagine (adds he), that this hieroglyphic was wholly Ethiopian, and that the supposed banana, which, as an adventitious plant, signified nothing in Egypt, was only a representation of the *ensete*, and that the record in the hieroglyphic of Isis and the *ensete* tree was something that happened between harvest, which was about August, and the time that the *ensete* tree came in use, which was in October.—The hippopotamus is generally thought to represent a Nile that has been so abundant as to be destructive. When, therefore, we see upon the obelisks the hippopotamus destroying the banana, we may suppose it meant, that the extraordinary inundation had gone so far as not only to destroy the wheat, but also to retard or hurt the growth of the *ensete*, which was to supply its place."

MUSÆUS,

Musa.

Museus,
Musca.

MUSÆUS, an ancient Greek poet, was, according to Plato and Diodorus Siculus, in Athenian, the son of Orpheus, and chief of the Eleusinian mysteries instituted at Athens in honour of Ceres: or, according to others, he was only the disciple of Orpheus: but from the great resemblance which there was between his character and talents and those of his master, by giving a stronger outline to the figure he was called his *son*, as those were styled the *children of Apollo* who cultivated the arts of which he was the tutelar god.

See 171
History of
Musica.

Musæus is allowed to have been one of the first poets who verified the oracles. He is placed in the Arundelian marbles, epoch 15. 1426 B. C. at which time his hymns are there said to have been received in the celebration of the Eleusinian mysteries. Laertius tells us, that Musæus not only composed a theogony, but formed a sphere for the use of his companions; yet as this honour is generally given to Chiron, it is more natural to suppose, with Sir Isaac Newton, that he enlarged it with the addition of several constellations after the conquest of the golden fleece. The sphere itself shows that it was delineated after the Argonautic expedition, which is described in the asterisms, together with several other more ancient histories of the Greeks, and without any thing later; for the ship Argo was the first long vessel which they had built: hitherto they had used round ships of burthen, and kept within sight of the shore; but now, by the dictates of the oracle, and consent of the princes of Greece, the flower of that country sail rapidly through the deep, and guide their ship by the stars.

Musæus is celebrated by Virgil in the character of microphant, or priest of Ceres, at the head of the most illustrious mortals who have merited a place in Elysium. Here he is made the conductor of Æneas to the recess where he meets the shade of his father Anchises.

A hill near the citadel of Athens was called *Museum*, according to Pausanias, from Musæus, who used to retire thither to meditate and compose his religious hymns; at which place he was afterwards buried. The works which went under his name, like those of Orpheus, were by many attributed to Onomacritus. Nothing remains of this poet now, nor were any of his writings extant in the time of Pausanias, except a hymn to Ceres, which he made for the Lycomides. And as these hymns were likewise set to music, and sung in the mysteries by Musæus himself in the character of priest, he thence perhaps acquired from future times the title of *musician* as well as of *poet*; the performance of sacred music being probably at first confined to the priesthood in these celebrations, as it had been before in Egypt, whence they originated. However, he is not enumerated among ancient musicians by Plutarch; nor does it appear that he merited the title of *son* and *successor to Orpheus* for his musical abilities, so much as for his poetry, piety, and profound knowledge in religious mysteries.

MUSCA, the *FLY*, in zoology; a genus of insects belonging to the order of diptera. The mouth is furnished with a fleshy proboscis, and two lateral lips; but it has no palpi. This genus is divided into two different sections. 1. Those with simple antennæ. 2. Those which are furnished with a lateral hair or feather. These have downy bodies, though scarce perceptibly so; and have either a lateral plume or feather on the antennæ, or a simple hair on the side of the

antennæ. The pilosæ have a few hairs scattered upon their bodies, principally upon the thorax; they have either a lateral feather or a lateral hair. Under these divisions are comprehended about 400 different species, as enumerated in Dr Gmelin's edition of the *Systema Naturæ*. "Variety (as Mr Barbut observes) runs through their forms, their structure, their organization, their metamorphoses, their manner of living, propagating their species, and providing for their posterity. Every species is furnished with implements adapted to its exigencies. What existences! what proportion in the several parts that compose the body of a fly! What precision, what mechanism in the springs and motion! Some are oviparous, others viviparous; which latter have but two young ones at a time, whereas the propagation of the former is by hundreds. Flies are lascivious troublesome insects, that put up with every kind of food. When storms impend, they have most activity, and sting with greatest force. They multiply most in hot moist climates; and so great was formerly their numbers in Spain, that there were fly-hunters commissioned to give them chase. The vapour of sulphur or arsenic destroys them; and their numbers may be reduced by taking them in phials of honeyed water, or between boards done over with honey." There are 129 species, principally distinguished by the peculiarities in their feelers.

MUSCA, a name given to such persons among the Romans as officiously thrust themselves into the company of their superiors and those who despised them, by finding means of getting admittance to entertainments without invitation, and without a welcome: So that *musca* were the same as parasites, who were frequently by the Greeks termed *Myiæ*. See PARASITE.

MUSCADINE, a rich wine, of the growth of Provence, Languedoc, Cividud, &c.—The word, as well as the liquor, is French: Some fetch its original from *mus*; the wine being supposed to have a little of the smell of that perfume; others from *muscu*, a "fly," because the flies are extremely fond of its grapes; as the Latins had their *vinum apianum*, so called *ab apibus*, from the bees which fed on it.

The way of making muscadine at Frontignac is as follows: They let the muscadine grapes grow half dry on the vine; as soon as they are gathered, they tread and press them immediately, and run up the liquor, without letting it stand and work in the vat; the lee occasioning its goodness.

MUSCHENBROECK (Peter de), a very distinguished natural philosopher and mathematician, was born at Utrecht a little before 1700. He was first professor of these in his own university, and afterwards invited to the chair at Leyden, where he died full of reputation and honour in 1761. He was a member of several academies; particularly the Academy of Sciences at Paris. He was the author of several works in Latin, all of which show the greatest penetration and exactness in this way. He was also very consummate in the knowledge of law.

MUSCI, Mosses, one of the seven families or classes into which all vegetables are divided by Linnæus in the *Philosophia Botanica*. The ancients took the moss of trees to be the effect of a disorder or decomposition of the texture of the bark; or at most a kind of little filaments arising from the bark: but the moderns find, by several observations, that mosses are all

Musca
Musci.

Musci. all real distinct plants, whose seed, being extremely small, is enclosed in little capsules; which bursting of themselves, the seed is carried off by the winds; till, falling into the inequalities of the bark of trees, it is there stopped, takes root, and feeds at the expence of the tree, as mouldiness does on bread, &c.

What the botanical writers strictly understand by the word *moss*, is a class of plants appearing of an inferior rank to the common vegetables; the less perfect genera of which have been supposed to be wholly destitute of flower or seed, or any thing analogous to either, and to consist of simple, similar, and uniform parts; the genera a little above these have some diversity of parts, and carry something that looks analogous to vegetation in the common way, having a resemblance of those parts which serve other plants for their fructification. The more perfect genera of the mosses not only consist of different parts, but have also their appropriated organs containing a pulpy matter, which finally becomes dry, and assumes the form of a fine and subtle powder, composed of granules, each of which is either a seed or a granule of farina, serving for the propagation of the species.

The more imperfect mosses are distinguished from the others by their appearance to the naked eye; they are either in form of a fine lanugo or down covering the surface of different bodies; or else they appear as slender filaments, or foliaceous bodies, floating about in the water; or as filaments of a tougher texture, hanging down from the branches of old trees; or as little shrubs, or single horns, growing erect on the parched earth of mountains and heathy places; or finally, as broad and foliaceous bodies spreading themselves over the dry barks of trees or rocks, without any pedicle or other support.

The more perfect kinds of mosses are found in the shape of small but regular plants, divided into several branches, and clothed with leaves: these are of various forms and structures; some being broad and thin, others slender as hairs; some pellucid, others opaque; some smooth, others hairy. From the *axe* of these leaves in some kinds, and from the summit of the stalks in others, there arise heads or capsules of various figure and structure, but all unicapular; some of these are naked, and others covered with a calyptra or hood; some stand on long pedicles, and others are placed close to the stalks. These heads are usually called *capsula*, which contain their seeds or farina, and their pedicles *sitae*, in the *mnium*, *hypnum*, *bryum*, and *polytrichum*, &c.

These capsules in some are covered with a calyptra or hood; in others they are naked. Of the first kind are the *splachnum*, *polytrichum*, *mnium*, *bryum*, *hypnum*, *fontinalis*, and *barbarea*; and of the latter sort, the *lycopodium*, *porella*, *sphagnum*, and *placium*.

The substance with which the heads or capsules of all the mosses are filled, resembles either seeds, or the small globules of the farina of flowers, which all resemble seeds of particular figures in miniature. The fructifications of these minute plants seem to be either from these, as seeds falling to the earth: or, according to the opinion of some, they seem to contain only farina in the capsules, which impregnating certain bulbs or nodules in the *axe* of the leaves, cause them to grow and vegetate, as is seen in some of the larger plants;

as in the bulbs produced in the *axe* of the leaves of the *dentaria*, and of the *lilies*, and some others. The former opinion, of the powder in the heads or capsules being actually perfect seeds, is the more probable, as the bulbs in the *axe* of the leaves are found only in some of the *hypnum*, and others of a few other genera; whereas the propagation is as quick and certain in those which have none of them as in those which have; and the want of female parts of fructification, which makes so many desiderata in the Linnæan system of botany, is easily made up, and the whole explained according to the usual course of nature in other vegetables, by allowing the powder in the capsules to be real seeds, and the small globules on the pointals surrounding the aperture of the capsule, the farina.

The opinion of the mosses growing from these nodules in the *axe* of the leaves, or from the impregnated ends of the branches which had received the powder from the capsules, was originally founded on the observing that the trailing or branched *hypnum* annually grew out in length, from the extremities of all their branches, and annually lost as much of the old stalk at the root as they gained of the new at the summit; but it appears from farther observations, that they are real seeds which are contained in form of powder in the capsules; since the *brya*, and many others, are found growing from small points or spots, which are assemblages of their minute leaves, propagated on the ground, under the old ones just where the powder of the capsules has fallen; and though it be allowed that the *hypnum* and other trailing mosses do grow from the ends of the branches, yet they may also be produced in form of new plants, from regular and perfect seeds shed from the capsules. It is certain that the *brya* are by this means propagated and spread into large tufts, and the other genera may also be so propagated, though they have beside a property of increasing by growth of the stalk; which seems no other than the property of many of the large plants to creep at the root, and shoot out in length greatly from the extremities of their horizontal branches, lying on or under the ground, as those spreading parts may more properly be so called than roots, the fibres pushed out from them perpendicularly into the earth being properly the roots; and it is well known that these plants, though they propagate themselves thus by the root, produce seeds also like the others, by which they may be equally propagated: and this analogy is to be carried yet farther; for as those plants which creep by the roots produce fewer seeds than those which are propagated only by seeds; so the *hypnum*, which are the genus of mosses in which this growth by the stalk is principally observed, are very thinly beset with capsules of seed, and many of them produce but very few in a season; whereas the *brya*, and other mosses which have not this advantage of growing from the ends of the stalks, are found every year profusely covered with capsules from every tuft; nay, there is scarce any branch which does not produce its capsule. Now, if these capsules contained only a farina capable of impregnating the nodules or the ends of the branches, it is obvious there would be as much of it required for the *hypnum* as for any other kinds of mosses, but if they are real and perfect seeds, it is no wonder that nature has given them profusely

Musci.

Musca. to such kinds as are to be propagated only by seeds, and more sparingly to those which are propagated also by the increase of the branches.

To this it may finally be added, that the ferns and other epiphyllous plants approach most of all others to the nature of the mosses; and though it has been suspected by many that the fine powder at the back of their leaves was not seeds, but only a farina, yet it is now well known that it is true and perfect seed; since, under many species of them, there are constantly found new and self-sown plants arising in their first rudiments of leaves and figure, which have plainly grown from the dust or powder fallen from the old plants; and as this is now found to be the case in regard to the ferns, probably it will also appear the same in regard to mosses, when they have been yet farther examined than at present. But whether these grains of powder have the lobes and radicles by which the seeds of larger plants propagate themselves, or whether they grow into plants like the parent ones, in the manner of the lichens, by mere expansion, is a thing that requires farther observation to determine.

Some of the mosses, it is evident, approach to the nature of the plants which have their male and female parts in the same flower, and others to those which have them in different ones.

After all, this tribe of plants, as well as the mushrooms, ferns, and sea weed, is still imperfectly known. Dillenius, professor of botany at Oxford, was the first who attempted an arrangement of them. In his *Catalogus Plantarum circa Giffam*, published at Francfort in 1719, and afterwards in his *Historia Muscorum*, published at Oxford in 1741, he divides the mosses into 16 genera. This arrangement, however, includes the lichens, some of the fungi, and other plants which belong to very different families. The work in question is, notwithstanding, valuable, in having introduced the knowledge of upwards of 200 plants, which were unknown before Dillenius: it is, besides, of all his works of this kind, the best executed, both for the descriptions and figures, and should serve as a model to such authors as intend to publish in detail the history of any particular family of plants.

Micheli, in a work entitled *Nova Plantarum Genera*, published at Florence in folio in 1629, divides the mosses into two sections, from the figure and situation of their flowers. These sections comprehend together 16 genera, amongst which are improperly arranged, like those of Dillenius, several of the lichens and other sea weed.

The discovery of the seeds of the mosses, though made by Dillenius in 1719, is arrogated by Linnæus to himself, who did not begin to write till 1735.

In Ray's method, the mosses form the third class: in Tournefort's, they constitute a single genus, by the name of *musci*, in the first section of the 17th class, which comprehends the mosses, mushrooms, and some of the algae or sea weed, and is distinguished by the name of *asperme*, or plants without seed; the seeds of the mosses not having been detected by Tournefort.

The characteristics of these plants, according to the sexual system, are, 1. Tops without filaments or threads. 2. The male flower, constituted by the presence of the *antheræ* or tops, placed apart from the female, either on the same or distinct roots. 3. The female flowers

deprived of the *pistillum* or pointal. 4. The seeds devoid of both lobes (*cotyledones*) and proper coverings; so that they exhibit the naked embryo.

In the same system, these plants constitute the second order of the class *cryptogamia*, which contains all the plants in which the parts of the flower and fruit are wanting, or not conspicuous. This order is subdivided into 13 genera, from the presence or absence of the calyx, which in these plants is a veil or cover like a monk's cowl, that is placed over the male organs or tops of the stamina, and is denominated *calyptra*, from the sexes of the plants, which bear male and female flowers, sometimes on the same, sometimes on distinct roots; and from the manner of growth of the female flowers, which are sometimes produced singly, sometimes in bunches or cones. These distinctions are mostly borrowed from Dillenius, whose excellence in developing this part of the vegetable kingdom Linnæus very readily acknowledges.

The manner of seeding of mosses in general may be more clearly understood from the description of that genus of them which has been traced through all its stages, and to which most of the others, though every genus has its distinct fructification in some respects, yet bear a very great general analogy.

The genus already observed, is that called by Dr Dillenius the *hypnum*. The species of this are very numerous and common; but that particular one which was the subject of these observations, is the short-branched silky kind, common on old walls; and called by that author in his history *hypnum, vulgare, sericum, recurvum, capsulis erectis cuspidatis*.

The head of this moss appears to the naked eye a small, smooth, brownish yellow, oblong body, of about a ninth of an inch long; this is covered at its upper end with a membranaceous calyptra or hood, in shape resembling an extinguisher or a funnel inverted. When this calyptra is taken off, and the head viewed with a microscope, the surface of it is seen to be ridged with longitudinal striæ. The basis of the head is of a deep orange colour, and more opaque than the rest; and the top is bounded by an orange-coloured ring swelling out something beyond the surface of the contiguous parts of the head. Good glasses show that in this head there are not wanting the parts essential to the fructification of what are usually called the more perfect plants. This ring is truly a monophyllous undulated calyx, within which arise sixteen pyramidal simbricated stamina; these are of a pale greenish colour, and are loaded with a whitish oval farina. The stamina all bend toward each other from their bases, and almost meet in a point at the top. This is their appearance when the head is nearly ripe; and immediately under the arch formed by these stamina, is a cylindric hollow pistillum, through which the farina makes its way, and is dispersed among the seeds in the head; the fruit is a large capsule, filling every part of the membrane which shows itself on the outside of the head, and in most places is contiguous to it; this capsule is filled with perfect and very beautiful seeds; they are round, transparent when unripe, but afterwards opaque, and of a very beautiful green, which colour they retain even when dried.

When this head is first produced from the plant, the stamina are very slender, and stand erect; the head

Muscivora.

Plate CCCXX.

M. carolinensis.

M. crinita.



Hesper.

Parulica.

Spirulina.



Edith. Ann. Nat. Hist. Soc. Phila.

C. Morris. Hesperia.

Plate CXXXI.

Utricularia



C. Anisum.



Byssus.



Hypnum.



Sphagnum.



Conferve



Fendulatus.



Alveolaria alveolata



Masses Mosses.
Lycopodia

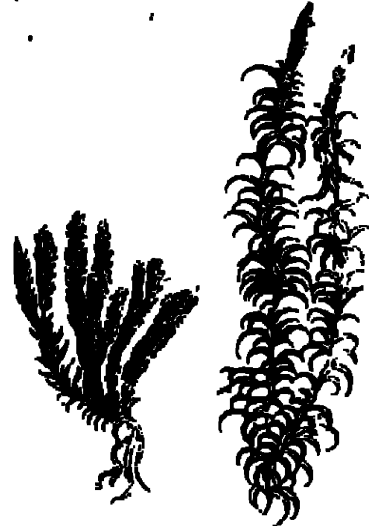
Plate CCCXVI.



Polytricha

Brya

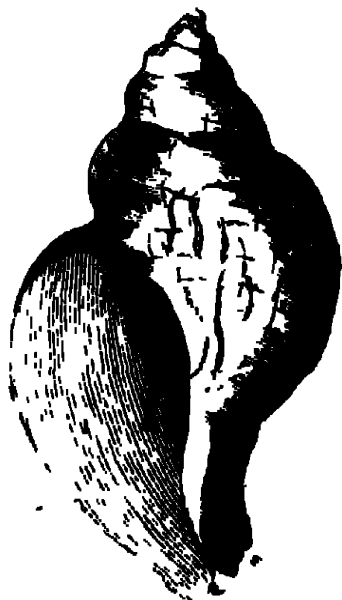
Leptocarpus



1. 3

Muror

1. 1.



1. 2



1. 2.



2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Musci, is scarce any thicker than the stalk, and the calyptra covers it all over, to shield the tender substance of the farina from external injuries. As the farina afterwards swells in the stamina, the seeds in the head increase also in bulk, and by their increase the head is more extended in thickness; and the stamina are by this means separated farther and farther from each other at their bases, but bend inwards toward their points so as to form a kind of arched covering over the stigma of the pistillum, which is single; and from hence the farina falls as it ripens into the head, and impregnates the seeds.

The 11 principal genera are as follow: *Lycopodium*, *polytrichum*, *bryum*, *selaginella*, *usnea*, *maium*, *hyssopus*, *sphagnum*, *hypnum*, *conserve*, and *fontinales*. These are found growing on the barks of trees as well as on the ground. See Plates CCCXXI and CCCXXII.

Mosses, by the inconsiderate mind, are generally deemed an useless or insignificant part of the creation. That they are not, is evident from hence; that He who made them has made nothing in vain, but on the contrary has pronounced all his works to be very good. Many of their uses we know; that they have many more which we know not, is unquestionable, since there is probably no one thing in the universe of which we dare to assert that we know all the uses. Thus much we are certain of with respect to mosses, that as they flourish most in winter, and at that time cover the ground with a beautiful green carpet, in many places which would be otherwise naked, and when little verdure is elsewhere to be seen; so at the same time they shelter and preserve the seeds, roots, germs, and embryo plants of many vegetables, which would otherwise perish; they furnish materials for birds to build their nests with; they afford a warm winter's retreat for some quadrupeds, such as bears, dormice, and the like, and for numberless insects, which are the food of birds and fishes, and these again the food or delight of man. Many of them grow on rocks and barren places, and rotting away, afford the first principles of vegetation to other plants, which could never else have taken root there. Others grow in bogs and marshes, and by continual increase and decay fill up and convert them either into fertile pastures, or into peat bogs, the source of inexhaustible fuel to the polar regions.—They are applicable also to many domestic purposes: the lycopodiums are some of them used in dyeing of yarn, and in medicine; the sphagnum and polytrichum furnish convenient beds for the Laplanders; the hypnum is used in tiling of houses, stopping crevices in walls, packing up of brittle wares and the roots of plants for distant conveyance.—To which may be added, that all in general contribute entertainment and agreeable instruction to the contemplative mind of the naturalist, at a season when few other plants offer themselves to his view.

Musci, is likewise the name of the 56th order in Linnæus's Fragments of a natural Method. See BOTANY, p. 470.

MUSCICAPA, or FLY-CATCHER, a genus of birds belonging to the order of passer. The bill is flattened at the base, almost triangular, notched at the upper mandible, and beset with bristles; the toes (generally) divided as far as their origin.

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1. The griseola, or spotted fly-catcher, is about five inches and three quarters long. The head is large, of a brownish hue spotted obscurely with black: the back is of a mouse colour: the wings and tail are dusky: the breast and belly white: the throat and sides under the wings dashed with red: the legs and feet are short and black. It is a bird of passage; appears here in the spring, breeds with us, and departs in September. It builds its nest against any part of a tree that will support it; often in the hollow caused by the decay of some large limb, hole in a wall, &c. also on old posts and beams of barns; and is found to return to the same place season after season. It lays four or five pale eggs marked with reddish. It feeds on insects, and collects them on the wing. When the young can fly, the old ones withdraw with them into thick woods, where they frolic among the top branches; dropping from the boughs frequently quite perpendicular on the flies that sport beneath, and rising again in the same direction. It will also take its stand on the top of some stake or post, from whence it springs forth on its prey, returning still to the same stand for many times together. They feed also on cherries, of which they seem very fond.

2. The pondiceriana, Pondicherry or Coromandel fly-catcher, is rather bigger than a sparrow. The general colour of the upper parts is a cinerous gray; the throat, breast, and belly, white, the legs black. It inhabits the coast of Coromandel; where, from the agreeableness of its song, it is called the *Indian nightingale*.

3. The strobilifera, or fan-tailed fly-catcher, is in length six inches and a half: the head is black, which colour descends on the back part lower than the nape, whence it passes forward in a narrow collar to the throat; the chin, throat, and sides of the neck, except where this collar passes, are white; and over the eye is a white streak like an eyebrow. The upper parts of the body are olive brown; the under parts yellowish rust, growing whitish towards the vent: the tail is longer than the body; the two middle feathers black, the others white: the legs are dusky. This species inhabits the southern isle of New Zealand; where it is seen constantly hunting after insects, and flies always with its tail in shape of a fan. It is easily tamed, and will then sit on any person's shoulder, and pick off the flies. It has a chirping kind of note, and is called by the natives *Diggo-wayb-wayb*. There is a beautiful figure of this bird in Mr Latham's Synopsis, Plate XLIX.

4. The caribonensis, or cat bird, is somewhat bigger than a lark: length eight inches. Bill black: the upper parts of the body and wings are of a deep brown; the under ash-coloured; the crown of the head is black; the tail is blackish; and the legs are brown. This species is found in Virginia in the summer season: where it frequents shrubs rather than tall trees and feeds on insects: its cry resembles that of a cat, whence the English name given it by Catesby. See Plate CCCXX. fig. 1.

5. The crinita, or crested fly-catcher, is about the size of a lark: the head is crested, and of a dull green; the hind part of the neck and back are of the same colour; the under parts from the chin to the breast

Muscle of an ash colour, and from thence to the vent yellow: the legs are black. This inhabits Carolina and Virginia in summer, builds there, and departs in autumn.

Fig 3 6. The rubicollis, purple-throated fly-catcher, is about the size of a blackbird: the whole plumage is black; except the chin, throat, and fore part of the neck, on which is a large bed of beautiful crimson, inclining to purple. the legs are black.—These birds inhabit Cayenne and other parts of South America; where they are found in flocks, and proceed in general the toucans in their movements. They feed on fruits and insects; and are lively birds, always in action. They for the most part frequent the woods, like the toucans; and where the first are found the others are seldom far off.

7 The rubra, or summer red bird of Catesby, is a most beautiful species, somewhat bigger than a sparrow: the bill is yellowish; the eyes are black; the legs dusky. the male is wholly of a scarlet colour, except the tips of the quill feathers, which are of a dusky red: the colour of the female is brown tinged with yellow. It inhabits Carolina and Virginia in the summer.

This is a very numerous genus; there being about 90 other species described by authors. In the *Syst. Nat.* (Gmelin), the whole number is 92; in Mr Latham's *Index Ornithologicus*, 97 are enumerated.

MUSCLE, in anatomy. See ANATOMY, Part II. Sect. II.

The motion of the muscles of animals has been thought a matter of such curiosity and importance, that an annual lecture upon it was founded by Dr Croom, one of the original members of the Royal Society at London. In consequence of this, the investigation of the subject hath exercised the pens of a great number of very learned and ingenious men; notwithstanding which it still remains involved in almost as much obscurity as ever. Many curious observations, however, have been made; and as far as the laws of dead mechanism can be applied to a living machine, the investigators have been successful. but still there has been *ne plus ultra*, a certain barrier by which their investigations have been stopped, which no person has hitherto been able to pass, and which it is very improbable ever will be picked. To give an account of all the different theories which have appeared on this subject is impossible; but in the year 1788 a lecture on the subject was delivered by D^r Blane, F. R. S. of which, as it seems to contain the substance of all that can be said upon the subject, we shall here give the following abridgement.

The Doctor considers as muscles not only those large masses of flesh which compose so great a part of the bulk of the body but likewise all the smaller organs subservient to circulation, nutrition, and secretion, here not only the heart itself, but the whole vascular system and the intestines, owe their action to certain power, irritability and contractility peculiar to muscular fibres.

The first and most obvious considerations with respect to the muscles is the regular organization of their fibres in a parallel direction. In this they are distinguished from every other matter of a fibrous texture, whether vegetable or mineral, by a certain degree of

moisture, tenacity, and elasticity, entirely peculiar to themselves.

The fibres of the muscles visible to the naked eye are composed of others discoverable by glasses, and these others of fibres still smaller; neither hath any person been able to discover the ultimately fine fibres of a muscle, which are not composed of others. Some have indeed imagined that they have been able to do this, but their observations have been found fallacious; and it is now universally allowed that the fibres are divisible beyond what the best assisted sight can trace, and that they are to all appearance uniform. In this regular and fibrous organization they resemble the crystals of salts, many of which are found composed of fibres more and more fine, and which, like those of the muscles, can never be ultimately traced.

The Doctor next touches a little upon the *vis inertiae* of matter; and, contrary to the generally received opinion of modern philosophers, considers matter as an active substance. What is called the *vis inertiae*, he thinks, "is not a resistance of change from rest to motion, or from motion to rest, but a resistance to acceleration or retardation, or to change of direction." The activity of matter is further proved by the attractions and repulsions which take place universally among its parts; and every instance of motion within the cognizance of our senses, may be referred, either in itself or its cause, to some mode of attraction or repulsion. These may both be considered as one principle, being both expressive of that state of activity originally inherent in matter; and because any two particles, having affinity with each other, must either attract or repel, according to their distance, their common temperature, and other circumstances; and it is so universal an agent in nature, that some modern philosophers have made it absorb, as it were, every other power and property in matter. It is evident, however, whether this hypothesis be just or not, that the cause of muscular motion cannot be referred to mechanism, which is itself only a secondary principle. Some have had recourse to a fluid conveyed into the fibres of muscles, by which they were swelled, and thereby shortened. One of the most plausible of these hypotheses supposes this fluid to be the blood: but this is plainly a *petitio principii*; for in order to set the blood in motion, muscular motion is necessary. Other fluids have been supposed to have this effect; but even the existence of these has not been proved, and indeed the most solid objections might be brought against all the theories that have hitherto been invented.

Our author having now established it as a maxim, that the primary properties of matter are attraction and repulsion, and that mechanism is only a secondary property, he next considers muscular motion as referable to an original law of animated matter, whereby its particles are endowed with an attractive power, for which no cause can be assigned any more than for gravitation, cohesion, or chemical affinity. If the shortening of a muscular fibre depends on this increased power of attraction between its particles, the effect will be to add to the power of cohesion in the fibre; and to determine this the Doctor made the following experiment: Having taken the flexor muscle of the thumb of a man newly dead while yet warm and flexible,

Muscle. ible, he appended a weight to it, continually augmenting it until the muscle broke; and this he found was done when 26 pounds had been added; yet a living man of the same apparent strength and age could with ease lift a weight of 38 pounds by the exertions of the same muscle. "It is farther in proof of this fact (adds he), that in the case of a violent strain from muscular contraction in the living body, it is the tendon that gives way; whereas we have seen that in the dead body the muscle is the weaker of the two. It is also well known, that in cases of our exertion the muscular fibres themselves do not give way, though the strongest tendons, such as the tendo Achillis, and even bones, such as the knee-pan, are broke by their living force, which in such instances must be many times greater than the strength of the dead fibres. There is a case related in the Philosophical Transactions by Mr Amyand, wherein the os humeri was broken by an exertion of the muscles. Every one has heard of fractures happening from very slight accidents. These occur most probably from a jerk of the muscles concurring with the external violence. The sensible increase of hardness in a muscle, when in a state of contraction, may also be considered as a proof of an increased attraction of its particles to each other at that time."

The Doctor next considers whether or not a muscle, when in a state of contraction, undergoes any change of density. "Every homogeneous body (says he) possesses a certain degree of density, determined by the distance of its integrant particles. The most common means in nature by which the density of such bodies is altered are heat and cold; the one universally producing expansion, the other condensation.—Whether mechanical force has the same effects, is a point in natural philosophy not so well ascertained; for though tension and collision produce in solid elastic bodies a change of figure, which they immediately resume when the force is withdrawn, it has not been inquired whether in such cases a change of density takes place while the body is in a state of elongation or compression. Two elastic balls in the act of collision undergo a momentary change of figure, so that there must be an approximation of particles in the direction in which they are flattened; and in the elongation of an elastic cord by tension there must be an increased distance of the particles in one direction: but while these changes take place in one dimension of the respective bodies, they may be compensated by contrary changes in the other dimensions, so that the several bodies may preserve, upon the whole, the same solid contents. In order to ascertain this in the case of tension, which is the only case bearing analogy to muscular motion, I made the following experiment: I took a piece of the elastic gum or *caoutchouc*, three inches square, and about the eighth of an inch in thickness; I procured a piece of sheet tin three inches broad and about six inches long, cut into sharp teeth at each end. The gum was first weighed in air, and found to be 380.25 grains. It was then weighed in water along with the tin, to which it was loosely attached, and the weight of both was then 758.75 grains. The gum was then stretched upon the tin by means of the teeth at each end to a surface of about five inches square, the tin being bent so as to leave a free space between it and the gum, in order that when immersed in water no air-bubbles might be en-

tangled. In this situation, the weight of both in water was found to be 746.75 grains. Here was a difference of 12 grains, which could be owing only to a diminution of specific gravity; and in order to be sure that there was no fallacy nor inaccuracy in the experiment, the gum was immediately disengaged from one end of the tin so as to allow it to shrink; and being again weighed in this state in the water, it was found to have recovered exactly its former weight."

From this very remarkable experiment the Doctor argues to what may probably happen in the contraction of the muscles. "This point (he says) cannot be decided but by an experimental examination. It might be determined whether a muscle occupies most space when relaxed or when contracted, by finding its specific gravity in each of those states by means of the hydrostatical balance. But this would be found extremely difficult; for the state of contraction is very transitory, and the motion itself would produce such a disturbance as would render the result unsatisfactory. As there is this obstacle to an experiment on a living muscle, it occurred to me that it might be performed on the muscles of a fish which had undergone the operation of *cramping*, as it is called; for in consequence of dividing the muscles, by cutting them when alive, they undergo a contraction which continues after death; and upon comparing, by the hydrostatical balance, portions of muscle which had been cramped with those of the opposite side of the same fish which had on purpose been saved from this operation, it did not appear that there was any difference in the specific gravity. Two trials were made; one with the masseter muscles of a skate, the other with the sides of a large trout."

To determine whether the contraction or relaxation of a living muscle made any alteration in its density, our author took one half of a living eel, and put it into a glass flask, of which the mouth was afterwards fused by a blowpipe, and drawn out like the stem of a thermometer. The flask and tube being then filled with water, our author observed, with great attention, whether the convulsive agonies of the creature would make the fluid rise or fall; but it did neither.—The tail part of the eel was made use of in this experiment, that there might be no deception from the other, which contained the organs of respiration and the air bladder. In one of his trials, the tail portions of two eels were introduced into the flask, but though they were frequently both in convulsions at once, not the least motion of the fluid in the tube could be perceived. On this occasion also the Doctor made some experiments to decide the question, Whether the mere circumstance of *life* made any alteration in the gravity of bodies? His first trials were with animals of warm blood enclosed in oil-skin and close tin vessels; but not being satisfied with the accuracy of these, from the difficulty of cutting off all communication with the external air, he enclosed live eels in flasks; and having sealed them hermetically, he found that the weight of them when alive and dead was the very same.

The result of all our authors's experiments is, that "the contraction of a muscle produces no change in its density, and that animal life differs from inanimate matter in this respect, as well as in most of its other properties and laws. One purpose in nature for muscles

Muscle

always preserving the same density may be, that as some of them act in confined cavities, inconveniences might arise from their occupying more space at one time than at another. In the extremities of crustaceous animals, for instance, which are filled with muscles, a change of density would be apt to burst them.

“ Another circumstance in which the contractions of muscles differ from simple elasticity is, that the former however frequent and violent, does not produce any heat, as collision and tension are known to do. This may admit of some cavil with regard to animals of warm blood, for one of the theories with regard to animal heat is, that it arises from the perpetual vibration of muscular fibres, particularly those of the vascular system; but this will not hold with respect to animals of cold blood, in which the actions of life are equally vigorous. The principal phenomena, therefore, of muscular motion are, the shortening of the fibres, the lateral swell, the increase of cohesion and hardness, and the unchanged density and temperature. It would appear from the two last circumstances, that the intimate motions of the particles in relation to one another must be different from what take place in the several instances of contraction and expansion of dead bodies. In the expansion arising from the action of heat and the contraction from cold, the change of density shows that in the one case the ultimate particles must recede from each other, and in the other they must approach. The same may be said of elasticity. But as there is no alteration in the density of a muscle in passing from relaxation to contraction, this change cannot consist in the approximation of the integrant parts of the fibres, but must depend on some other circumstances in the intimate dispositions of the particles. In attempting to conceive in what this consists, the following explanation may be offered. It is probable that the regular structure of solid bodies depends on the polarity and shape of their integrant parts. Now all bodies, except such as are spherical, must have a long and a short axis; and let us imagine the fibres of muscles to be composed of spheroidal particles, we may then conceive relaxation to consist in their being disposed with their long axis in the line of their fibres, and contraction to consist in their short axis being disposed more or less in that direction. This will not only account for the decurtation and uniform density, but for the lateral swell, and also for the increased hardness and cohesion; for though the particles do not approach or recede, as in bodies simply elastic, yet their power of attraction will be increased by their centres being brought nearer, and by being applied to each other by more oblate surfaces. This hypothesis accords with what has been before proved concerning the unchangeable density for what is lost in one dimension is gained in another, and the cause for there being no increase in temperature depends probably on the same circumstance by which the density is preserved unaltered.”

Thus far the Doctor has proceeded upon a plan, which may become plausible by means of an hypothesis at least, but in the prosecution of his subject he is involved in the same difficulty which has proved too hard for every other person, and which he, indeed, does not attempt to solve. This is the action of stimuli by which the muscles are exerted to contraction, and upon which all the phenomena of life depend,

and which indeed is the thing that particularly ought to be explained: but of this our author is forced to confess his entire ignorance, and to content himself with enumerating the stimuli of which he cannot explain the action. Stimuli then, according to him, are divided into internal and external. An example of the former kind is the circulation of the blood which is kept up by an exciting influence of the blood upon the heart and vessels which contain and impel it. The earliest perceivable instance of muscular motion is the beating of the heart, as it is seen in the first rudiments of the embryo in an egg, and called the *punctum saliens*. There seems to be established by nature a certain habitude of action between the vessels and their fluids; for if a fluid even more mild than the blood, such as milk, be injected into the circulation, it will produce great disturbance; and if the blood, by being deprived of the influence of respirable air, becomes destitute of a certain property which it would naturally acquire in the act of respiration, it does not prove a stimulus to the heart.

In like manner, all the containing parts are accommodated to the nature of their respective contents.— The intestines are so calculated as to have proper motions excited in them by the aliment and the secretions which are mixed with it; and there are bodies which, though perfectly mild, such as alimentary substances of difficult digestion, yet excite more violent commotions in the stomach than other substances which are very acrimonious. The various effects of poisons in different parts of the body may also be mentioned as an illustration of the peculiar susceptibility of the several organs of the body. The poison of a viper for instance, is perfectly innocent, not only in the receptacles of the animal which produces it, but may be taken into the stomach of any animal without the least bad effect, and only exerts its deleterious power when brought in contact with a wounded part. Some vegetable poisons on the contrary, such as that of laurel water prove deadly when taken into the mouth, or applied to any part of the alimentary canal, but are innocent when injected into the veins. It may be remarked also that the receptacles of the several secreted fluids, such as the gall bladder, and bladder of urine, are so adapted to their natural contents, by a due measure of irritability, as to bear their accumulation to a certain degree and then to expel them. We have here also a proof that irritability, is not in proportion to sensibility; for both these receptacles are extremely sensible to pain and irritation from extraneous acrimony though so moderately sensible to the acrimony of their natural contents. This disposition in the several organs to perform their natural functions, in consequence of the stimulus of the respective fluids they contain, has aptly enough been called the natural perception of these organs.

Our author now considering that the internal organs are calculated to perform their functions in consequence of certain stimuli, concludes the application of chemical and mechanical stimuli is not a mode of experiment likely to produce useful knowledge; and hence, he thinks, we may suggest the most likely means of restoring lost irritability and action to the vital functions, when suspended by suffocation, strangulation, or immersion. In these cases, he says, that all other means are far inferior to that of inflating the lungs with

Muscle. with atmospheric air, and stroking and pressing the ribs in such a manner as to imitate natural respiration. The only other thing which he supposes to be any way useful, is the application of heat to such as have been immersed in cold water; but of cool air to those who have suffered from mephitic vapours.

The Doctor having then considered some other parts of the animal economy, enters into an investigation of the analogy between motion and sensation. "This analogy (says he) is the more exact, that the nerves seem to be the instruments of both; for not only the organs of sensation and voluntary motion, but those of involuntary motion, are supplied with nerves, and dependant upon them; for if the influence of the nerves leading to the heart or intestines is interrupted by cutting, ligature, or palsy, the function of these parts is thereby destroyed. Thus, as there is a peculiar sensibility belonging to the several senses, so is there a peculiar irritability belonging to the several organs of motion. The intention of nature, therefore, in distinguishing nerves to every muscular organ, was probably in order to constitute those peculiar perceptions on which the various vital and natural functions depend. But I give this only as a conjecture; and though the nervous influence may thus *modify* irritability, there is reason to think that it does not *destroy* it."

Our author controverts the principle which has been held by some very able physiologists, that all muscular irritability depends upon a sentient principle. "There have been several instances (says he) of the production of foetuses without the brain; and a principal fact in support of this opinion is, the existence of animals without brain or nerves. That there are such, was, I believe, first observed by Haller, and has been confirmed by Mr Hunter; who maintains farther, that the stomach is a centre or seat of life more essential to it than the brain. That the stomach should be an organ of so much consequence, seems natural enough from the importance of its function, which is that of assimilation; and life can be more immediately and completely extinguished by an injury to it, such as a blow, than by the same violence to any other part of the body. It is also well known, that the muscular fibres of animals endowed with a nervous system, will retain their irritability for some time after their separation from the brain and nerves.—It is evident likewise, from the phenomena of vegetation, that irritability may exist in nature without sensation, consciousness, or any suspicion of the existence of a nervous system. In favour of this opinion, it is farther observable, that those animals which are destitute of brain and nerves are of the class of *vermes*, the most simple in nature, having only one function, viz. that of assimilation; and therefore not requiring that variety of action, and those perceptions which are peculiar to more complex animals. Lastly, The state of an egg, before incubation, and the condition of those animals which become torpid from cold, and afterwards revive, afford facts which favour this opinion; as they show that there is a certain principle of self-preservation, independent not only of the operation of the nervous system, but even of the circulation; for in this quiescent state, those portions of animal matter are preserved for a great length of time from that cor-

ruption to which they would otherwise be liable, and their fluids are prevented from freezing in a degree of cold which would congeal them, were they destitute of every principle of life."

In the course of his reasoning, our author considers the nervous system not only as a mere appendage to life, but as tending to impede its operation, and shorten its existence. "Simple life (adds he) will not only survive sensation, but will survive it longer, if the animal is killed by destroying the nervous system, than if it had been destroyed by hæmorrhagy, suffocation, or other violence. If a fish, immediately upon being taken out of the water, be stunned by a violent blow on the head, or by having the head crushed, the irritability and sweetness of the muscles will be preserved much longer than if it had been allowed to die with the organs of sense entire. This is so well known to fishermen, that they put it in practice in order to make them longer susceptible of the operation called *crimping*. A salmon is one of the fishes least tenacious of life, insomuch that it will lose all signs of life in less than half an hour after it is taken out of the water, if suffered to die without any further injury; but if, immediately after being caught, it receives a violent blow on the head, the muscles will show visible irritability for more than 12 hours afterwards.

To the same purpose, our author observes, that in warm blooded animals an excessive exertion of voluntary motion immediately before death, prevents the muscles from being rigid and cold, and renders them more prone to putrefaction. Thus, if an ox is killed immediately after being overdrove, the carcass will not become stiff when it grows cold, nor is it capable of being preserved by means of salt. In confirmation of the same hypothesis also, our author observes, that in some disorders of the brain, such as hydrocephalus, and apoplectic palsy, in which the functions of the brain are suspended, the office of digestion is sometimes better performed than in health.

From all this our author concludes, along with Mr Hunter, that the exercise of sensation is inimical to life, and that a sort of fatigue is induced by this as well as by voluntary motion; "so that all that intercourse carried on through the nerves, whether *towards* the brain in the case of sensation, or *from* the brain in acts of volition, tends to wear out the animal powers. And as intense and long-continued thought, though not terminating in any outward action, tends also to produce an inability for further exertions, it would appear that the brain or sensorium is more particularly the organ which is subject to that species of sufferance called *fatigue*. From these facts we perceive the necessity of sleep, which consists in a temporary suspension of sensation, volition, and thought, and is a resource of nature, whereby the powers of life recover themselves after satiety and fatigue, which are provided as guards to warn us when nature is in danger of being strained, either by repletion or over-exertion; and it is evident that such barriers were absolutely necessary, in order to set bounds to operations which are only occasionally requisite, and which would otherwise depend on the caprice of the will. The exercise of sensation and voluntary motion in a moderate degree is conformable to the intention of nature, and therefore salutary; and it is only when they are excessive

Muscle. cessive that they tend to wear out the powers of life, and more especially if these are not duly recruited by sleep. It follows, from the same principle, that when life is threatened by certain diseases, of which the chief symptom is irritation, any means by which sensation, whether natural or morbid, and muscular motion, whether voluntary or involuntary, convulsive or spasmodic, can be soothed or suspended, will prove salutary, by allowing the powers of life to rally as it were, and to recover themselves. In this consists the operation of narcotic medicines, such as opium;—which, in complaints both of a general and local nature, proves useful, not merely as a palliative by the removal of temporary pain or spasm, or by procuring sleep, but as a principal instrument of recovery, by allowing the powers of life to exert their natural action, in consequence of the removal of irritation.”

In treating this subject, the Doctor considers the effects of opium as affecting simple or sensitive life and to determine this, he made the following experiments. Having made a solution of opium in water, he put into one portion of it some sound living eels, and others with their heads bruised; and in a number of trials it was found that the sound eels generally died much sooner than the bruised ones. This, however was the case only when the solution was of a certain degree of strength, such as half a grain of opium at least to an ounce of water; for when only about half this strength, the sound eels lived much longer, the time being then protracted to that in which the bruised eels would have died merely in consequence of their injury; but it must be observed, that even the wounded eels died considerably sooner than when put into plain water.

From all this, our author concludes, that “the great masses of muscle in the trunk and extremities of the body are the instruments of the mind in acting upon external bodies; and we may therefore rank in the list of stimuli the nervous power by which the will and the passions excite external motions. This is a function sufficiently important for the nerves, without admitting them as the principle on which irritability depends.”

Having disclaimed all inquiry into the connexion between muscular motion and volition, the Doctor proceeds to consider the effects of the different passions upon the muscles. Though these are distinct from the motions directly produced by the will, yet he considers them among those arising from consciousness; “for there are emotions of the mind which have visible and powerful effects upon the heart and vascular system, which are organs entirely out of the reach of the will. Not to mention the well-known effects of grief, fear, and joy, which affect the whole circulation, there are certain passions and sentiments which produce partial and local effects. These are established by nature, either to answer some important purpose in nature, as in the case of the congestion of the fluids in the parts of generation in consequence of the venereal appetite, or to serve as natural expressions, as in the case of blushing or weeping. One of the most striking effects of the passions upon muscular action, is the influence they have upon the strength or mechanical force of the voluntary muscles. Fear produces debility almost amounting to palsy. Courage

and ardour of mind, on the contrary, add to the natural strength. When the mind is agitated by some interesting object, and calls upon the body for an extraordinary exertion to effect its end, the muscles are thereby enabled, as it were by magic, to perform acts of strength of which they would be entirely incapable in cold blood. In circumstances of danger, for instance, where life or honour are at stake, exertions are made for overcoming mechanical resistance which seem incredible, and would be impossible, were not the mind in a sort of phrenzy; and it is truly admirable in the economy of nature, that an idea in the mind should thus in a moment augment the powers of motion, and inspire additional resources of strength adequate to the occasional calls of life. The great increase of strength in maniacs is also referable to the passions of the mind. These considerations would almost lead us to doubt whether or not the accounts we have of the great feats of strength ascribed to individuals in the heroic ages be fabulous or not. It is also worthy of remark, that in great and lasting exertions of strength to which men are impelled by active and generous affections, fatigue is not induced in the same proportion by many degrees as by the same quantity of muscular action in the cool and deliberate actions of common life.”

Having thus discussed the subject of *internal* stimuli, our author next proceeds to take notice of the second class, viz. such as are *external*. These are either immediate or remote, viz. such as are excited by mechanical means, or by aerimony directly and artificially applied to a muscular fibre; or such as occur in the instances of sympathy, and in the case of those instincts which nature has instituted for the purpose of self-preservation in brutes, and in the early part of human life. “There are certain habitudes (says he) between outward stimuli and the moving powers whereby natural propensities are constituted, equally necessary to the support of life as the internal functions. Thus, in a new born animal, the first contact of the external air excites the act of respiration, and the contact of the nipple excites the act of sucking; both of which actions are absolutely necessary to the maintenance of life, and require the nice co-operation of a great number of muscles prior to all experience. Actions of this kind are called *instinctive*, but though different from those of voluntary motion, they nevertheless run into one another; so that what was at first merely instinctive, may afterwards become a matter of deliberate choice. The same muscles are the instruments of both; and they differ from the muscles obeying the internal stimuli, such as the heart, in being liable to fatigue, and thereby concurring with the exercise of sensation and of thought, in rendering sleep necessary. There are no muscles except those of respiration, of which the constant action is necessary to life, and which are void of consciousness in their ordinary exercise, but which are yet in some measure under the control of the will. The principal end answered by this power of the will over the muscles of respiration in man, is to form and regulate the voice. But, though instinctive motions are in some cases convertible in those which are voluntary, they ought by no means to be confounded together; for even those animals which are destitute of brain and nerves, are capable of actions evidently of the instinctive kind.—

Muscle.

A leech, for instance, being brought into contact with a living animal, is impelled by an instinct of its nature to fasten upon it, and suck its blood. There is something very similar to this even in vegetables, as in the case of tendrils and creeping plants being stimulated by the contact of other bodies to cling round them in

‡ See *Veg.* a particular direction ‡.

‡ See *Veg.*
‡ See *Mo-*
‡ See *tion*

Besides these observations on the inferior animals, our author brings some experiments to show, that instinctive actions, even in animals furnished with a brain and nerves, do not depend on sensation. Having divided the spinal marrow of a live kitten a few days old, he irritated the hind-paws by touching them with a hot wire. By this the muscles of the posterior extremities were thrown into contractions, so as to produce the motion of shrinking from the injury; and the same effects were observed in another kitten of which the head was entirely separated from the body. In repeating this experiment he found, that when the spinal marrow was cut through between the lumbar vertebra and os sacrum, the posterior extremities lost their irritability, but the tail resumed it. Even the head retained its irritability after it was cut off; as appeared by touching the ears with a hot wire, or by picking them: "and (says our author) as the extremities are also irritable, it will not be said that consciousness and sensation exist in two separated portions of the body."

The effects of habit are then considered; and the conclusion from the Doctor's reasoning upon this subject is, that "there is a *co-ordination*, or pre-established harmony, as it were, between the faculties of animals and the laws of external matter, which is the foundation of all the instinctive habits of animals, as well as the rational conduct of man."

To the law of habit have been referred the effects of certain contagions, such as that of the small pox, which do not produce their effect more than once in life. With respect to this he observes, "that upon whatever principle this property of the animal economy depends, it is an undoubted fact, that these morbid poisons, after exciting a certain degree of disturbance, and a certain series of diseased actions, no longer make any impression on the powers of life, otherwise there could be no such thing as recovery: for at the time in which a person begins to recover from the small pox, the poison actually present in the circulating system is multiplied infinitely beyond what it was when it excited the disease. The constitution has therefore at that time, with respect to this acrimony, acquired an insensibility, or rather want of irritability; and this it preserves ever afterwards. This, however, holds only with regard to those morbid poisons which excite febrile affections, and seems to be a necessary provision of nature to guard against such noxious principles as are generated within the body itself."

Having, lastly, considered the effects of *irritation* upon the human body, the Doctor goes on to consider a very remarkable property of living muscles, *viz.* that of their being in a constant state of tension, more or less, independent of any temporary stimulus. This is evident from what happens when any muscle is cut, for then there is an immediate retraction of the separated parts; and that this is their natural state is farther proved by the spontaneous motion which takes place

in consequence of the relaxation of an antagonist muscle, as when the mouth is drawn to one side in consequence of hemiplegia. Some degree of tension indeed is necessary for the performance of the natural motions of the muscles, whether voluntary or involuntary; and the vigour with which the several actions are performed depends on the due degree of this tone.

This tone of the muscles is everywhere maintained by a certain counteracting mechanical power: the great muscles are kept on the stretch by the bones, the heart and vessels by the mass of fluids, and the intestines by the aliments taken in, and their other contents. Diseases of various kinds may arise from the different degrees of this tension, and the vascular system is more apt to be affected by different degrees of tension than any other part of the body; and our author considers what is called a *nervous habit* as one of the effects of want of tension. He likewise attributes to the different degrees of tension, more than to any thing else, the great difference of constitutions observable among mankind. He observes also, that the tension of the muscles is greatly affected by sympathy. "This (says he) is particularly observed in the blood-vessels and intestines; for a relaxation in these will produce a like affection in every other part of the animal system. With regard to the intestines, it may be mentioned among other proofs, that it is common for persons in a state of great weakness to be affected by syncope, and even instantaneous death, in the act of evacuating the bowels. It seems to be from a like cause that a temporary lowness is produced by an abscess being opened."

The Doctor concludes his subject with considering the muscles as mechanical powers. "As they constitute the strength of animals, it may be proper to consider the relation of their strength to their bulk, and the relation of the bulk and strength of the body to the density and cohesion of its own materials; and to the bulk, density, and cohesion of the external inanimate bodies with which it is conversant."

"It has been demonstrated by Galileo, that in similar unequal bodies, of a cylindrical or prismatic shape, such as the limbs of animals nearly are, the ratio of their efforts to break by their own weight is in the quadruplicate ratio of their lengths; but that the resistance they make to the same force is only in the triplicate ratio of their lengths. It follows from this, that in order to endow the limbs of animals with the same relative force, it is not only necessary that the bones should possess an increased proportion of thickness, in order to give an adequate increase of what may be called the dead strength, but a similar increase of living strength is necessary, by a suitable addition of muscular power, in order to keep pace with the increased size of the bones. Now we observe, in fact, that in the large sized animals, such as the bull and the elephant, the thickness both of their bones and muscles becomes greater in proportion to the length of their limbs than in the smaller animals, and they are therefore of a less elegant form. But nature has not carried this so far as to compensate for the disadvantage arising from the increase of size, for the greater animals have not the same proportional strength, in relation to their bulk, that the smaller animals have. It has been computed that a flea can draw from 70

Muscle. to 80 times its own weight, whereas a horse cannot with ease draw more than three times his own weight. This disproportion between size and strength is very observable in different individuals of the human species; for tall men are not muscular, even in the simple proportion of their stature."

Our author now proceeds to assign some reasons why the stature of mankind in general is not larger than we see it. Some observations upon this subject are made under the article **GIANT**, where it is attempted to show, that by increasing the proportional strength of the materials, the size of the human body might have been augmented in any proportion. To this, however, the Doctor replies, that, "had the bones been harder, they would not have been calculated for the common duration of life, the effect of which being to increase their hardness and dryness, they must be endowed originally with a certain degree of softness and succulence: and, with regard to muscles, a degree of hardness much greater than they possess would have been incompatible with their contractility." But this reasoning does not seem to be conclusive. The bones of a lion are said to be much harder than those of any other animal; yet we do not find that these creatures are liable to any kind of disease in consequence of this superior hardness. Neither is any inconvenient degree of hardness in the muscles a necessary consequence of their increased strength; for silk, though equally soft and flexible, nay much more so than hemp or flax, is nevertheless much stronger; and we cannot by any means doubt, that if men had formerly been of a larger stature than they are at present, the materials of their bones and muscles might have been proportionably stronger, without the least injury or impediment to any of the operations of life.

When we consider the manner in which the muscles act upon the bones into which they are inserted, we may be apt to think that nature has been very prodigal of mechanical power; for, considering the bones as levers, the muscles act upon them at a very great disadvantage, being always inserted much nearer the fulcrum than the weight to be raised. Thus the two muscles of the arm, named *biceps* and *brachialis internus*, in order to support in the hand a weight of one pound with the fore arm at right angles to the humerus, must exert a power equal to ten pounds. Another circumstance also which tends to waste the power, is the obliquity with which they are inserted into their bones; so that the greater part of the force is expended in pressing one bone against another at the articulation, and only a small part of it in making the flexures and extensions. These disadvantages, however, are compensated by a number of conveniences which could not have been obtained on any other plan. We must distinguish between those actions which consist in pressure and those which depend on percussion; for as the momentum of this last depends on velocity, it is evident that there must be a great advantage from the insertion of the tendon being near the centre of motion, as a greater velocity with less expence of contraction will thus be communicated to the extremity. The muscles, for instance, which are attached to the *olecranon*, in performing those actions with the hand which require rubbing, act with a disadvantage exactly proportional to the inequality of the distance from their

insertion to the joint of the elbow, and that from the same joint to the hand. This is an act of pressure. But in the case of percussion, as in the action of using a hammer, there is an evident advantage resulting from the velocity communicated to the extremity; for, in order to have produced the same velocity, with the insertion at a greater distance from the centre of motion, a much greater degree of contraction would have been necessary; and our author shows that fatigue principally depends on a contraction of the muscles. "If any one (says he) will take the trouble of comparing the fatigue of the biceps muscle, in bearing a weight in the hand with the elbow joint bent to a right angle, with that of bearing the same weight for the same length of time with the joint at an acute angle, he will be sensible how much the degree of fatigue depends on the extent of contraction; and, by attending to the relative situation of muscular fibres, it will appear, that nature, in distributing the fibres of muscles obliquely, has had it in view not only to increase their number, but to save contraction."

In considering the actions of the various muscles in producing the different actions of the body, we find scarce one produced that can be called direct. In some instances we find two muscles, or two sets of muscles, co-operating, so that the motion effected by them shall be in the diagonal of their direction. This is the case of the oblique muscles of the abdomen in some of their actions, and of the intercostal muscles in all theirs. Sometimes, different portions of the same muscle combine in like manner to produce a similar effect; and in all the long muscles, however simple, their origin and insertion may be, there is an inter-obliquity of their fibres with regard to one another; for these do not run from end to end, but there are parts of the tendon running into the belly of the muscle, so as to divide it into penniform and rhomboidal portions. This distribution of the fibres takes off from the length; but as it takes place in those cases where the origin and insertion are at a considerable distance, this can be afforded: and this, as well as the waste of power, in consequence of oblique action, is more than compensated by the increased strength from the fibres being multiplied; for, in consequence of this structure, there is an extent of tendon afforded sufficient for the insertion of a greater number of fleshy fibres.

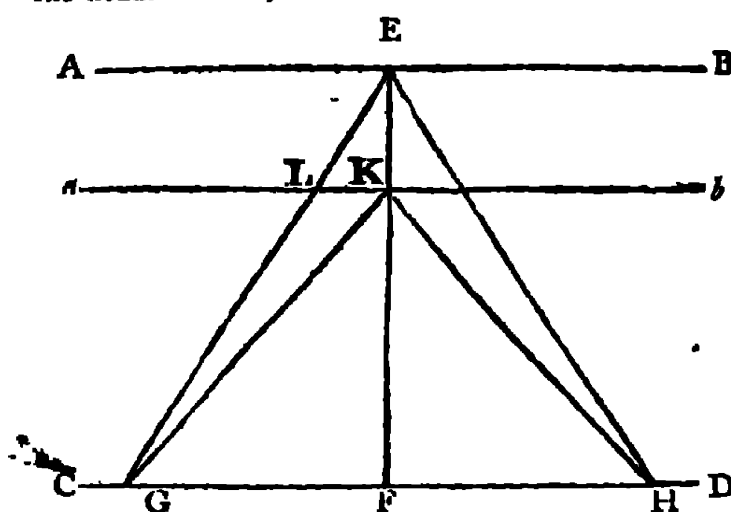
The Doctor illustrates this principle in the mechanism of muscular action from the example of fish: a species of animals which exert greater muscular powers than any others. "The muscles of most fish (says he) consist of regular series of oblique short fibres, forming those strata which every one must have observed in their muscular substance. Their motions are more simple and limited than those of land animals, but much more vigorous; for a fish in the sea has to make its way through a medium about 1000 times more dense than air, and with more rapidity than those which inhabit the land. Nature, therefore, instead of giving them muscles whose fibres would run straight from one end of their body to the other, has multiplied their numbers, by distributing them into short and oblique portions. I have seen the sword of a sword fish sticking in a plank which it had intruded from side to side, and which it had

Muscle.

Muscle. that the animal was then moving through so dense a medium, and in the same direction with the ship, we must form a high conception of its muscular power."

Lastly, Our author gives a mathematical demonstration, that by the obliquity of the muscles a very considerable quantity of contraction is saved, and consequently a proportional degree of fatigue prevented.—

"Let the line AB (says he) in the annexed diagram, represent a moveable bone, and the line CD a fixed bone parallel to it. Let FE, perpendicular to these lines, represent a muscle acting in its own direction, and the lines GE, HE, represent two muscles acting obliquely, and producing by a diagonal action the same effect as the other. If the bone AB be brought to the situation *ab* by the action of the muscle FE, the muscle will then be in the situation FK. If the bone is brought into the same situation by the action of the muscles GE, HE, these muscles will then be in the situation GK, HK.



"The proposition to be demonstrated is, that the line GK bears a greater proportion to the line GE, than the line FK does to the line FE, for FK is to FE as GL is to GE (Euc. Elem. B. VI. Prop. 2.); and the angle ELK being less than a right angle, the angle GLK, which is adjacent to it, must be greater than a right angle; and the angle GLK being in the same triangle with GLK must be less than a right angle. The line GK, therefore, which subtends the greater angle, is greater than the line GL, subtending the lesser, and therefore bears a greater proportion to GE. But the line GL is to GE as FK is to FE, and therefore GK bears a greater proportion to GE than FK does to FE, that is, the fibres of the muscles acting obliquely, suffer a less proportional decurtation than those of the muscle acting directly.

"It is farther obvious, that the more oblique the action becomes, the greater saving there will be of contraction; for in moving the line *ab* towards CD, the line FK diminishes in a swifter ratio than the line GK; and when the former has vanished, the latter is in the situation GF."

Besides these advantages in point of diminishing fatigue, there are others relating to the shape of the members. Thus, if the insertions of the muscles had been at a great distance from the joints, they must

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upon every occasion have passed like bow strings from one bone to the other, and the limbs must have been exceedingly clumsy and unweildy; all the motions must also have been extremely slow: and notwithstanding the superior strength which people would then have enjoyed, it is very plain that they would scarce have been fit for any of the offices of life which they now perform.

MUSCLE, in zoology. See MYTULUS.

MUSCOVY. See RUSSIA.

MUSCOP GLASS, or GLIMMER. See MICA.

MUSCULUS, a military machine, made use of by the Romans to cover and protect the soldiers while they approached and undermined the walls of besieged places, or filled the ditches. It seems to have resembled the testudo in form, but was smaller in size. See TESTUDO.

MUSEIA, were Grecian festivals in honour of the Muses, celebrated with games every fifth year, particularly by the Thespians. The Macedonians also observed a festival of the same name in honour of Jupiter and the Muses, which lasted for nine days, and was celebrated with stage plays, songs, and poetical compositions.

MUSES, certain fabulous deities among the Pagans, supposed to preside over the arts and sciences: for this reason it is usual for the poets, at the beginning of a poem, to invoke these goddesses to their aid.

The Muses were originally only singers and musicians in the service of Osiris, or the great Egyptian Bacchus, under the instruction and guidance of his son Orus; but in succeeding times they were called the daughters of Jupiter and Mnemosyne or Memory.

These are the only pagan divinities whose worship has been continued through all succeeding changes in the religion and sentiments of mankind. Professors of every liberal art in all the countries of Europe still revere them; particularly the poets, who seldom undertake the slightest work without invoking their aid.

Sir Isaac Newton tells us, that the singing women of Osiris were celebrated in Thrace by the name of the *Muses*; and that the daughters of Pierius, a Thracian, imitating them, were celebrated by the same name.

Diodorus Siculus informs us, that Aleman of Messene, a lyric poet who flourished in the 27th Olympiad, 670 years B. C. makes them the daughters of Uranus and Terra. It has been asserted by some ancient writers, that at first they were only three in number; but Homer, Hesiod, and other profound mythologists, admit of nine (A).

In his hymn to Apollo, Homer says,

—By turns the nine delight to sing.

And Hesiod, in his Theogony, names them all.—They are said severally to preside over some art or science, as music, poetry, dancing, astronomy. By some they are called *vixgins*, because the virtues of education appear unalterable: they are called *muses* *Burney's* from a Greek word which signifies to explain myths, *Hill of* because they have taught things the most curious *Muse.*

3 P

and

(A) It has been said, that when the citizens of Sicyon directed three skilful statuarys to make each of them statues of the three Muses, they were all so well executed, that they did not know which to choose, but erected all the nine, and that Hesiod and Homer only gave them names.

Musca and important to know, and which are above the comprehension of vulgar minds. Each of their names is said to include some particular allegory; *Clio*, for instance, has been thus called, because those who are praised in verse acquire immortal fame; *Euterpe*, on account of the pleasure accruing to those who hear learned poetry; *Thalia* implies for ever flourishing; *Melpomene*, that her melody insinuates itself into the inmost recesses of the soul; *Terpsichore* marks the pleasure which those receive who are versed in the liberal arts; *Erato* seems to indicate, that the learned command the esteem and friendship of all mankind; *Polyhymnia*, that many poets are become immortal by the number of hymns which they have addressed to the gods; *Urania*, that those whom she instructs elevate their contemplations and celebrity to the heavens and the stars; and lastly, the exquisite voice of *Calliope* has acquired her that appellation, as the inventress and guardian of eloquence and rhetoric.

An epigram of Callimachus gives the attributes of the Muses in as many lines.

Calliope the deeds of heroes sings,
Great *Clio* sweeps to history the strings;
Euterpe teaches mimes their silent show;
Melpomene presides o'er scenes of wo;
Terpsichore the flute's soft pow'r displays;
And *Erato* gives hymns the gods to praise;
Polyhymnia's skill inspires melodious strains:
Urania wife, the starry course explains;
And gay *Thalia*'s glass points out where folly reigns.

† *Travels of A. J. J.*
Vol. III
p. 262.

This epigram does not, however, exactly correspond with the ideas of other poets, or of the ancient painters, in characterizing the attributes of the Muses. The ancients had numberless ingenious and fanciful ideas concerning the Muses, which we have not room to recite.—It seems (says the Abbé Barthelemy)† as if the first poets, enchanted with the beauties of nature, occasionally were led to invoke the nymphs of the woods, hills, and fountains; and that yielding to the prevailing taste for allegory, they gave them names relative to the influence they might be supposed to have over the production of the mind. At first three Muses only were admitted, *Melete*, *Mneme*, and *Aœde*: that is to say, the meditation or reflection necessary to study; memory, which records illustrious deeds; and song, which accompanies their recital. In proportion as improvement was made in the art of versification, its characters and effects were personified, the number of the Muses increased, and the names they now received referred to the charms of poetry, its celestial origin, the beauty of its language, the pleasure and gaiety it inspires, the song and dance which add to it new charms, and the glory with which it is crowned. Afterwards were associated with them the Graces, whose employment it is to embellish poetry, and Love who is so frequently its object. These ideas took birth in a barbarous country, in Thrace, where Orpheus, Linus, and their disciples, suddenly appeared in the midst of ignorance. The Muses were honoured there on the Pæonian mount, and extending their dominion, successively took their stations on Pindus, Parnassus, Helicon, and all those solitary places where the painters of nature, surrounded by the most pleasing images, experience the divine glow of inspiration.

Pythagoras, and afterwards Plato, make the Muses the soul of the planets in our system; from whence the imaginary music of the spheres.

MUSEUM, a name which originally signified a part of the palace of Alexandria, which took up at least one-fourth of the city. This quarter was called the *muscum*, on account of its being set apart for the Muses and the study of the sciences. Here were lodged and entertained the men of learning; who were divided into many companies or colleges, according to the sciences of which they were the professors; and to each of these houses or colleges was allotted a handsome revenue. The foundation of this establishment is attributed to Ptolemy Philadelphus, who here placed his library. Hence the word *muscum* is now applied to any place set apart as a repository for things that have an immediate relation to the arts.

The museum at Oxford, called the *Asbmolean museum*, is a noble pile of building, erected at the expense of the university, at the west end of the theatre, at which side it has a magnificent portal, sustained by pillars of the Corinthian order. The front, which is to the street, extends about 60 feet, where there is this inscription over the entrance in gilt characters, *Museum Asbmoleanum, schola naturalis historia, officina chymica*. It was begun in 1679, and finished in 1683, when a valuable collection of curiosities was presented to the university by Elias Aslmole, Esq; which were the same day repositied there: several accessions have been since made to the museum; among which are hieroglyphics, and other Egyptian antiquities, an entire mummy, Roman antiquities, altars, medals, lamps, &c. and a variety of natural curiosities.

The British museum in London is a large, beautiful, and magnificent building, the noblest cabinet of curiosities in the world. See the article LONDON, N° 155.

MUSGRAVE (Dr William), a learned physician and antiquary, was born at Charlton-Musgrave in Somersetshire, about the year 1657; and studied at New-college Oxford. Having distinguished himself by his knowledge in his profession, and his skill in natural philosophy, he was elected fellow of the Royal Society; and being made secretary in 1684, he continued the Philosophical Transactions from N° 167 to N° 178 inclusive. After having taken his degrees in physic, and being admitted a fellow of the College of Physicians, he went and settled at Exeter, where he practised physic with great reputation and success. Being a man of extensive learning, he composed, at his leisure hours, several curious and valuable works; as, 1. *De arthritide anomala sive interna dissertatio*. 2. *De arthritide symptomatica dissertatio*. 3. *Julii Vitalis epitaphium, cum commentario*. 4. *De leguminibus epistola*. 5. *De aquilis Romæ epistola*. 6. *Inscriptio Terracensis, cum commentario*. 7. *Geta Britannicus, &c.*—8. *De Britannia Britannum*. This learned physician died in 1721.

MUSHROOM, in botany. See **AGARICUS** and **LYNCURIUS**.

To try the quality of mushrooms.—Take an onion, and strip the outer skin, and boil it with your mushrooms: if the onion become blue or black, there are certainly dangerous ones amongst them; if it remain white, they are good.

MUSIC:

Museum
||
Mushroom

M U S I C;

Definition. THE art of combining sounds in a manner agreeable to the ear. This combination may be either simultaneous or successive: in the first case, it constitutes harmony; in the last, melody. But though the same sounds, or intervals of sound, which gave pleasure when heard in succession, will not always produce the same effect in harmony; yet the principles which constitute the simpler and more perfect kinds of harmony, are almost, if not entirely, the same with those of melody. By *perfect harmony*, we do not here mean that plenitude, those complex modifications of harmonic sound, which are admired in practice; but that harmony which is called *perfect* by theoreticians and artists; that harmony which results from the coalescence of simultaneous sounds produced by vibrations in the proportions of thirds, fifths, and octaves, or their duplicates.

The principles upon which these various combinations of sound are founded, and by which they are regulated, constitute a science, which is not only extensive but profound, when we would investigate the principles from whence these happy modifications of sound result, and by which they are determined; or when we would explore the sensations, whether mental or corporal, with which they affect us. The ancient definitions of music are not proportioned in their extent to our present ideas of that art; but M. Rousseau betrays a temerity highly inconsistent with the philosophical character, when from thence he infers, that their ideas were vague and undetermined. Every soul susceptible of refinement and delicacy in taste or sentiment, must be conscious that there is a music in action as well as in sound; and that the ideas of beauty and decorum, of harmony and symmetry, are, if we may use the expression, equally constituent of visible as of audible music. Those illustrious minds, whose comprehensive prospects in every science where taste and propriety prevail took in nature at a single glance, would behold with contempt and ridicule those narrow and microscopic views of which alone their successors in philosophy have discovered themselves capacious.—With these definitions, however, we are less concerned, as they bear no proportion to the ideas which are now entertained of music. Nor can we follow M. Rousseau, from whatever venerable sources his authority may be derived, in adopting his Egyptian etymology for the word *music*. The established derivation from *Musa* could only be questioned by a paradoxical genius. That music had been practised in Egypt before it was known as an art in Greece, is indeed a fact which cannot be questioned; but it does not thence follow that the Greeks had borrowed the name as well as the art from Egypt. If the art of music be so natural to man that vocal melody is practised wherever articulate sounds are used, there can be little reason for deducing the idea of music from the whistling of winds through the reeds that grew on the river Nile. And indeed, when we reflect with how easy a transition we may pass from

the accents of speaking to diatonic sounds; when we observe how early children adapt the language of their amusements to measure and melody, however rude; when we consider how early and universally these practices take place—there is no avoiding the conclusion, that the idea of music is connatural to man, and implied in the original principles of his constitution. We have already said, that the principles on which it is founded, and the rules by which it is conducted, constitute a science. The same maxims when applied to practice form an art: hence its first and most capital division is into *speculative* and *practical* music.

Speculative music is, if we may be permitted to use the expression, the knowledge of the nature and use of those materials which compose it; or, in other words, of all the different relations between the high and low, between the harsh and the sweet, between the swift and the slow, between the strong and the weak, of which sounds are susceptible: relations which, comprehending all the possible combinations of music and sounds, seem likewise to comprehend all the causes of the impressions which their succession can make upon the ear and upon the soul.

Practical music is the art of applying and reducing to practice those principles which result from the theory of agreeable sounds, whether simultaneous or successive; or, in other words, to conduct and arrange sounds according to the proportions resulting from consonance, from duration and succession, in such a manner as to produce upon the ear the effect which the composer intends. This is the art which we call *composition* *. * See *Composition*. With respect to the actual production of sounds by voices or instruments, which is called *execution*, this department is merely mechanical and operative: which, only presupposing the powers of sounding the intervals true, of exactly proportioning their degrees of duration, of elevating or depressing sounds according to those gradations which are prescribed by the tone, and to the value required by the time, demands no other knowledge but a familiar acquaintance with the characters used in music, and a habit of expressing them with promptitude and facility.

Speculative music is likewise divided into two departments: *viz.* the knowledge of the proportions of sounds or their intervals, and that of their relative durations; that is to say, of measure and of time.

The first is what among the ancients seems to have been called *harmonical* music. It shows in what the nature of air or melody consists; and discovers what is consonant or discordant, agreeable or disagreeable, in the modulation. It discovers, in a word, the effects which sounds produce on the ear by their nature, by their force, and by their intervals; which is equally applicable to their consonance and their succession.

The second has been called *rhythmical*, because it treats of sounds with regard to their time and quantity. It contains the explication of their continuance, of their proportions, of their measures whether long or

short, quick or slow, or the different modes of time and the parts into which they are divided, that to these the succession of sounds may be conformed.

Practical music is likewise divided into two departments, which correspond to the two preceding.

That which answers to *harmonical music*, and which the ancients called *melopée*, teaches the rules for combining and varying the intervals, whether consonant or dissonant, in an agreeable and harmonious manner.

The second which answers to the *rhythmical music*, and which they called *rhythopée*, contains the rules for applying the different modes of time, for understanding the feet by which verses were scanned, and the diversities of measure, in a word, for the practice of the rhythmus.

Music is at present divided more simply into *melody* and *harmony*, for since the introduction of *harmony* the proportion between the length and shortness of sounds, or even that between the distance of returning cadences, are of less consequence amongst us. For it often happens in modern languages, that the verses assume then measures from the musical art, and almost entirely lose the small share of proportion and quantity which in themselves they possess.

By melody the successions of sound are regulated in such a manner as to produce pleasing airs. See *MELODY*.

Harmony consists in uniting to each of the sounds, in a regular succession, two or more different sounds, which simultaneously striking the ear sooth it by their concurrence. See *HARMONY*.

Music according to Rousseau, may be, and perhaps likewise ought to be, divided into the *physical* and the *moral*. The first is limited to the mere mechanism of sounds, and reaches no further than the external senses, without carrying its impressions to the heart, and can produce nothing but corporeal sensations more or less agreeable. Such is the music of songs, of hymns, of all the airs which only consist in combinations of melodious sounds, and in general all music which is merely harmonious.

It may, however, be questioned, whether every sound, even to the most simple, is not either by nature or by early and confirmed association, *imitative*. If we may trust our own feelings, there is no such thing in nature as music which gives mechanical pleasure alone. For if so, it must give such pleasure as we receive from tastes, from odours, or from other grateful titillations; but we absolutely deny that there are any musical sensations or pleasures in the smallest degree analogous to these. Let any piece of music be resolved into its elementary parts and their proportions, it will then easily appear from this analysis, that sense is no more than the vehicle of such perceptions, and that mind alone can be susceptible of them. It may indeed happen from the number of the performers and the complication of the harmony, that meaning and sentiment may be lost in the multiplicity of sounds; but this, though it may be harmony, loses the name of *music*.

The second department of this division, by lively and accentuated inflections, and by sounds which may be said to speak, expresses all the passions, paints every possible picture, reflects every object, subjects the whole of nature to its faithful imitations, and impresses even on the heart and soul of man sentiments

proper to affect them in the most sensible manner. This, continues he, which is the genuine lyric and theatrical music, was what gave double charms and energy to ancient poetry; this is what, in our days, we exert ourselves in applying to the drama, and what our fingers execute on the stage. It is in this music alone, and not in harmonies or the resonance of nature, that we must expect to find accounts of those prodigious effects which formerly it produced.

But, with M. Rousseau's permission, all music which is not in some degree characterized by these pathetic and imitative powers, deserves no better name than that of a *musical jargon*, and can only be effectuated by such a complication and intricacy of harmony, as may confound, but cannot entertain the audience. This character, therefore, ought to be added as essential to the definition of music; and it must be attributed to our neglect of this alone, whilst our whole attention is bestowed on harmony and execution, that the best performances of our artists and composers are heard with listless indifference and oscitation, nor ever can conciliate any admirers, but such as are induced, by pedantry and affectation, to pretend what they do not feel. Still may the curse of indifference and inattention pursue and harrow up the souls of every composer or performer, who pretends to regale our ears with this musical legendain, till the grin of scorn or the hiss of infamy, teach them to correct this depravity of taste, and entertain us with the voice of nature.

While moral effects are sought in the natural effects of sound alone, the scrutiny will be vain, and disputes will be maintained without being understood: but, sounds, as representatives of objects, whether by nature or association, introduce new scenes to the fancy and new feelings to the heart; not from their mechanical powers, but from the connexion established by the Author of our frame between sounds and the objects which either by natural resemblance or unavoidable association they are made to represent.

It would seem that music was one of those arts which were first discovered: and that vocal was prior to instrumental music, if in the earliest ages there was any music which could be said to be purely instrumental. For it is more than probable, that music was originally formed to be the vehicle of poetry; and of consequence, though the voice might be supported and accompanied by instruments, yet music was never intended for instruments alone.

We are told by ancient authors, that all the laws, whether human or divine, exhortations to virtue, the knowledge of the characters and actions of gods and heroes, the lives and achievements of illustrious men, were written in verse, and sung publicly by a quire to the sound of instruments; and it appears from the scriptures, that such from the earliest times was the custom among the Israelites. Nor was it possible to find means more efficacious for impressing on the mind of man the principles of morals, and inspiring the love of virtue. Perhaps, however, this was not the result of a premeditated plan; but inspired by sublime sentiments and elevation of thought, which in accents that were suited and proportioned to their celestial nature, endeavoured to find a language worthy of themselves and expressive of their grandeur.

It next attracts attention, that the ancients were duly sensible

sible of the value and importance of this divine art, not only as a symbol of that universal order and symmetry which prevails through the whole frame of material and intelligent nature, but as productive of the most momentous effects both in moral and political life. Plato and Aristotle, who disagreed almost in every other maxim of politics, are unanimous in their approbation of music, as an efficacious instrument in the formation of the public character and in conducting the state: and it was the general opinion, that whilst the gymnastic exercises rendered the constitution robust and hardy, music humanized the character, and softened those habits of roughness and ferocity by which men might otherwise have degenerated into savages. The gradations by which voices were exerted and tuned, by which the invention of one instrument succeeded to another, or by which the principles of music were collected and methodized in such a manner as to give it the form of an art and the dignity of a science, are topics so fruitful of conjecture and so void of certainty, that we must leave them to employ minds more speculative and inventions more prolific than ours, or transfer them to the *History of Music* as a more proper place for such disquisitions. For the amusement of the curious, Rousseau in his *Musical Dictionary*, Plates C and N, has transcribed some fragments of Grecian, Persian, American, Chinese, and Swiss music, with which performers may entertain themselves at leisure. When they have tried the pieces, it is imagined they will be less sanguinary fond than that author of ascribing the power of music to its affinity with the national accents where it is composed. This may doubtless have its influence; but there are other causes more permanent and less arbitrary to which it owes its most powerful and universal charms.

The music now most generally celebrated and practised is that of the Italians, or their successful imitators. The English, from the invasion of the Saxons, to that more late though brief era in which they imbibed the art and copied the manner of the Italians, had a music which neither pleased the soul nor charmed the ear. The primitive music of the French deserves no higher panegyric. Of all the barbarous nations, the Scots and Irish seem to have possessed the most affecting original music. The first consists of a melody characterized by tenderness: It melts the soul to a pleasing pensive languor. The other is the native expression of grief and melancholy. Tassoni informs us, that in his time a prince from Scotland had imported into Italy a lamentable kind of music from his own country; and that he himself had composed pieces in the same spirit. From this expressive though become description, we learn, that the character of our national music was even then established, yet so gross is our ignorance and credulity, that we ascribe the best and most impassioned airs which are extant among us to David Rizzio; as if an Italian lutanist, who had lived so short a time in Scotland, could at once, as it were by inspiration, have imbibed a spirit and composed in a manner so different from his own. It is yet more surprising that Genoa should have entertained and published the same prejudice, upon the miserable authority of popular tradition alone; for the fact is authenticated by no better credentials. The primitive music of the Scots may be divided into the

martial, the *pastoral*, and the *sympathetic*. The *first* consists either in marches, which were played before the chiefs, in imitation of the battles which they fought, or in lamentations for the catastrophes of war and the extinction of families. These wild effusions of natural melody preserve several of the rules prescribed for composition. The strains, though rude and untutored, are frequently terrible or mournful in a very high degree. The port or march is sometimes in common, sometimes in triple time; regular in its measures, and exact in the distance between its returning cadences; most frequently, though not always, loud and brisk. The *pi-look*, or imitation of battles, is wild, and abrupt in its transitions from interval to interval and from key to key; various and desultory in its movements; frequently irregular in the return of its cadences; and in short, through the whole, seems inspired with such fury and enthusiasm, that the hearer is irresistibly infected with all the rage of precipitate courage, notwithstanding the rudeness of the accents by which it is kindled. To this the *pastoral* forms a striking contrast. Its accents are plaintive, yet soothing; its harmony generally flat; its modulations natural and agreeable; its rhythmus simple and regular; its returning cadences at equal distance; its transitions from one continuous interval to another, at least for the most part: its movements slow, and may be either in common or treble time. It scarcely admits of any other harmony than that of a simple base. A greater number of parts would cover the air and destroy the melody. To this we shall add what has been said upon the same subject by Dr Franklin. Writing to Lord K———, he proceeds thus:

“Give me leave, on this occasion, to extend a little the sense of your position, ‘That melody and harmony are separately agreeable, and in union delightful;’ and to give it as my opinion, that the reason why the Scots tunes have lived so long, and will probably live for ever (if they escape being killed in modern affected ornament), is merely this, that they are really compositions of melody and harmony united, or rather that then melody is harmony. I mean, the simple tunes sung by a single voice. As this will appear paradoxical, I must explain my meaning. In common acceptation, indeed, only an agreeable *succession* of sounds is called *melody*; and only the *coexistence* of agreeable sounds, *harmony*. But since the memory is capable of retaining for some moments a perfect idea of the pitch of a past sound, so as to compare it with the pitch of a succeeding sound, and judge truly of their agreement or disagreement, there may and does arise from thence a sense of harmony between the present and past sounds, equally pleasing with that between two present sounds. Now the construction of the old Scotch tunes is this, that almost every succeeding emphatical note is a third, a fifth, an octave, or in short some note that is in concord with the preceding note. Thirds are chiefly used, which are very pleasing concords. I use the word *emphatical*, to distinguish those notes which have a stress laid on them in singing the tune, from the lighter connecting notes that serve merely, like grammatical articles, in common speech, to tack the whole together.

“That we have a most perfect idea of a sound just past, I might appeal to all acquainted with music, who

who know how easy it is to repeat a sound in the same pitch with one just heard. In tuning an instrument, a good ear can as easily determine that two strings are in unison by sounding them separately, as by sounding them together; their disagreement is also as easily, I believe I may say more easily and better distinguished when sounded separately, for when sounded together, though you know by the beating that one is higher than the other, you cannot tell which it is. I have ascribed to memory the ability of comparing the pitch of a present tone with that of one past. But if there should be, as possibly there may be, something in the ear similar to what we find in the eye, that ability would not be entirely owing to memory. Possibly the vibrations given to the auditory nerves by a particular sound may actually continue for some time after the cause of those vibrations is past, and the agreement or disagreement of a subsequent sound become by comparison with them more discernible. For the impression made on the visual nerves by a luminous object will continue for 20 or 30 seconds."

After some experiments to prove the permanency of visible impressions, he continues thus:

"Farther, When we consider by whom these ancient tunes were composed, and how they were first performed, we shall see that such harmonical successions of sounds was natural and even necessary in their construction. They were composed by the minstrels of those days, to be played on the harp accompanied by the voice. The harp was strung with wire, which gives a sound of long continuance; and had no contrivance like that of the modern harpsichord, by which the sound of the preceding note can be stopped the moment a succeeding note begins. To avoid actual discord, it was therefore necessary that the succeeding emphatic note should be a chord with the preceding, as their sounds must exist at the same time. Hence arose that beauty in those tunes that has so long pleased, and will please forever, though men scarce know why. That they were originally composed for the harp, and of the most simple kind, I mean a harp without any half-notes but those in the natural scale, and with no more than two octaves of strings, from C to C, I conjecture from another circumstance, which is, that not one of these tunes, really ancient, has a single artificial half note in it; and that in tunes where it is most convenient for the voice to use the middle notes of the harp, and place the key in F, there the B, which if used should be a B flat, is always omitted, by passing over it with a third. The connoisseurs in modern music will say I

have no taste: but I cannot help adding, that I believe our ancestors, in having a good song, distinctly articulated, sung to one of those tunes, and accompanied by the harp, felt more real pleasure than is communicated by the generality of modern operas, exclusive of that arising from the scenery and dancing. Most tunes of late composition, not having this natural harmony united with their melody, have recourse to the artificial harmony of a b f, and other accompanying parts. This support, in my opinion, the old tunes do not need, and are rather confused than aided by it. Whoever has heard *James Oswald* play them on his violoncello, will be less inclined to dispute this with me. I have more than once seen tears of pleasure in the eyes of his auditors: and yet I think, even *his* playing those tunes would please more if he gave them less modern ornament."

As these observations are for the most part true and always ingenious, we need no other apology for quoting them at length. It is only proper to remark, that the transition in Scots music by consonant intervals does not seem, as Dr Franklin imagines, to arise from the nature of the instruments upon which they played. It is more than probable, that the ancient British harp was not strung with wire, but with the same materials as the Welsh harps at present. These strings have not the same permanency of tone as metal: so that the sound of a preceding emphatic note must have expired before the subsequent accented note could be introduced. Besides, they who are acquainted with the manœuvre of the Irish harp, know well that there is a method of discontinuing sounds no less easy and effectual than upon the harpsichord. When the performer finds it proper to interrupt a note, he has no more to do but return his finger gently upon the string immediately struck, which effectually stops its vibration.

That species of Scots music which we have distinguished by the name of *festive* seems now limited to reels and country dances. These may be either in common or treble time. They most frequently consist of two strains: each of these contains eight or twelve bars. They are truly rhythmical; but the mirth which they excite seems rather to be inspired by the vivacity of the movement, than either by the force or variety of the melody. They have a manœuvre and expression peculiar to themselves, which it is impossible to describe, and which can only be exhibited by good performers.

Thus far we have pursued the general idea of music. We shall, after the history, give a more, particular detail of the science from Monsieur D'Alembert.

HISTORY OF MUSIC.

No accurate accounts of the state of music in the earliest ages of the world.

MUSIC is capable of a variety so infinite, so greatly does the most simple differ from the most complex, and so multiplied are the degrees between these two extremes, that in no age could the incidents respecting that fascinating art have been few or uninteresting. But, that accounts of these incidents should have been handed down to us, scanty and imperfect, is no matter of surprise, when we recollect that the history of music is the history only of sounds, of which writing is a very inadequate

medium; and that men would long employ themselves in the pleasing exercise of cultivating music before they possessed either the ability or the inclination to record their exertions.

No accurate traces, therefore, of the actual state of music, in the earlier ages of the world, can be discerned. Our ideas on the subject have no foundation firmer than conjecture and analogy.

It is probable, that among all barbarous nations some degree of similarity is discernible in the style of their

their music. Neither will much difference appear during the first dawns of civilization. But in the more advanced periods of society, when the powers of the human mind are permitted without obstacle to exert their native activity and tendency to invention, and are at the same time affected by the infinite variety of circumstances and situations which before had no existence, and which in one case accelerate, and in another retard; then that similarity, once so distinguishable, gives place to the endless diversity of which the subject is capable.

3
Music not
the inven-
tion of any
one man.

The practice of music being universal in all ages and all nations, it would be absurd to attribute the invention of the art to any one man. It must have suffered a regular progression, through infancy, childhood, and youth, before it could arrive at maturity. The first attempts must have been rude and artless; perhaps the first flute was a reed of the lake.

No nation has been able to produce proofs of antiquity so indisputable as the Egyptians; it would be vain, therefore, to attempt tracing music higher than the history of Egypt.

4
Egyptian
music.

By comparing the accounts of Diodorus Siculus and of Plato, there is reason to suppose, that in very ancient times the study of music in Egypt was confined to the priesthood, who used it only on religious and solemn occasions; that, as well as sculpture, it was circumscribed by law; that it was esteemed sacred, and forbidden to be employed on light or common occasions; and that innovation in it was prohibited: but what the style or relative excellence of this very ancient music was, there are no traces by which we can form an accurate judgment. After the reigns of the Pharaohs, the Egyptians fell by turns under the dominion of the Ethiopians, the Persians, the Greeks, and the Romans. By such revolutions, the manners and amusements of the people, as well as their form of government, must have been changed. In the age of the Ptolemies, the musical games and contests instituted by those monarchs were of Greek origin, and the musicians who performed were chiefly Greek.

The most ancient monuments of human art and industry, at present extant at Rome, are the obelisks brought thither from Egypt, two of which are said to have been erected by Sesostris at Heliopolis, about 400 years before the siege of Troy. These were by the order of Augustus brought to Rome after the conquest of Egypt. One of them called *guglia rotta*, or the broken pillar, which during the sacking of the city in 1527 was thrown down and broken, still lies in the Campus Martius. On it is seen the figure of

5
An Egyp-
tian musical
instrument.

a musical instrument of two strings, and with a neck. It resembles much the calascione still used in the Kingdom of Naples.

This curious relic of antiquity is mentioned, because it affords better evidence than, on the subject of ancient music, is usually to be met with, that the Egyptians, at so very early a period of their history, had advanced to a considerable degree of excellence in the cultivation of the arts. By means of its neck, this instrument was capable, with only two strings, of producing a great number of notes. These two strings, if tuned fourths to each other, would furnish that series of sounds called by the ancients *heptachord*,

which consists of a conjunct tetrachord as B, C, D, E; E, F, G, A; if tuned fifths, they would produce an octave, or two disjunct tetrachords. The calascione is tuned in this last manner. The annals of no nation other than Egypt, for many ages after the period of the obelisk at Heliopolis, exhibit the vestige of any contrivance to shorten strings during performance by a neck or finger board. Father Montfaucon observes, that after examining 500 ancient lyres, harps, and citharas, he could discover no such thing.

Egypt indeed seems to have been the source of human intelligence, and the favourite residence of genius and invention. From that celebrated country did the Greeks derive their knowledge of the first elements of those arts and sciences in which they afterwards so eminently excelled. From Greece again did the Romans borrow their attainments in the same pursuits. And from the records of those different nations have the moderns been enabled to accomplish an improvement so wonderful in literature.

The Hermes or Mercury of the Egyptians, sur-⁶named *Trismegistus*, or *Ibrice illustratus*, who was, according to Sir Isaac Newton, the secretary of Osiris, <sup>The Egyp-
tian Her-</sup>is celebrated as the inventor of music. It has already <sup>mes the in-
ventor of
the lyre</sup>been observed, that no one person ought strictly to be called the inventor of an art which seems to be natural to, and coeval with, the human species; but the Egyptian Mercury is without doubt entitled to the praise of having made striking improvements in music, as well as of having advanced in various respects the civilization of the people, whose government was chiefly committed to his charge. The account given by Apollodorus of the manner in which he accidentally invented the lyre, is at once entertaining and probable. "The Nile (says Apollodorus), after having overflowed the whole country of Egypt, when it returned within its natural bounds, left on the shore a great number of dead animals of various kinds, and among the rest a tortoise; the flesh of which being dried and waited by the sun, nothing remained within the shell but nerves and cartilages, and these being braced and contracted by the drying heat became sonorous. Mercury, walking along the banks of the Nile, happened to strike his foot against this shell; and was so pleased with the sound produced, that the idea of a lyre started into his imagination. He constructed the instrument in the form of a tortoise, and strung it with the dried sinews of dead animals."

How beautiful to conceive the energetic powers of the human mind in the early ages of the world, exploring the yet undiscovered capabilities of nature, and directed to the inexhaustible store by the finger of God, in the form of accident!

The monaulos, or single flute, called by the Egyp-⁷tians *photinx*, was probably one of the most ancient flute of the instruments used either by them or any other nation. ^{Egyptians.} From various remains of ancient sculpture, it appears to have been shaped like a bull's horn, and was at first, it may be supposed, no other than the horn itself.— Before the invention of flutes, as no other instrument except those of percussion were known, music must have been little more than metrical. When the art of refining and lengthening sounds was first discovered, the

the power of music over mankind, from the agreeable surprise occasioned by soft and extended notes, was probably irresistible. At a time when all the rest of the world was involved in savage ignorance, the Egyptians were possessed of musical instruments capable of much variety and expression.—Of this the astonishing remains of the city Thebes still subsisting afford ample evidence. In a letter from Mr Bruce, ingrossed in Dr Burney's History of Music, there is given a particular description of the Theban harp, an instrument of extensive compass, and exquisite elegance of form. It is accompanied with a drawing taken from the ruins of an ancient sepulchre at Thebes, supposed by Mr Bruce to be that of the father of Sesostris.

The Theban harp of Egypt.

On the subject of the harp, Mr Bruce makes the following striking observation: "It overturns all the accounts of the earliest state of ancient music and instruments in Egypt, and is altogether, in its form, ornaments, and compass, an incontestable proof, stronger than a thousand Greek quotations, that geometry, drawing, mechanics, and music, were at the greatest perfection when this harp was made; and that what we think in Egypt was the invention of arts was only the beginning of the era of their reformation."

Indeed, when the beauty and powers of this harp, along with the very great antiquity of the painting which represents it, are considered, such an opinion as that which Mr Bruce hints at, does not seem to be devoid of probability.

It cannot be doubted that during the reigns of the Ptolemies, who were voluptuous princes, music must have been much cultivated and encouraged. The father of Cleopatra, who was the last of that race of kings, derived his title of auletes, or flute-player, from his excessive attachment to the flute. Like Nero, he used to array himself in the dress of a tibicen, and exhibit his performance in the public musical contests.

Some authors, particularly Am. Marcellinus and M. Pau, refuse to the Egyptians, at any period of their history, any musical genius, or any excellence in the art; but the arguments used to support this opinion seem to be inconclusive, and the evidences of the opposite decision appear to be incontestable.

9
Hebrew music

The sacred Scriptures afford almost the only materials from which any knowledge of Hebrew music can be drawn. In the rapid sketch, therefore, of ancient music which we mean to exhibit, a very few observations are all which can properly be given to that department of our subject.

Moses, who led the Israelites out of Egypt, was educated by Pharaoh's daughter in all the literature and elegant arts cultivated in that country. It is probable, therefore, that the taste and style of Egyptian music would be infused in some degree into that of the Hebrews. Music appears to have been interwoven through the whole tissue of religious ceremony in Palestine. The priesthood seem to have been musicians hereditarily and by office. The prophets appear to have accompanied their inspired effusions with music; and every prophet, like the present improvisatori of Italy, seems to have been accompanied by a musical instrument.

Music, vocal and instrumental, constituted a great part of the funeral ceremonies of the Jews. The pomp and expence used on these occasions advanced by

degrees to an excessive extent. The number of flute-players in the processions amounted sometimes to several hundreds, and the attendance of the guests continued frequently for 30 days †.

The Hebrew language abounds with consonants, and has so few vowels, that in the original alphabet they had no characters. It must, therefore, have been harsh and unfavourable to music. Their instruments of music were chiefly those of percussion; so that, both on account of the language and the instruments, the music must have been coarse and noisy. The vast numbers of performers too, whom it was the taste of the Hebrews to collect together, could with such language and such instruments produce nothing but clamour and jargon. According to Josephus, there were 200,000 musicians at the dedication of Solomon's temple. Such are the circumstances from which only an idea of Hebrew music can be formed; for the Jews neither ancient nor modern have ever had any characters peculiar to music; and the melodies used in their religious ceremonies have at all times been entirely traditional.

† Josephus, l. 3. c. 9.

10
coarse and noisy.

Cadmus, with the Phœnician colony which he led into Greece, imported at the same time various arts into that country. By the assistance of his Phœnician artificers, that chief discovered gold in Thrace and copper at Thebes. At Thebes that metal is still termed *cadmus*. Of these materials, and of iron, they formed to themselves armour and instruments of war. These they struck against each other during their dances at sacrifices, by which they first obtained the idea of music. Such is the account given of the origin of that species of music in Greece produced by instruments of percussion. The invention of wind instruments in Greece is attributed to Minerva; and to the Grecian Mercury is assigned, by the poets and historians of that country, the honour of many discoveries probably due to the Egyptian Hermes, particularly the invention of stringed instruments. The lyre of the Egyptian Mercury had only three strings; that of the Grecian seven: the last was perhaps no more than an improvement on the other. When the Greeks deified a prince or hero of their own country, they usually assigned him an Egyptian name, and with the name bestowed on their new divinity all the actions, attributes, and rites of the original.

11
Grecian music.

The Grecian lyre, although said to have been invented by Mercury, was cultivated principally by Apollo, who first played upon it with method, and accompanied it with the voice. The celebrated contest between him and Marsyas is mentioned by various authors; in which, by conjoining the voice with his lyre (a combination never before attempted), his music was declared superior to the flute of Marsyas. The progress of the lyre, according to Diodorus Siculus, is the following. "The Muses added to the Grecian lyre the string called *mesē*; Linus that of *lichanos*; and Orpheus and Thamyris those strings which are named *hypatē* and *parhypatē*." It has been already mentioned, that the lyre invented by the Egyptian Mercury had but three strings; by putting these circumstances together, we may perhaps acquire some knowledge of the progress of music, or at least of the extension of its scale in the highest antiquity. *Mesē*, in the Greek music, is the fourth sound of the second tetrachord

22
Progress of the Grecian lyre.

tetrachord of the great system and first tetrachord invented by the ancients, answering to our A, on the fifth line in the base. If this sound then was added to the former three, it proves that the most ancient tetrachord was that from E in the base to A; and that the three original strings in the Mercurian and Apollonian lyre were tuned E, F, G, which the Greeks call *hypate meson*, *parhypate meson*, and *meson diatones*; the addition, therefore, of *mesé* to these completed the first and most ancient tetrachord E, F, G, A. The string *lichanos* again being added to these, and answering to our D on the third line in the base, extended the compass downwards, and gave the ancient lyre a regular series of five sounds. The two strings *hypate* and *parhypate*, corresponding with our B and C in the base, completed the heptachord or seven sounds b, c, d, e, f, g, a; a compass which received no addition till after the days of Pindar.

13
Occupation
of the first
poets and
musicians
in Greece.

It might perhaps be expected, that in a history of Greek music something ought to be said concerning the Muses, Apollo, Bacchus, and the other gods and demi gods, who in the mythology of that country appear to have promoted and improved the art. But such a discussion would be too diffusive, and involve too much foreign matter for the plan we have chosen to adopt. We cannot avoid, however, making a few observations on the poems of Homer, in so far as connected with our subject. It has been imagined, with much appearance of probability, that the occupation of the first poets and musicians of Greece resembled that of the Celtic and German bards and the scalds of Iceland and Scandinavia. They sung their poems in the streets of cities and in the palaces of princes.—They were treated with high respect, and regarded as inspired persons. Such was the employment of Homer. His poems, so justly celebrated, exhibit the most authentic picture that can be found in the annals of antiquity, although perhaps somewhat highly coloured, of the times of which he wrote and in which he lived. Music is always named throughout the *Iliad* and *Odyssey* with rapture; but as in these poems no mention is made of instrumental music unaccompanied with poetry and singing, a considerable share no doubt of the poet's praises is to be attributed to the poetry.—The instruments most frequently named are the lyre, the flute, and the syrinx. The trumpet appears not to have been known at the siege of Troy, although it had come to be in use in the days of Homer himself. From the time of Homer till that of Sappho, there is almost a total blank in literature. Only a few fragments remain of the works of those poets and musicians whose names are preserved as having flourished between those periods (†). During the century which elapsed between the days of Sappho and those of Anacreon, no literary productions are preserved entire.—From Anacreon to Pindar there is another chasm of near a century. Subsequent to this time, the works still extant of the three great tragic poets, *Æschylus*, *Sophocles*, and *Euripides*, together with those of

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Plato, Aristotle, Aristoxenus, Euclid, Theocritus, Callimachus, Polybius, and many others, produced all within a space less than 300 years, distinguish this illustrious and uncommon period as that in which the whole powers of genius seem to have been exerted to illuminate and instruct mankind in future ages. Then it was that eloquence, poetry, music, architecture, history, painting, sculpture, like the spontaneous blossoms of nature, flourished without the appearance of labour or of art.

The poets, as well epic as lyric and elegiac, were all likewise musicians; so strictly connected were music and poetry for many ages. It would afford amusement to collect the biographical anecdotes of these favourites of genius, and to assign to each the respective improvements made by him in music and poetry; but our limits do not admit of so extensive a disquisition; for which, therefore, reference must be made to the editors and commentators of these authors, and to the voluminous histories of music lately published.

The invention of notation and musical characters marked a distinguished era in the progress of music.—¹⁴ There are a diversity of accounts respecting the person to whom the honour of that invention is due; but the evidences seem to preponderate in favour of Terpan-<sup>The inven-
tion of mu-
sical charac-
ters.</sup> der, a celebrated poet and musician, to whose genius music is much indebted. He flourished about the 27th Olympiad, or 671 years before Christ.

Before that valuable discovery, music being entirely traditional, must have depended much on the memory and taste of the performer.

There is an incident mentioned in the accounts handed down to us of the Olympic games, which may serve in some degree to mark the character of music at the time in which it happened. Lucian relates that a young flute-player named Harmonides, at his first public appearance in these games, began a solo with so violent a blast, on purpose to surprise and elevate the audience, that he breathed his last breath into his flute, and died on the spot. When to this anecdote, wonderful to us, and almost incredible, is added the circumstance, that the trumpet-players at these public exhibitions expressed an excess of joy when they found their exertions had neither rent their cheeks nor burst their blood-vessels, some idea may be formed of the noisy and vociferous style of music which then pleased; and from such facts only can any opinion be obtained of the actual state of ancient music.

In whatever manner the flute was played on, there is no doubt that it was long in Greece an instrument of high favour, and that the flute-players were held in much estimation. The flute used by Ismenias, a celebrated Theban musician, cost at Corinth three talents, or 581l. 5s. If, says Xenophon, a bad flute-player would pass for a good one, he must, like the great flute-players, expend large sums on rich furniture, and appear in public with a great retinue of servants.

The ancients, it appears, were not less extravagant in gratifying the ministers of their pleasures than ourselves. ¹⁵ <sup>Extrava-
gance of
the ancients
with re-
spect to
music</sup>

3 Q

(†) Hesiod lived so near to Homer, that it has been disputed which of them is the most ancient. It is now, we believe, universally admitted, that the palm of antiquity is due to Homer; but we consider them as having both flourished in the same era.

silves. Amœbeus, a harper, was paid an Attic talent, or 193l. 15s. *per* day for his performance (§).

It is proper to add, that the celebrated musicians of Greece who performed in public were of *both* sexes; and that the beautiful Lais, who was taken captive by Demetrius, in the sea engagement in which he vanquished Ptolemy Soter, and who herself captivated her conqueror, as well as many other elevated female spirits, are recorded by ancient authors in terms of admiration. And of whom, did our limits here admit of biography, we would treat with pleasure. The philosophers of Greece, whose capacious minds grasped every other object of human intelligence, were not inattentive to the theory of music, or the philosophy of sound. This department of science became the source of various sects, and of much diversity of opinion.—The founders of the most distinguished sects were Pythagoras and Aristoxenus. Of their theories, mention is made in the Appendix to this article.

17
Roman
music.

Like every other people, the Romans, from their first origin as a nation, were possessed of a species of music which might be distinguished as their own. It appears to have been rude and coarse, and probably was a variation of the music in use among the Etruscans and other tribes around them in Italy: but as soon as they began to open a communication with Greece, from that country, with their arts and philosophy, they borrowed also their music and musical instruments. No account, therefore, of Roman music is to be expected that would not be a repetition of what has been said on the subject of the music of Greece.

18
Vanity of
Nero with
respect to
music

The excessive vanity of Nero with respect to music, displayed in his public contentions for superiority with the most celebrated professors of the art in Greece and Rome, is known to every one conversant in the history of Rome. The solicitude with which that detestable tyrant attended to his voice is curious, and will throw some light on the practices of singers in ancient times. He was in use to lie on his back, with a thin plate of lead on his stomach. He took frequent emetics and cathartics, abstained from all kinds of fruit and such meats as were held to be prejudicial to singing. Apprehensive of injuring his voice, he at length desisted from haranguing the soldiery and the senate; and after his return from Greece established an officer (Phonascus) to regulate his tones in speaking.

19
Sacred
music.

Most nations have consented in introducing music into their religious ceremonies. That art was early admitted into the rites of the Egyptians and Hebrews; and that it constituted a considerable part of the Grecian and Roman religious service, appears from the writings of many ancient authors. The same pleasing art soon obtained an introduction into the Christian church, as the Acts of the Apostles discover in many passages. There remain no specimens of the music employed in the worship of the primitive Christians; but probably it was at first the same with that used in the Pagan rites of the Greeks and Romans. The practice of chanting the psalms was introduced into the western churches by St Ambrose, about 350 years after Christ. In the year 600, the method of chant-

ing was improved by St Gregory the Great. The Ambrosian chant contained four modes. In the Gregorian the number was doubled. So early as the age of Constantine the Great, prior to either of the periods last mentioned, when the Christian religion first obtained the countenance of power, instrumental music came to be introduced into the service of the church. In England, according to Bishop Sillingfleet, music was employed in the church service, first by St Augustine, and afterwards much improved by St Dunstan, who was himself an eminent musician, and who is said to have first furnished the English churches and convents with the organ. The organ, the most majestic of all instruments, seems to have been an improvement of the hydraulic or water organ of the Greeks.—The first organ seen in France was sent from Constantinople in 757, as a present to King Pepin from the emperor Constantine Copronymus VI. In Italy, Germany, and England, that instrument became frequent during the 10th century.

During the dark ages no work of genius or taste in any department of science seems to have been produced in any part of Europe; and except in Italy, where the cultivation of music was rather more the object of attention, that art was neglected equally with all others. There has always been observed a correspondence in every country between the progress of music and the cultivation of other arts and sciences. In the middle ages, therefore, when the most fertile provinces of Europe were occupied by the Goths, Huns, Vandals, and other barbarous tribes, whose language was as harsh as their manners were savage, little perfection and no improvement of music is to be looked for. Literature, arts, and refinements, were encouraged more early at the courts of the Roman pontiffs than in any other country; and owing to that circumstance it is, that the scale, the counterpoint, the best melodies, the dramas religious and secular, the chief graces and elegancies of modern music, have derived their origin from Italy. In modern times, Italy has been to the rest of Europe, what ancient Greece was to Rome. The Italians have aided the civilization of their conquerors, and enlightened the minds of those whose superior prowess had enslaved them.

Having mentioned counterpoint, it would be improper not to make one or two observations on an invention which is supposed to have been the source of great innovation in the practice of music. Counterpoint, or music in parts, seems to be an invention purely modern. The term harmony meant in the language of antiquity what is now understood by melody. Guido, a monk of Arezzo in Tuscany, is, in the general opinion, supposed to have entertained the first idea of counterpoint about the year 1022: an art which, since his time, has experienced gradual and imperceptible improvements, far exceeding the powers or comprehension of any one individual. The term *counterpoint*, or *contra punctum*, denotes its own etymology and import. Musical notation was at one time performed by small points; and the present mode is only

20
Introduced
into the
English
church.

21
The great
improvement
in
music had
their origin
in Italy.

22
Counter-
point.

§ Roscius gained 500 sesteria, or 4036l. 9s. 2d. sterling *per* annum.

only an improvement of that practice. Counterpoint, therefore, denotes the notation of harmony or music in parts, by points opposite to each other. The improvements of this important acquisition to the art of music kept pace at first with those of the organ; an instrument admirably adapted to harmony: And both the one and the other were till the 13th century employed chiefly in sacred music. It was at this period that secular music began to be cultivated.

22
The inven-
tion of the
time table.

Before the invention of characters for time, music in parts must have consisted entirely of *simple counterpoint*, or note against note, as is still practised in psalmody. But the happy discovery of a time table extended infinitely the powers of combined sounds. The ancients had no other resource to denote time and movement in music except two characters (— —), equivalent to a long and a short syllable. But time is of such importance in music, that it can impart meaning and energy to the repetition of the same sound: without it variety of tunes has no effect with respect to gravity and acuteness. The invention of the time table is attributed by almost all the writers on music of the last and present century to John de Muris, who flourished about the year 1330. But in a manuscript of John de Muris himself, bequeathed to the Vatican library by the queen of Sweden, that honour seems to be yielded to Magister Franco, who appears to have been alive as late as least as 1083. John de Muris, however, who there is some cause to believe was an Englishman, though not the inventor of the *cantus mensurabilis*, did certainly by his numerous writings greatly improve it. His tract on the *Art of Counterpoint* is the most clear and useful essay on the subject of which those times can boast.

23
Trouba-
dours.

In the 11th century, during the first crusade, Europe began to emerge from the barbarous stupidity and ignorance which had long overwhelmed it. While its inhabitants were exercising in Asia every species of rapine and pious cruelty, art, ingenuity, and reason, insensibly civilized and softened their minds. Then it was that the poets and songsters, known by the name of *Troubadours*, who first appeared in Provence, instituted a new profession; which obtained the patronage of the count of Poictou, and many other princes and barons, who had themselves cultivated music and poetry with success. At the courts of their munificent patrons the troubadours were treated with respect. The ladies, whose charms they celebrated, gave them the most generous and flattering reception. The success of some inspired others with hopes, and excited exertions in the exercise of their art; impelling them towards perfection with a rapidity which the united force alone of emulation and emolument could occasion. These founders of modern versification, constructing their songs on plans of their own, classical authority, either through ignorance or design, was entirely disregarded. It does not appear, however, during the cultivation and favour of Provençal literature, that any one troubadour so far outstripped the rest as to become a model of imitation. The progress of taste must ever be impeded by the ignorance and caprice of those who cultivate an art without science or principles.

During almost two centuries after the arrangement of the scale attributed to Guido, and the invention of

the time table ascribed to Franco, no remains of secular music can be discovered, except those of the troubadours or Provençal poets. In the simple tunes of these bards no time indeed is marked, and but little variety of notation appears: it is not difficult, however, to discover in them the germs of the future melodies, as well as the poetry of France and Italy. Had the poetry and music of the troubadours been treated of in an agreeable manner by the writers who have chosen that subject, it would have been discovered to be worthy of attention: the poetry, as interesting to literature; the melody to which it was sung, as curious to the musical historian.—Almost every species of Italian poetry is derived from the Provençals. *Air*, the most captivating part of secular vocal music, seems to have had the same origin. The most ancient strains that have been spared by time, are such as were fit to the songs of the troubadours. The Provençal language began to be in favour with poets about the end of the 10th century. In the 12th it became the general vehicle, not only of poetry, but of prose, to all who were ignorant of Latin. And these were not the laity only. At this period *violans*, or performers on the *vielle* or viol, *juglars* or flute players, *musars* or players on other instruments, and *comics* or comedians, abounded all over Europe. This swarm of poet musicians, who were formerly comprehended in France under the general title of *jongleurs*, travelled from province to province, singing their verses at the courts of princes. They were rewarded with clothes, houses, arms, and money. Jongleurs or musicians were employed often to sing the verses of troubadours, who themselves happened to be deficient in voice or ignorant of music. The term *troubadour*, therefore, implies poetry as well as music. The jongleurs, menestriers, strollers, or minstrels, were frequently musicians, without any pretensions to poetry. These last have been common at all times; but the troubadour or bard has distinguished a particular profession, either in ancient or modern times, only during the early dawnings of literature.

In the 13th century the songs were on various subjects; moral, merry, amorous: and at that time melody seems to have been little more than plain song or chanting. The notes were square, and written on four lines only like those of the Romish church in the 11th C, and without any marks for time. The movement and embellishments of the air depended on the abilities of the singer. Since that time, by the cultivation of the voice modern music has been much extended, for it was not till towards the end of St Lewis's reign that the fifth line began to be added to the staff. The singer always accompanied himself with an instrument in unison.

24
As the lyre is the favourite instrument in Grecian poetry, so the harp held the same place in the estimation of the poets who flourished in the period of which we at present speak. A poet of the 14th century, Mac-<sup>the favour-
the instru-
ment of</sup> hau, wrote a poem on the subject of the harp alone; in which he assigns to each of its 25 strings an allegorical name; calling one *liberality*, another *wealth*, &c. 25

The instrument which frequently accompanied, and indeed disputed the pre-eminence with the harp, was the viol. Till the 16th century this instrument was furnished with frets; after that period it was reduced

to four strings: and still under the denomination of *violin* holds the first place among treble instruments. The viol was played with a bow, and differed entirely from the *vielle*, the tones of which were produced by the friction of a wheel; the wheel performed the part of a bow.

British harpers were famous long before the Conquest. The bounty of William of Normandy to his *joculator* or bard is recorded in the Domesday Book. The harp seems to have been the favourite instrument in Britain for many ages, under the British, Saxon, Danish, and Norman kings. The *fiddle*, however, is mentioned so early as 1200 in the legendary life of St Christopher. The ancient privileges of the minstrels at the fairs of Chester are well known in the history of England.

The extirpation of the bards of Wales by Edward I. is likewise too familiar an incident to be mentioned here. His persecuting spirit, however, seems to have been limited to that principality; for we learn, that at the ceremony of knighting his son, a *multitude of minstrels* attended.

In 1315, during the reign of Edward II. such extensive privileges were claimed by the minstrels, and so many dissolute persons assumed that character, that it became necessary to restrain them by express laws.

The father of our genuine poetry, who in the 14th century enlarged our vocabulary, polished our numbers, and with acquisitions from France and Italy augmented our store of knowledge (Chaucer), entitles one of his poems *The History of St Cecilia*; and the celebrated patroness of music must no doubt be mentioned in a history of the art. Neither in Chaucer, however, nor in any of the histories or legendary accounts of this saint, does any thing appear to authorize the religious veneration paid to her by the votaries of music; nor is it easy to discover whence it has arisen. As an incident relative to the period of which we speak, it may be mentioned, that, according to Spelmann, the appellation of *Doctor* was not among the degrees granted to graduates in England sooner than the reign of King John, about 1207; although, in Wood's History of Oxford, that degree is said to have been conferred, even in music, in the reign of Henry II. It is known that the title was created on the continent in the 12th century; and as, during the middle ages, music was always ranked among the seven liberal arts, it is likely that the degree was extended to it.

After the invention of printing, an art which has tended to disseminate knowledge with wonderful rapidity among mankind, music, and particularly counterpoint, became an object of high importance. The names of the most eminent composers who flourished in England, from that time to the Reformation, were Fairfax, William of Newark, Sherynham, Turges, Banister, Tudor, Taverner, Tye, Johnson, Parsons; to whom may be added John Marbeck, who set the whole English cathedral service to music.

Before this period Scottish music had advanced to a high degree of perfection. James I. was a great composer of airs to his own verses; and may be considered as the father of that plaintive melody which in Scotch tunes is so pleasing to a taste not vitiated by modern affectation. Besides the testimony of *Fordun*

and *Major*, who may be suspected of being under the influence of national prejudice, we have that of Alessandro Tassani, to the musical skill of that accomplished prince. "Among us moderns (says this foreigner) we may reckon *James king of Scotland*, who not only composed many sacred pieces of vocal music, but also of himself *invented a new kind of music, plaintive and melancholy, different from all others*; in which he has been imitated by Carlo Gesualdo prince of Venosa, who in our age has improved music with new and admirable inventions."

Under such a genius in poetry and music as King James I. it cannot be doubted that the national music must have been greatly improved. We have seen that he composed several anthems, or vocal pieces of *sacred music*, which shows that his knowledge of the science must have been very considerable. It is likewise known, that organs were by him introduced into the cathedrals and abbeys of Scotland, and choir service brought to such a degree of perfection, as to fall little short of that established in any country in Europe. By an able antiquary † of the present age, the great era of music, as of poetry, in Scotland, is supposed to have been from the beginning of the reign of James I. down to the end of the reign of James V. During that period flourished *Gavin Douglas* bishop of Dunkeld, *Ballenden* archdeacon of Murray, *Dunbar*, *Henryson*, *Scott*, *Montgomery*, *Sir David Lindsay*, and many others, whose fine poems have been preserved in Bannytine's Collection, and of which several have been published by Allan Ramsay in his *Evergreen*.

Before the Reformation, as there was but one religion, there was but one kind of sacred music in Europe, plain chant, and the descant built upon it.—That music likewise was applied to one language only, the Latin. On that account, the compositions of Italy, France, Spain, Germany, Flanders, and England, kept pace in a great degree with each other in style and excellence. All the arts seem to have been the companions, if not the produce, of successful commerce, and to have pursued the same course. Like commerce, they appeared first in Italy, then in the Hanseatic towns, next in the Netherlands; and during the 16th century, when commerce became general, in every part of Europe.

In the 16th century music was an indispensable part of polite education; all the princes of Europe were instructed in that art. There is a collection preserved in manuscript called *Queen Elizabeth's Virginal Book*. If her majesty was able to execute any of the pieces in that book, she must have been a great player; a month's practice would not be sufficient for any master now in Europe to enable him to play one of them to the end. *Tallis*, singularly profound in musical composition, and *Bird*, his admirable scholar, were two of the authors of this famous collection.

During the reign of Elizabeth, the genius and learning of the British musicians were not inferior to any on the continent; an observation scarcely applicable at any other period of the history of this country. Sacred music was the principal object of study all over Europe.

The most eminent musical theorists of Italy, who flourished in the 16th century, were, *Frapachinus Gasserius*, or *Gafforio* of Lode, *Pietro Aaron* of Florence,

26
St Cecilia

17
Origin of
the degree
of Mus. D.

28
Scottish
music.

† See *Tytler's Dissertation on the Scotch Music*, Vol. I of the *Transactions of the Society of Antiquaries in Scotland*.

29

in the 16th century music an indispensable part of education.

30
Eminent
musicians
in Italy
during the
16th cen-
tury.

rence, Lodovico Fogliano, Giov. Spataro, Giov. Maria da Terentio Lanfranco, Steffano Uanneo, Anton. Francisco Done, Luigi Dentice, Nicolo Vicentino, and Gioseffo Zarlino, the most general, voluminous, and celebrated theorist of that period.

Vincentio Galilei, a Florentine nobleman, and father of the great Galileo Galilei.

Maria Artusi of Bologna, Oraseo Tegrini, Pietro Pontio, and Lodovico Zacconi.

The principal Roman authors were, Giovanni Annuccia, Giovanni Pierluigi da Palestrina, justly celebrated; Ruggiero Giovanelli, Luca Marenzio, who brought to perfection madrigals, the most cheerful species of secular music.

Of the Venetians, Adrian Willaeri is allowed to be at the head.

At the head of the Neapolitans is deservedly placed Rocco Rodio.

At Naples, too, the illustrious dilettante, Don Carlo Gesualdo prince of Venosa, is highly celebrated. He seems, however, to have owed much of his fame to his high rank.

Lombardy would also furnish an ample list of eminent musicians during the 16th century, of whom our limits will not admit of a particular enumeration:—The chief of them were, Constanzo Porta, Gastoldi, Biffi, Cima, Focchi, and Monteverde.

At Bologna, besides Artusi already mentioned, Andrea Rota of the same city appears to have been an admirable contrapunctist.

Francisco Corteccia, a celebrated organist and composer, and Alessandro Strigglia, a lutanist and voluminous composer, were the most eminent Florentines.

31
In Germa-
ny.

The inhabitants of the extensive empire of Germany have long made music a part of general education.—They hold the place, next Italy, among the most successful cultivators of the art. During the 16th century, their most eminent composers of music and writers on the subject were, Geo. Reischius, Michael Rofwick, Andreas Ornithorparchus, Paul Hofbaimer, Lufpeinius, Henry Loris or Lorit, Faber, Fink, Hofman and many others whom it would be tedious to mention; and for a particular account of whose treatises and compositions we must refer to more voluminous histories of music.

32
In France.

In France, during the 16th century, no art except the art of war made much progress in improvement.—Ronsard, Baif, Goudimel, Claud le Jeune, Caurroy, and Maudit, are the chief French musicians of that period.

33
Spain.

In Spain, music was early received into the circle of sciences in the universities. The musical professorship at Salamanca was founded and endowed by Alfonso the Wise, king of Castile.

One of the most celebrated of the Spanish musicians was Francis Salinas, who had been blind from his infancy. He was a native of Burgos.

D. Cristoforo Morales, and Tomaso Lodovico da

Vittorio, deserve likewise to be mentioned; and to mention them is all we can attempt; the purpose of which is, to excite more minute inquiry by those who may choose to investigate the subject particularly.

The Netherlands, likewise, during the period of the 16th century which we have been speaking, produced many eminent composers; of whom we may mention Verletot, Gombert, Arkadelt, Berchem, Richefort, or Ricciafort, Crequillon le Cock or Le Coq, Cantia, Jacob Clemens Non Papa, Pierre Manchucourt, Baston, Kerl, Rore, Orlando di Lasso, and his sons Ferdinand and Rodolph.

In the 17th century, the musical writers and composers who acquired fame in England, were, Dr Nathaniel Giles, Thomas Tomkins, and his son of the same name; Elway Bevin, Orlando Gibbons, Dr William Child, Adrian Battan, Martin Pierfon, William Lawes, Henry Lawes, Dr John Wilson, John Hilton, John Playford, Captain Henry Cook, Pelham Humphrey, John Blow, William Turner, Dr Christopher Gibbons, Benjamin Rogers, and Henry Purcell. Of these, Orlando Gibbons, Pelham Humphrey, and Henry Purcell, far excelled the rest.

About the end of the reign of James I. a music lecture or professorship was founded in the university of Oxford by Dr William Hychin.

In the reign of Charles I. a charter was granted to the musicians of Westminster, incorporating them, as the king's musicians, into a body politic, with powers to prosecute and fine all who, except themselves, should "attempt to make any benefit or advantage of music in England or Wales:" powers which in the subsequent reign were put in execution.

About the end of the reign of Charles II. a passion seems to have been excited in England for the violin, and for pieces expressly composed for it, in the Italian manner (*). Prior to 1600, there was little other music except masses and madrigals, the two principal divisions of sacred and secular music; but from that time to the present, dramatic music becomes the chief object of attention. The music of the church and of the chamber continued indeed to be cultivated in Italy with diligence, and in a learned and elaborate style, till near the middle of the century; yet a revolution in favour of melody and expression was preparing, even in sacred music, by the success of dramatic composition, consisting of recitation and melodies for a single voice. Such melodies began now to be preferred to music of many parts; in which canons, fugues, and full harmony, had been the productions which chiefly employed the master's study and the hearer's attention.

So late as the beginning of the present century, according to Riccoboni, the performers of the operas of Germany, particularly at Hamburg, "were all tradesmen or handicrafts; your shoemaker (says he) was often the first performer on the stage; and you might have bought fruit and sweetmeats of the same girls,

(*) The most celebrated violin players of Italy, from the 16th century to the present time, have been Farina, M. Angelo Rossi, Bassani, the violin master of Corelli, the admirable Angelico Corelli himself, Torelli, Alberti, Albenoni, Tesserini, Vivaldi, Geminiani one the most distinguished of Corelli's scholars, Tartini, Veracini, Barbella, Locatelli, Ferrari, Martini, Boccherini, and Giardini.

girls, whom the night before you had seen in the characters of Armida or Semiramis. Soon, however, the German opera arose to a more respectable situation; and even during the 17th century many eminent composers flourished in that country.

The list of great musicians which France produced during the early part of the same century is not numerous. Music seems to have been but little cultivated in that country, till the operas of Lulli, under the powerful patronage of Louis XIV. excited public attention.

The favourite singing-master and composer of France, about the middle of the 17th century, was Michael Lambert. John Baptist Lulli, soon after this time, rose from the rank of a menial servant to fame, opulence, and nobility, by his skill in musical compositions. The celebrated singer La Rochois, was taught singing and acting by Lulli.

37
Curious
anecdotes
of a French
singer.

La Maupin the successor of La Rochois, on account of her extraordinary character and romantic adventures, deserves to be mentioned. She was equally fond of both sexes, fought and loved like a man, resisted and fell like a woman. She eloped from her husband with a fencing master, of whom she learnt the small sword; she became an excellent fencer. At Marseilles she became enamoured of a young lady, whom she seduced: on account of this whimsical affection the lady was by her friends confined in a convent. La Maupin obtained admission into the same convent as a novice; she set fire to the convent, and in the confusion carried off her favourite. At Paris, when she appeared on the stage in 1695, Dumont a singer having affronted her, she put on men's clothes, and insisted on his drawing his sword and fighting her: when he refused, she caned him, and took from him his watch and snuff-box as trophies of her victory. At a ball given by Monsieur brother of Louis XIV. she again put on men's clothes; and having behaved unpertinently to a lady, three of the lady's friends, supposing La Maupin to be a man, called her out; she killed them all; and returning coolly to the ball, told the story to Monsieur, who obtained her pardon. She became afterwards mistress to the elector of Bavaria. This prince quitting her for the countess of Arcos, sent her by the count, husband of that lady, a purse of 40,000 livres: she threw it at the count's head, telling him it was a recompense worthy of such a scoundrel and cuckold as himself. At last, seized with a fit of devotion, she recalled her husband, and spent the remainder of her life in piety. She died in 1707 at the age only of 34.

38
Chief com-
posers for
the church
in England

The English musician whom we last mentioned was the celebrated Purcell: after his time the chief composers for the church were Clarke, Dr Holden, Dr Creighton, Tucker, Aldrich, Gulwin, Weldon, Dr Crofts, Dr Green, Boyce, and Nares; to whom may be added John Stanley, who attained high proficiency in music, although from two years old totally deprived of sight.

The annals of modern music have hitherto furnished no event so important to the progress of the art as the invention of recitative or dramatic melody; a style of music which resembles the manner of the ancient rhapsodists.

The *Orfeo* of Politian was the first attempt at mu-

sical drama. It was afterwards perfected by Metastasio. No musical drama similar to those afterwards known by the names of *opera* and *oratorio*, had existence in Italy before the beginning of the 17th century. It was above the 1600, or a little before that time, that eunuchs were first employed for singing in Italy.

39
First musical
drama.

There seem to have been no singing eunuchs in ancient times, unless the galli or archigalli, priests of Cybele, were such. Castration has, however, at all times been practised in eastern countries, for the purpose of furnishing to tyrannic jealousy guards of female chastity; but never, so far as modern writers on the subject have discovered, merely to preserve the voice, till about the end of the 16th century.

40
First sing-
ing eu-
nuchs.

At Rome, the first public theatre opened for the exhibition of musical dramas, in modern times, was *il Torre de Nona*, where in 1671 *Giufone* was performed. In 1679, the opera of *Don è Amore*, set by the famous organist Bernardo Pasquini, was represented at *Nilla Sala de Signori Capranica*; a theatre which still subsists. In the year 1680, *L'Onesta negl' Amore* was exhibited; the first dramatic composition of the elegant, profound, and original Alessandro Scarlatti.

The inhabitants of Venice have cultivated and encouraged the musical drama with more zeal and diligence than the rest of Italy, during the end of the last and beginning of the present century; yet the opera was not established in Venice before the year 1637; in that year the first regular drama was performed: it was *Andromeda*.

In 1680 the opera of *Berenice* was exhibited at Padua with such astonishing splendour as to merit notice. There were choruses of 100 virgins, 100 soldiers, 100 horsemen in iron armour, 40 cornets of horse, 6 trumpeters on horseback, 6 drummers, 6 ensigns, 6 sackbuts, 6 great flutes, 6 minstrels playing on Turkish instruments, 6 others on octave flutes, 6 pages, 3 serjeants, 6 cymbalists. There were 12 huntsmen, 12 grooms, 6 coachmen for the triumph, 6 others for the procession, 2 lions led by two Turks, 2 elephants by two others; *Berenice's* triumphal car drawn by 4 horses, 6 other cars with prisoners and spoils drawn by 12 horses, 6 coaches. Among the scenes and representations in the first act were, a vast plain with two triumphal arches, another plain with pavilions and tents, and a forest for the chase: in act third, the royal dressing room completely furnished, stables with 100 live horses, portico adorned with tapestry, and a stupendous palace in perspective. At the end of the first act were representations of every kind of chase, wild boar, stag, deer, bears. At the end of the third act, an enormous globe, descended as from the sky, divided itself into other globes suspended in the air, and ornamented with emblematical figures of Time, Fame, Honour, &c.

41
Opera of
Berenice.

Early in the last century, machinery and decoration usurped the importance due to poetry and music in such exhibitions.

Few instances occur of musical dramas at Naples till the beginning of the present century. Before the time of the elder Scarlatti, it seems if Naples had been less fertile in great contrapunctists, and less diligent in the cultivation of dramatic music, than any other state of Italy. Since that time all the rest of Europe

43
French
and Eng-
lish opera.

Europe has been furnished with composers and performers from that city.

The word *opera* seems to have been familiar to English poets from the beginning of the last century. *Stilo recitativo*, a recent innovation even in Italy, is mentioned by Ben. Johnson so early as 1617. From this time it was used in masques, occasionally in plays, and in cantatas, before a regular drama wholly set to music was attempted. By the united abilities of Quinault and Lulli, the opera in France had arisen to high favour. This circumstance afforded encouragement to several attempts at dramatic music in England by Sir William D'Avenant and others, before the music, language, or performers of Italy were employed on our stage. Pieces, styled *dramatic operas*, preceded the Italian opera on the stage of England. These were written in English, and exhibited with a profuse decoration of scenery and habits, and with the best singers and dancers that could be procured: *Plyche* and *Circe*, are entertainments of this kind: the *Tempest* and *Macbeth* were acted with the same accompaniments.

During the 17th century, whatever attempts were made in musical drama, the language sung was always English. About the end of that century, however, Italian singing began to be encouraged, and vocal as well as instrumental musicians from that country began to appear in London.

The first musical drama, performed wholly after the Italian manner in recitative for the dialogue or narrative parts, and measured melody for the airs, was *Artinoe* queen of Cyprus, translated from an Italian opera of the same name, written by Stanzani of Bologna. The English version of this opera was set to music by Thomas Clayton, one of the royal band, in the reign of William and Mary. The singers were all English, Messrs Hughes, Leveredge, and Cook, Mrs Tofts, Mrs Croft, and Mrs Lyadsey. The translation of *Artinoe*, and the music to which it is set, are execrable; yet such is the charm of novelty, that this miserable performance, deserving neither the name of a drama by its poetry, nor of an opera by its music, sustained 24 representations, and the second year 11.

Operas, notwithstanding their deficiencies in poetry, music, and performance (no foreign composer or eminent singer having yet arrived), became so formidable to our actors at the theatres, that it appears from the *Daily Courant*, 14th January 1707, a subscription was opened "for the encouragement of the comedians acting in the Haymarket, and to enable them to keep the diversion of plays under a separate interest from operas."

Mr Addison's opera of *Rosalind* appeared about this time; but the music set by Clayton is so contemptible, that the merit of the poetry, however great, could not of itself long support the piece. The choice of so mean a composer as Clayton, and Mr Addison's partiality to his abilities, betray a want of musical taste in that elegant author.

The first truly great singer who appeared on the stage of Britain was *Cavalier Nicolino Grimaldi*, commonly known by the name of *Nicolini*. He was a Neapolitan; and though a beautiful singer indeed, was still more eminent as an actor. In the *Tatler*, N° 115, the elegance and propriety of his action are

particularly described. Recently before his appearance, *Valentini Urbani*, and a female singer called *The Baronesse*, arrived. *Margarita de l'Epini*, who afterwards married Dr Pepusch, had been in this country some time before.

The first opera performed wholly in Italian, and by Italian singers, was *Attabide*. As at present, so at that time, operas were generally performed twice a week.

The year 1710 is distinguished in the annals of music by the arrival in Britain of George Frederick Handel. Handel had been in the service of the elector of Hanover, and came first to England on a visit of curiosity. The fame of this great musician had penetrated into this country before he himself arrived in it; and Aaron Hill, then in the direction of the Haymarket theatre, instantly applied to him to compose an opera. It was *Rinaldo*; the admirable music of which he produced entirely in a fortnight. Soon after this period appeared, for the first time as an opera singer, the celebrated Mrs Anastasia Robinson. Mrs Robinson, who was the daughter of a portrait painter, made her first public exhibitions in the concerts at York-buildings; and acquired so much the public favour, that her father was encouraged to take a house in Golden Square, for the purpose of establishing weekly concerts and assemblies, in the manner of *Conversazioni*, which became the resort of the most polite audiences.

Soon after Mrs Robinson accepted of an engagement at the opera, where her salary is said to have been 1000*l.* and her other emoluments equal to that sum. She quitted the stage in consequence of her marriage with the gallant earl of Peterborough, the friend of Pope and Swift. The eminent virtues and accomplishments of this lady, who died a few years ago at the age of 88, entitled her to be mentioned even in a compend too short for biography. The conducting of the opera having been found to be more expensive than profitable, it was entirely suspended from 1717 till 1720, when a fund of 50,000*l.* for supporting and carrying it on was subscribed by the first personages of the kingdom. The subscribers, whom King George I. was one for 1000*l.* were formed into a society, and named *The Royal Academy of Music*. Handel was commissioned to engage the performers; for that purpose he went to Dresden, where Italian operas were at that time performed in the most splendid manner at the court of Augustus elector of Saxony, then king of Poland. Here Handel engaged Senesino-Berenstadt, Boschi, and Duranti.

In the 1723, the celebrated Francesca Cuzzoni appeared as a first rate singer; and two years afterwards arrived her distinguished rival Signora Faustina Bordoni.

In a cantabile air, though the notes Cuzzoni added were few, she never lost an opportunity of enriching the cantilena with the most beautiful embellishments. Her shake was perfect. She possessed a creative fancy; and she enjoyed the power of occasionally accelerating and retarding the measure in the most artificial and able manner, by what is in Italy called *tempo rubato*. Her high notes were unrivalled in clearness and sweetness. Her intonations were so just and so fixed, that

it seemed as if she had not the power to sing out of tune.

Faustina Bordoni, wife of the celebrated Saxon composer Haffe, invented a new kind of singing, by running divisions, with a neatness and velocity which astonished all who heard her. By taking her breath imperceptibly, she had the art of sustaining a note apparently longer than any other singer. Her beats and trills were strong and rapid; her intonation perfect. Her professional perfections were enhanced by a beautiful face, fine symmetry of figure, and a countenance and gesture on the stage which indicated an entire intelligence and possession of the several parts allotted to her.

These two angelic performers excited so signally the attention of the public, that a party spirit between the abettors of the one and of the other was formed, as violent and as inveterate almost as any of those that had ever occurred relative to matters either theological or political; yet so distinct were their styles of singing, so different their talents, that the praise of the one was no reproach to the other.

In less than seven years, the whole 50,000l. subscribed by the Royal Academy, besides the produce of admission to non-subscribers, was expended, and the governor and directors of the society relinquished the idea of continuing their engagements; consequently, at the close of the season 1727, the whole band of singers dispersed. The next year we find Senesino, Faustina, Balde, Cuzzoni, Nicolini, Farinelli, and Bosche, at Venice.

Handel, however, at his own risk, after a suspension of about a twelvemonth, determined to recommence the opera; and accordingly engaged a band of performers entirely new. These were Signor Bernacchi, Signora Merighi, Signora Strada, Signor Ambale Pio Fabri, his wife, Signora Bertoldi, and John Godfrid Reimschneider.

45.
Invention
of the orator-
io, and
its intro-
duction in-
to England.

The sacred musical drama, or oratorio, was invented early in the 14th century. Every nation in Europe seems first to have had recourse to religious subjects for dramatic exhibitions. The oratorios had been common in Italy during the last century; they had never been publicly introduced in England till Handel, stimulated by the rivalry of other adventurers, exhibited in 1732 his oratorios of Esther, and of Acis and Galatea, the last of which he had composed twelve years before for the duke of Chandos's chapel at Cannons. The most formidable opposition which Handel met with in his conduct of the Italian opera was a new theatre for exhibiting these operas, opened by subscription in Lincoln's-Inn-Fields, under the conduct of Nicola Porpora, a respectable composer. A difference having occurred between Handel and Senesino, Senesino had for some time deserted the Haymarket, where Handel managed, and was now engaged at the rival theatre of Lincoln's-Inn-Fields. To supply the place of Senesino, Handel brought over *Giovanni Carestini*, a singer of the most extensive powers. His voice was at first a powerful and clear soprano; afterwards it changed into the fullest, finest, deepest, counter tenor that has perhaps ever been heard. Carestini's person was tall, beautiful and majestic. He rendered every thing he sung interesting by energy, taste, and judicious embellishment. In the execution of difficult divisions from the chest,

his manner was articulate and admirable. It was the opinion of Haffe, as well as other eminent professors that whoever had not heard Carestini, was unacquainted with the most perfect style of singing. The opera under the direction of Porpora was removed to the Haymarket, which Handel had left. Handel occupied the theatre of Lincoln's-Inn-Fields; but his rivals now acquired a vast advantage of attraction, by the accession of Carlo Broschi detto Farinelli to their party, who at this time arrived. Thus renowned singer seems to have transcended the limits of all anterior vocal excellence. No vocal performer of the present century has been so unanimously allowed to possess an uncommon power, sweetness, extent, and agility of voice, as Farinelli. Nicolino, Senesino, and Carestini, gratified the eye as much by the dignity, grace, and propriety of their action and deportment, as the ear, by the judicious use of a few notes within the limits of a small compass of voice; but Farinelli, without the assistance of significant gestures or graceful attitudes, enchanted and astonished his hearers, by the force, extent, and mellifluous tones of the mere organ, when he had nothing to execute, articulate, or express. Though during the time of singing he was as motionless as a statue, his voice was so active that no intervals were too close, too wide, or too rapid, for his execution.

Handel having lost a great part of his fortune by the opera, was under the necessity of trying the public gratitude in a benefit, which was not disgraced by the event: the theatre, for the honour of the nation, was so crowded, that he is said to have cleared 800l.

46
After a fruitless attempt by Heidegger, the coadjutor of Handel in the conduct of the opera, and patentee of the King's Theatre in Haymarket, to procure a subscription for continuing it, it was found necessary to give up the undertaking.

It was about this time that the statue of Handel was erected in Vauxhall, at the expence of Mr Tyers, proprietor of those gardens.

The next year (1739) Handel carried on oratorios at the Haymarket, as the opera there was suspended. The earl of Middlesex now undertook the troublesome office of *impresario* of the Italian opera. He engaged the King's theatre, with a band of singers from the Continent almost entirely new. Caluppi was his composer. Handel almost ruined, retired at this time to Ireland, where he remained a considerable time. In 1744 he again attempted oratorios at the King's theatre, which was then, and till 1746, unoccupied by the opera, on account of the rebellion.

47
The arrival of Giardini in London this year forms a memorable era in the instrumental music of England. His powers on the violin were unequalled. The same year Dr Croza, then manager of the opera, eloped, leaving the performers, and innumerable trades people, his creditors. This incident put an end to operas of all kinds for some time.

This year a comic opera, called *Il Filosofo di Campagna*, composed by Caluppi, was exhibited, which surpassed in musical merit all the comic operas performed in England till the *Dicono Figliola*. Signora Paganini acquired such fame by the airs allotted to her in that piece, that the crowds at her benefit were beyond example. Caps were lost, gowns torn in pieces,

pieces, and ladies in full dress, without servants or carriages, were obliged to walk home, amidst the merriment of the spectators on the streets.

48
1764 and
1765
Manzoli.

At this period the arrival of Giovanni Manzoli marked a splendid era in the annals of musical drama, by conferring on serious opera a degree of importance to which it had seldom yet arisen since its establishment in England. Manzoli's voice was the most powerful and voluminous soprano that had been heard since the time of Farinelli: his manner of singing was grand, and full of taste and dignity.

49
Tenducci.

At this time Tenducci, who had been in England some time before, and was now returned much improved, performed in the station of second man to Manzoli.

50
1769.
Guadagni.

Gaetano Guadagni made a great figure at this time. He had been in this country early in life (1748), as serious man in a burletta troop of singers. His voice was then a full and well-toned counter tenor; but he sung wildly and carelessly. The excellence of his voice, however, attracted the notice of Handel, who assigned him the parts in his oratorios the Messiah and Samson, which had been originally composed for Mrs Cibber. He quitted London for the first time about 1753. The highest expectations of his abilities were raised by fame before his second arrival, at the time of which we treat. As an actor he seems to have had no equal on any stage in Europe. His figure was uncommonly elegant and noble; his countenance replete with beauty, intelligence, and dignity; his attitudes were full of grace and propriety. Those who remembered his voice when formerly in England were now disappointed: it was comparatively thin and feeble; he had now changed it to a soprano, and extended its compass from six or seven notes to fourteen or fifteen. The music he sung was the most simple imaginable; a few notes with frequent pauses, and opportunities of being liberated from the composer and the band, were all he required. In these effusions, seemingly extemporaneous, he displayed the native power of melody unaided by harmony or even by unisonous accompaniment: the pleasure he communicated proceeded principally from his artful manner of diminishing the tones of his voice, like the dying notes of the Æolian harp. Most other singers affect a swell, or *mezza de voce*; but Guadagni, after beginning a note with force, attenuated it so delicately that it possessed all the effect of extreme distance. During the season 1770 and 1771, Tenducci was the immediate successor of Guadagni. This performer, who appeared in England first only as a singer of the second or third class, was during his residence in Scotland and Ireland so much improved as to be well received as first man, not only on the stage of London but in all the great theatres of Italy.

It was during this period that dancing seemed first to gain the ascendant over music by the superior talents of Mademoiselle Heinel, whose grace and execution were so perfect as to eclipse all other excellence.

51
1773.
Miss Davies.

In the first opera performed this season (*Lucco Pero*) appeared Miss Cecilia Davies, known in Italy by the name of L'Inglefina. Miss Davies had the honour of being the first English woman who had ever been thought worthy of singing on any stage in Italy. She even performed with eclat the principal female character.

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ters on many of the great theatres of that country. Gabrielli only on the Continent was said to surpass her. Her voice, though not of great volume, was clear and perfectly in tune; her shake was open and distinct, without the sluggishness of the French cadence. The flexibility of her throat rendered her execution equal to the most rapid divisions.

Next season introduced Venanzio Ravygini, a beautiful and animated young man; a composer as well as a singer.—His voice was sweet, clear, flexible; in compass more than two octaves.

The season 1775 and 1776 was rendered memorable by the arrival of the celebrated *Caterina Gabrielli*, styled early in life *La Cuochetina*, being the daughter of a cardinal's cook at Rome. She had, however, in her countenance and deportment no indications of low birth. Her manner and appearance depicted dignity and grace. So great was her reputation before her arrival in England for singing and for caprice, that the public, expecting perhaps in both too much, were unwilling to allow her due praise for her performance, and were apt to ascribe every thing she did to pride and insolence. Her voice, though exquisite, was not very powerful. Her chief excellence having been the neatness and rapidity of her execution, the surprise of the public must have been much diminished on hearing her after Miss Davies, who sung many of the same songs in the same style, and with a neatness so nearly equal, that common hearers could distinguish no difference. The discriminating critic, however, might have discovered a superior sweetness in the natural tone of Gabrielli's voice, an elegance in the finishing of her musical periods or passages, an accent and precision in her divisions, superior not only to Miss Davies, but to every other singer of her time. In slow movements her pathetic powers, like those in general of performers most renowned for agility, were not exquisitely touching. She now resides at Bologna.

About the time of which we have been treating, the proprietors of the Pantheon ventured to engage *Agujari* at the enormous salary of 100l. per night, for singing two songs only! *Lucretia Agujari* was a truly wonderful performer. The lower part of her voice was full, round, and of excellent quality; its compass amazing. She had two octaves of fair natural voice, from A on the fifth line in the bass to A on the sixth line in the treble, and beyond that in *alt* she had in early youth more than another octave. She has been heard to ascend to Bb in *altissimo*. Her shake was open and perfect; her intonation true; her execution marked and rapid; the style of her singing, in the natural compass of her voice, grand and majestic.

In 1776 arrived Anna Pozzi, as successor to *Agujari*. She possessed a voice clear, sweet, and powerful; but her inexperience, both as an actress and as a singer, produced a contrast very unfavourable to her when compared with so celebrated a performer as Gabrielli. Since that time, however, Pozzi, with more study and knowledge, has become one of the best and most admired female singers in Italy.

After the departure of *Agujari* for the second and last time, the managers of the Pantheon engaged *Georgi* as her successor. Her voice was exquisitely fine, but

but totally uncultivated. She is now employed as the first woman in the operas of the principal cities of Italy.

56 Roncaglia and Danze. • During the seasons 1777 and 1778, the principal singers at the opera in London were Francesco Roncaglia and Francisca Danze, afterwards Madame Le Brun.

Roncaglia possessed a sweet toned voice; but of the three great requisites of a complete stage singer, pathos, grace, and execution, which the Italians call *cantabile*, *graziosa*, and *bravura*, he could lay claim only to the second. His voice, *à voce de camera*, when confined to the *graziosa* in a room, leaves nothing to wish for.

Danze had a voice well in tune, a good shake, great execution, prodigious compass, with great knowledge of music; yet the pleasure her performance imparted was not equal to these accomplishments: but her object was not so much pathos and grace, as to surprise by the imitation of the tone and difficulties of instruments.

57 Pacchierotti. This year *Gaspard Pacchierotti* appeared in London, whither his high reputation had penetrated long before. The natural tone of his voice is interesting, sweet, and pathetic. His compass downwards is great, with an ascent up to B b, and sometimes to C *in alt.* He possesses an unbounded fancy, and the power not only of executing the most difficult and refined passages, but of inventing embellishment entirely new. *Ferdinando Bertoni*, a well known composer, came along with Pacchierotti to Britain.

58 Dancing gains the ascendant over music at the opera house. During the last ten years, dancing has become an important branch of the amusements of the opera house. Mademoiselle Heinel, M. Vestris le Jeune, Mademoiselle Baccelli, had, during some years, delighted the audience at the opera; but on the arrival of M. Vestris l'Aîné, pleasure was exchanged for ecstasy. In the year 1781, Pacchierotti had by this time been so frequently heard that his singing was no impediment to conversation; but while the elder Vestris was on the stage, not a breathing was to be heard. Those lovers of music who talked the loudest while Pacchierotti sung, were in agonies of terror lest the graceful movements of Vestris, *le dieu de la danse*, should be disturbed by audible approbation. Since that time, the most mute and respectful attention has been paid to the manly grace of Le Picq, and the light fantastic toe of the younger Vestris; to the Rossis, the Theodores, the Coulons, the Hillingsburgs; while the slighted singers have been disturbed, not by the violence of applause, but the clamour of inattention.

59 Commemoration of Handel in Westminster Abbey. The year 1784 was rendered a memorable era in the annals of music by the splendid and magnificent manner in which the birth and genius of Handel were celebrated in Westminster Abbey and the Pantheon, by five performances of pieces selected from his own works, and executed by a band of more than 500 voices and instruments, in the presence and under the immediate auspices of their majesties and the first personages of the kingdom. The commemoration of Handel has been since established as an annual musical festival for charitable purposes; in which the number of performers and the perfection of the performances have continued to increase. In 1785 the band, vocal and instrumental, amounted to 616; in 1786 to 741; in 1787 to 806.

Dr Burney published *An Account of the Musical Performances in Commemoration of Handel*, for the benefit of the Musical Fund. The members and guardians of that fund are now incorporated under the title of *Royal Society of Musicians*. See *HANDEL*.

This year Pacchierotti and his friend Bertoni left England. About the same time our country was deprived of the eminent composer Sacchini, and Gardini the greatest performer on the violin then in Europe.

60 As a compensation for these losses, this memorable year is distinguished by the arrival of Madam Mara, whose performance in the commemoration of Handel in Westminster Abbey inspired an audience of 3000 of the first people of the kingdom, not only with pleasure but with ecstasy and rapture.

61 In 1786 arrived *Giovanni Rubinelli*. His voice is a true and full contr'alto from C in the middle of the scale to the octave above. His style is grand; his execution neat and distinct; his taste and embellishments new, select, and masterly.

62 In 1788 a new dance, composed by the celebrated M. Noverre, called *Cupid and Psyche*, was exhibited along with the opera *La Locandiera*, which produced an effect so uncommon as to deserve notice. So great was the pleasure it afforded to the spectators, that Noverre was unanimously brought on the stage and crowned with laurel by the principal performers. This, though common in France, was a new mark of approbation in England.

63 This year arrived Signor Luigi Marchesi, a singer whose talents have been the subject of praise and admiration on every great theatre of Europe. Marchesi's style of singing is not only elegant and refined in an uncommon degree, but often grand and full of dignity, particularly in his recitative and occasional low notes. His variety of embellishment and facility of running extempore divisions are wonderful. Many of his graces are elegant and of his own invention.

64 The three greatest Italian singers of the present times are certainly Pacchierotti, Rubinelli, and Marchesi. In discriminating the several excellencies of these great performers, a very respectable judge, Dr Burney, has particularly praised the sweet and touching voice of Pacchierotti; his fine shake, his exquisite taste, his great fancy, and his divine expression in pathetic songs: Of Rubinelli's voice, the fulness, steadiness, and majesty, the accuracy of his intonation, his judicious graces: Of Marchesi's voice, the elegance and flexibility, his grandeur in recitative, and his boundless fancy and embellishments.—Having mentioned Dr Burney, we are in justice bound to acknowledge the aid we have derived from his history; a work which we greatly prefer to every other modern production on the subject. During the latter part of the present century many eminent composers have flourished on the continent; such as Jomelli, the family of the Bachs, Gluck, Haydn, and many others, whose different styles and excellencies would well deserve to be particularized, would our limits permit. With the same regard to brevity, we can do no more than just mention the late king of Prussia, the late elector of Bavaria, and Prince Lobkowitz, as eminent dilettanti of modern times.

Besides the opera singers whom we have mentioned, our

66 **Singers on theatres and in public gardens.** our theatres and public gardens have exhibited singers of considerable merit. In 1730 Miss Rafter, afterwards the celebrated Mrs Clive, first appeared on the stage at Drury-lane as a singer. The same year introduced Miss Cecilia Young, afterward the wife of Dr Arne. Her style of singing was infinitely superior to that of any other English woman of her time.

67 **Favourite musicians.** Our favourite musicians at this time were, Dubourg, Clegg, Clarke, and Festing, on the violin; Kytch on the hautboy; Jack Festing on the German flute; Baston on the common flute; Karba on the bassoon; Valentine Snow on the trumpet; and on the organ, Roseingrave, Green, Robinson, Magnus, Jack James, and the blind Stanley, who seems to have been preferred. The favourite playhouse singer was Salway; and at concerts Mountier of Chichester.

As composers for our national theatre, Pepusch and Galliard seem to have been unrivalled till 1732; when two competitors appeared, who were long in possession of the public favour: We allude to John Frederick Lampe and Thomas Augustus Arne.

In 1736 Mrs Cibber, who had captivated every hearer of sensibility by her native sweetness of voice and powers of expression as a singer, made her first attempt as a tragic actress. The same year Beard became a favourite singer at Covent-garden. At this time Miss Young, afterwards Mrs Arne, and her two sisters Isabella and Esther, were the favourite English female singers.

68 **Fund for decayed musicians.** In 1738 was instituted the fund for the support of decayed musicians and their families.

It was in 1745 that Mr Tyers, proprietor of Vauxhall gardens, first added vocal music to the other entertainments of that place. A short time before Ranelagh had become a place of public amusement.

69 **Arrival of Giardini.** In 1749 arrived Giardini, whose great taste, hand, and style in playing on the violin, procured him universal admiration. A few years after his arrival he formed a morning *academia* or concert at his house, composed chiefly of his scholars.

About this time San Martini and Charles Avison were eminent composers.

70 **Style of Arne.** Of near 150 musical pieces brought on our national theatres within these 40 years, 30 of them at least were set by Arne. The style of this composer, if analyzed, would perhaps appear to be neither Italian nor English; but an agreeable mixture of both and of Scotch.

71 **The earl of Kelly.** The late earl of Kelly, who died but a few years ago, deserves particular notice, as possessed of a very eminent degree of musical science, far superior to other dilettanti, and perhaps not inferior to any professor of his time. There was no part of theoretical or practical music in which he was not thoroughly versed: He possessed a strength of hand on the violin, and a genius for composition, with which few professors are gifted.

72 **Abel.** Charles Frederic Abel was an admirable musician: his performance on the viol da gamba was in every particular complete and perfect. He had a hand which no difficulties could embarrass; a taste the most refined and delicate; a judgment so correct and certain as never to permit a single note to escape him with-

out meaning. His compositions were easy and elegantly simple. In writing and playing an *adagio* he was superior to all praise; the most pleasing yet learned modulation, the richest harmony, the most elegant and polished melody, were all expressed with the most exquisite feeling, taste, and science. His manner of playing an *adagio* soon became the model of imitation for all our young performers on bowed instruments. Bartholemon, Cervetto, Cramer, and Crofdil, may in this respect be ranked as of his school. All lovers of music must have lamented that Abel in youth had not attached himself to an instrument more worthy of his genius, taste, and learning, than the viol da gamba, that remnant of the old chest of viols which during the last century was a necessary appendage of a nobleman's or gentleman's family throughout Europe, previous to the admission of violins, tenors, and basses, in private houses or public concerts. Since the death of the late elector of Bavaria, (who was next to Abel the best performer on the viol da gamba in Europe): the instrument seems quite laid aside. It was used longer in Germany than elsewhere; but the place of gambist seems now as much suppressed in the chapels of German princes as that of lutanists. The celebrated performer on the violin, Lolle, came to England in 1785. Such was his caprice, that he was seldom heard; and so eccentric was his style and composition, that by many he was regarded as a madman. He was, however, during his lucid intervals a very great and expressive performer in the serious style.

73 **Mrs Billington.** Mrs Billington, after distinguishing herself in childhood as a neat and expressive performer on the piano-forte, appeared all at once in 1786 as a sweet and captivating singer. In emulation of Mara and other great bravura singers, she at first too frequently attempted passages of difficulty; now, however, so greatly has she improved, that no song seems too high or too rapid for her execution. The natural tone of her voice is so exquisitely sweet, her knowledge of music so considerable, her shake so true, her closes and embellishments so various, her expressions so grateful, that envy only or apathy could hear her without delight. The present composers, and performers of the first class, are so well known to the lovers of the art, that it would be needless and improper to mention them particularly: and to describe the distinctive powers of Bartholemon, Cramer, Pieltain, Ramonde, and Salamou, would be too delicate a task for us to undertake.

[73] The Catch-club at the Thatched House, instituted in 1762 by the late earl of Eghinton, the present duke of Queensberry, and others; and the concert of ancient music, suggested by the earl of Sandwich in 1776, have had a beneficial effect in improving the art.

We have been somewhat particular in our account of musical affairs in our own country during the present century, as what would be most interesting to general readers, and of which a well informed gentleman would not wish to be ignorant. The professor and connoisseur is not to be expected to content himself with disquisitions much more minute than those of which our limits can be supposed to admit.

ELEMENTS OF MUSIC,

THEORETICAL AND PRACTICAL (†).

PRELIMINARY DISCOURSE.

74
Music
considered
in a double
view

MUSIC may be considered, either as an art, which has for its object one of the greatest pleasures of which our senses (†) are susceptible; or as a science, by which that art is reduced to principles. This is the double view in which we mean to treat of music in this work.

75
Progress
of music
like
that of
other
arts
and
scien-
ces.

It has been the case with music as with all the other arts invented by man: some facts were at first discovered by accident; soon afterwards reflection and observation investigated others: and from these facts, properly disposed and united, philosophers were not slow in forming a body of science, which afterwards increased by degrees.

The first theories of music were perhaps as ancient as the earliest age which we know to have been distinguished by philosophy, even as the age of Pythagoras; nor does history leave us any room to doubt, that from the period when that philosopher taught, the ancients cultivated music, both as an art and as a science, with great assiduity. But there remains to us much uncertainty concerning the degree of perfection to which they brought it. Almost every question which has been proposed with respect to the music of the ancients has divided the learned; and probably may still continue to divide them, for want of monuments sufficient in their number, and incontestable in their nature, from whence we might be enabled to exhibit testimonies and discoveries instead of suppositions and conjectures. In

the preceding history we have stated a few facts respecting the nature of ancient music, and the inventors of the several musical instruments; but it were to be wished, that, in order to elucidate, as much as possible, a point so momentous in the history of the sciences, some person of learning, equally skilled in the Greek language and in music, should exert himself to unite and discuss in the same work the most probable opinions established or proposed by the learned, upon a subject so difficult and curious. This philosophical history of ancient music is a work which might highly embellish the literature of our times.

76
The history
of music
a do-
cument
in literature

In the mean time, till an author can be found sufficiently instructed in the arts and in history to undertake such a labour with success, we shall content ourselves with considering the present state of music, and limit our endeavours to the explication of those accessions which have accrued to the theory of music in these latter times.

There are two departments in music, melody * and harmony †. Melody is the art of arranging several sounds in succession one to another in a manner agreeable to the ear; harmony is the art of pleasing that organ by the union of several sounds which are heard at one and the same time. Melody has been known and felt through all ages: perhaps the same cannot be affirmed of harmony (§); we know not whether the ancients made any use of it or not, nor at what period it began to be practised.

* See Melody.
† See Harmony.

Not but that the ancients certainly employed in their music

(†) To deliver the elementary principles of music, theoretical and practical, in a manner which may prove at once entertaining and instructive, without protracting this article much beyond the limits prescribed in our plan, appears to us no easy task. We therefore hesitated for some time whether to try our own strength, or to follow some eminent author on the same subject. Of these the last seemed preferable. Amongst these authors, none appeared to us to have written any thing so fit for our purpose as M. D'Alembert, whose treatise on music is the most methodical, perspicuous, concise, and elegant dissertation on that subject with which we are acquainted. As it was unknown to most English readers before the former edition of this work, it ought to have all the merit of an original. We have given a faithful translation of it; but in the notes, several remarks are added, and many authors quoted, which will not be found in the original. It is a work so systematically composed, that all attempts to abridge it, without rendering it obscure and imperfect, would be impracticable. It is perhaps impossible to render the system of music intelligible in a work of less compass than that with which our readers are now presented; and in our judgment, a performance of this kind, which is written in such a manner as not to be generally understood, were much better suppressed.

(‡) In this passage, and in the definitions of melody and harmony, our author seems to have adopted the vulgar error, that the pleasures of music terminate in corporeal sense. He would have pronounced it absurd to ascribe the same thing of painting. Yet if the former be no more than a mere pleasure of corporeal sense, the latter must likewise be ranked in the same predicament. We acknowledge that corporeal sense is the vehicle of sound; but it is plain from our immediate feelings, that the results of sound arranged according to the principles of melody, or combined and disposed according to the laws of harmony, are the objects of a reflex or internal sense.

For a more satisfactory discussion of this matter, the reader may consult that elegant and judicious treatise on Musical Expression by Mr Avison. In the mean time it may be necessary to add, that, in order to shun the appearance of affectation, we shall use the ordinary terms by which musical sensations, or the mediums by which they are conveyed, are generally denominated.

(§) Though no certainty can be obtained what the ancients understood of harmony, nor in what manner and in what period they practised it; yet it is not without probability, that, both in speculation and practice, they

Prelim.
Discours.

music those chords which were most perfect and simple; such as the octave, the fifth, and the third; but it seems doubtful whether they knew any of the other consonances or not, or even whether in practice they could deduce the same advantages from the simple chords which were known to them, that have afterwards accrued from experience and combinations.

If that harmony which we now practise owes its origin to the experience and reflection of the moderns, there is the highest probability that the first essays of this art, as of all the others, were feeble, and the progress of its efforts almost imperceptible, and that, in the course of time, improving by small gradations, the successive labours of several geniuses have elevated it to that degree of perfection in which at present we find it.

77
The origin
of arts often
accidental,
and thir
progress
gradual.

The first inventor of harmony escapes our investigation, from the same causes which leave us ignorant of those who first invented each particular science, because the original inventors could only advance one step, a succeeding discoverer afterwards made a more sensible improvement, and the first imperfect essays in every kind were lost in the more extensive and striking views to which they led. Thus the arts which we now enjoy, are for the most part far from being due to any particular man, or to any nation exclusively; they are produced by the united and successive endeavours of mankind; they are the results of such continued and united reflections, as have been formed by all men at all periods and in all nations.

It might, however, be wished, that after having ascertained, with as much accuracy as possible, the state of ancient music by the small number of Greek authors which remain to us, the same application were immediately directed to investigate the first incontestable traces of harmony which appear in the succeeding ages, and to pursue these traces from period to period. The products of these researches would doubtless be very imperfect, because the books and monuments of the middle ages are by far too few to enlighten that gloomy and barbarous era; yet these discoveries would still be precious to a philosopher, who delights to observe the human mind in the gradual evolutions of its powers, and the progress of its attainments.

78
Delinea-
tion of the
Laws of har-
mony re-
cent and
imperfect

The first compositions upon the laws of harmony which we know, are of no higher antiquity than two ages prior to our own, and they were followed by many others. But none of these essays was capable of satisfying the mind concerning the principles of harmony: they confined themselves almost entirely to the single occupation of collecting rules, without endeavouring to account for them, neither had their analogies one with another, nor their common source, been perceived, a blind and unenlightened experience was the only

compass by which the artist could direct and regulate his course.

M. Rameau was the first who began to transfuse light and order through this chaos. In the different tones produced by the same sonorous body, he found the most probable origin of harmony, and the cause of that pleasure which we receive from it. His principle he unfolded, and showed how the different phenomena of music were produced by it: he reduced all the consonances to a small number of simple and fundamental chords, of which the others are only combinations or various arrangements. He has, in short, been able to discover, and render sensible to others, the mutual dependence between melody and harmony.

Though these different topics may be contained in the writings of this celebrated artist, and in these writings may be understood by philosophers who are likewise adepts in the art of music; still, however, such musicians as were not philosophers, and such philosophers as were not musicians, have long desired to see these objects brought more within the reach of their capacity. Such is the intention of the treatise I now present to the public. I had formerly composed it for the use of some friends. As the work appeared to them clear and methodical, they have engaged me to publish it, persuaded (though perhaps with too much credulity) that it might be useful to facilitate the progress of imitators in the study of harmony.

This was the only motive which could have determined me to publish a book of which I might without hesitation assume the honour, if its materials had been the fruits of my own invention, but in which I can now boast no other merit than that of having developed, elucidated, and perhaps in some respects improved, the ideas of another (1).

The first edition of this essay, published 1752, having been favourably received by the world, and copies no longer to be found in the hands of booksellers, I have endeavoured to render this more perfect. The detail which I mean to give of my labour, will present the reader with a general idea of the principle of M. Rameau, of the consequences deduced from it, of the manner in which I have disposed this principle and its consequences, in short, of what is still wanting, and might be advantageous to the theory of this amiable art, of what still remains for the learned to contribute towards the perfection of this theory, of the rocks and quicksands which they ought to avoid in this research, and which could serve no other purpose than to retard their progress.

Every sonorous body, besides its principal sound, likewise exhibits to the ear the 12th and 17th major of that sound. This multiplicity of different yet concordant sounds, known for a considerable time, constitutes

they were in possession of what we denominate *counterpoint*. Without supposing this, there are some passages in the Greek authors which can admit of no satisfactory interpretation. See the *Origin and Progress of Language*, Vol. II. Besides, we can discover some vestiges of harmony, however rude and imperfect, in the history of the Gothic ages, and amongst the most barbarous people. Thus they could not have derived from more cultivated countries, because it appears to be incorporated with their national music. The most rational account, therefore, which can be given, seems to be, that it was conveyed in a mechanical or traditionary manner through the Roman provinces from a more remote period of antiquity.

(1) See M. Rameau's letter upon this subject, *Mémoires de l'Académie*, 1752.

Prelim Discourse tutes the basis of the whole theory of M. Rameau, and the foundation upon which he builds the whole superstructure of a musical system *. In these our *elements* may be seen, how from this experiment one may deduce, by an easy operation of reason, the chief points of melody and harmony; the perfect, † chord, as well major as minor; the two ‡ tetrachords employed in ancient music; the formation of our diatonic § scale; the different values ¶ which the same sound may have in that scale, according to the turn which is given to the bass *; the alterations ¶ which we observe in that scale, and the reason why they are totally imperceptible to the ear; the rules peculiar to the mode † major, the difficulty in ‡ intonation of forming three tones § in succession; the reason why two perfect chords are proscribed in immediate succession in the diatonic order; the origin of the minor mode, its subordination to the mode major, and its variations; the use of discord ¶; the causes of such effects as are produced by different kinds of music, whether diatonic, chromatic *, or enharmonic †; the principles and laws of temperament ‡. In this discourse we can only point out those different objects, the subsequent essay being designed to explain them with the minuteness and precision which they require.

* See *Syst.*
† See *Chord.*
‡ See *Tetrachord.*
§ See *Diatonic.*
¶ See *Int.*
* See *Bass.*
† See *Major.*
‡ See *Intonation.*
§ See *Succession.*
¶ See *Discord.*
* See *Chromatic.*
† See *Enharmonic.*
‡ See *Temperament.*

One end which we have proposed in this treatise, was not only to place the discoveries of M. Rameau in their most conspicuous and advantageous light, but even in particular respects to render them more simple. For instance, besides the fundamental experiment which we have mentioned above, that celebrated musician, to render the explication of some particular phenomena in music more accessible, had recourse to another experiment; I mean that which shows that a sonorous body struck and put in vibration, forces its 12th and 17th major in descending to divide themselves and produce a tremulous sound. The chief use which M. Rameau made of this second experiment was to investigate the origin of the minor mode, and to give a satisfactory account of some other rules established in harmony; and with respect to this in our first edition we have implicitly followed him: in this we have found means to deduce from the first experiment alone the formation of the minor mode, and besides to disengage that formation from all the questions which were foreign to it.

It is the same case with some other points (as the origin of the chord of the sub-dominant §, and the explication of the seventh in some peculiar respects), upon which it is imagined that we have simplified, and perhaps in some measure extended, the principles of the celebrated artist.

We have likewise banished from this edition, as from the former, every consideration of geometrical, arithmetical, and harmonical proportions and progressions, which authors have endeavoured to find in the mixture and protraction of tones produced by a sonorous body; persuaded as we are, that M. Rameau was under no necessity of paying the least regard to these proportions, which we believe to be not only useless, but even, if we may venture to say so, fallacious when applied to the theory of music. In short, though the relations produced by the octave, the fifth, and the third, &c. were quite different from what they are; though in these chords we should neither remark any progression

nor any law; though they should be incommensurable one with another; the protracted tone of a sonorous body, and the multiplied sounds which result from it, are a sufficient foundation for the whole harmonic system.

But though this work is intended to explain the theory of music, and to reduce it to a system more complete and more luminous than has hitherto been done, we ought to caution those who shall read this treatise, that they may be careful not to deceive themselves, either by misapprehending the nature of our object, or the end which our endeavours pursue.

We must not here look for that striking evidence which is peculiar to geometrical discoveries alone, and which can be so rarely obtained in these mixed disquisitions, where natural philosophy is likewise concerned: into the theory of musical phenomena there must always enter a particular kind of metaphysics, which these phenomena implicitly take for granted, and which brings along with it its natural obscurity. In this subject, therefore, it would be absurd to expect what is called *demonstration*: it is an achievement of no small importance, to have reduced the principal facts to a system consistent with itself, and firmly connected in its parts; to have deduced them from one simple experiment; and to have established upon this foundation the most common and essential rules of the musical art. But in another view, if here it be improper to require that intimate and unalterable conviction which can only be produced by the strongest evidence, we remain in the mean time doubtful whether it is possible to elucidate this subject more strongly.

After this declaration, one should not be astonished, that, amongst the facts which are deduced from our fundamental experiment, there should be some which appear immediately to depend upon that experiment, and others which are deduced from it in a way more remote and less direct. In disquisitions of natural philosophy, where we are scarcely allowed to use any other arguments, except such as arise from analogy or congruity, it is natural that the analogy should be sometimes more sometimes less sensible; and we will venture to assert, that such a mind must be very improper for philosophy, which cannot recognise and distinguish this gradation and the different circumstances on which it proceeds. It is not even surprising, that in a subject where analogy alone can take place, this conduct should desert us all at once in our attempts to account for certain phenomena. This likewise happens in the subject which we now treat; nor do we conceal the fact, however mortifying, that there are certain points (though their number be but small) which appear still in some degree unaccountable from our principle. Such, for instance, is the procedure of the diatonic scale in descending; the formation of the chord commonly termed the *sixth redundant* † or *superfluous*, ‡ and some other facts of less importance, for which yet we can scarcely offer any satisfactory account except from experience alone.

Thus, though the greatest number of the phenomena in the art of music appear to be deducible in a simple and easy manner from the protracted tone of sonorous bodies, one ought not perhaps with too much temerity to affirm as yet, that this mixed and protracted tone is *demonstratively* the only original principle of

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Theoretical
musicians
cautioned
with regard
to the admission
of mathematical
or metaphysical
principles
in music.

§ See *Sub-dominant*

† See *Redundant*
‡ See *Superfluous*

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Discourse.85
Rameau's
primary
experi-
ment has
not as yet
accounted
for all the
phenome-
na of mu-
sic. Per-
haps some
other may
be neces-
sary.

of harmony (n). But in the mean time it would not be less unjust to reject this principle, because certain phenomena appear to be deduced from it with less success than others. It is only necessary to conclude from this, either that by future scrutinies means may be found for reducing these phenomena to this principle; or that harmony has perhaps some other unknown principle, more general than that which results from the protracted and compounded tone of sonorous bodies, and of which this is only a branch; or, lastly, that we ought not perhaps to attempt the reduction of the whole science of music to one and the same principle; which, however, is the natural effect of an impatience so frequent even among philosophers themselves, which induces them to take a part for the whole, and to judge of objects in their full extent by the greatest number of their appearances.

In those sciences which are called *physico-mathematical* (and amongst this number perhaps the science of sounds may be placed), there are some phenomena which depend only upon one single principle and one single experiment: there are others which necessarily suppose a greater number both of experiments and principles, whose combination is indispensable in forming an exact and complete system; and music perhaps is in this last case. It is for this reason, that, whilst

we bestow on M. Rameau all due praise, we should not at the same time neglect to stimulate the learned in their endeavours to carry them still to higher degrees of perfection, by adding, if it is possible, such improvements as may be wanting to consummate the science.

Whatever the result of their efforts may be, the reputation of this intelligent artist has nothing to fear: he will still have the advantage of being the first who rendered music a science worthy of philosophical attention; to have made its practice more simple and easy; and to have taught musicians to employ in this subject the light of reason and analogy.

We would the more willingly persuade those who are skilled in theory and eminent in practice to extend and improve the views of him who before them pursued and pointed out the career, because many amongst them have already made laudable attempts, and have even been in some measure successful in diffusing new light through the theory of this enchanting art. It was with this view that the celebrated Tartini has presented us in 1754 with a treatise of harmony, founded on a principle different from that of M. Rameau. This principle is the result of a most beautiful experiment (†). If at once two different sounds are produced from two instruments of the same kind, these two sounds

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(n) The *demonstration* of the principles of harmony by M. Rameau was not thus entitled in the exposition which he presented in the year 1749 to the Academy of Sciences, and which that Society besides approved with all the eulogiums which the author deserved; the title, as inserted in the register of the academy, was, "A memorial, in which are explained the foundations of a system of music theoretical and practical." It is likewise under this title that it was announced and approved of by the Commissioners, who in their printed report, which the public may read along with M. Rameau's Memorial, have never dignified his theory with any other name than that of a *system*, the only name in reality which is expressive of its nature. M. Rameau, who, after the approbation of the Academy, has thought himself at liberty to adorn his system with the name of a *demonstration*, did not certainly recollect what the Academy has frequently declared; that, in approving any work, it was by no means implied, that the principles of that work appeared to them demonstrated. In short, M. Rameau himself, in some writings posterior to what he calls his *demonstration*, acknowledges, that upon particular points in the theory of the musical art, he is under a necessity of having recourse to analogy and aptitude; this excludes every idea of demonstration, and restores the theory of the musical art exhibited by M. Rameau to the class in which it can only be ranked with propriety, I mean the class of probabilities.

(†) Had the utility of the preliminary discourse in which we are now engaged been less important and obvious than it really is, we should not have given ourselves the trouble of translating, nor our readers that of perusing it. But it must be evident to every one, that the cautions here given, and the advices offered, are no less applicable to students than to authors. The first question here decided is, Whether pure mathematics can be successfully applied to the theory of music? The author is justly of a contrary opinion. It may certainly be doubted with great justice, whether the solid contents of sonorous bodies, and their degrees of cohesion or elasticity, can be ascertained with sufficient accuracy to render them the subjects of musical speculation, and to determine their effects with such precision as may render the conclusions deduced from them geometrically true. It is admitted, that sound is a secondary quality of matter, and that secondary qualities have no obvious connexion which we can trace with the sensations produced by them. Experience, therefore, and not speculation, is the grand criterion of musical phenomena. For the effects of geometry in illustrating the theory of music (if any will still be so credulous as to pay them much attention), the English reader may consult Smith's Harmonics, Malcolm's Dissertation on Music, and Pleydel's Treatise on the same subject inserted in a former edition of this work. Our author next treats of the famous discovery made by Signor Tartini, of which the reader may accept the following compendious account.

If two sounds be produced at the same time properly tuned and with due force, from their conjunction a third sound is generated, so much more distinctly to be perceived by delicate ears as the relation between the generating sounds is more simple; yet from this rule we must except the unison and octave. From the fifth is produced a sound unison with its lowest generator; from the fourth, one which is an octave lower than the highest of its generators; from the third major, one which is an octave lower than its lowest; and from the

sixth.

V. Alm.
Discourse

* See Gene-
vois

87
Its disco-
very origi-
nally due
to Rameau.

sounds generate* a third different from both the others. They have inserted in the *Encyclopédie*, under the article *Fundamental*, a detail of this experiment according to M. Tartini; and we owe to the public an information of which in composing this article we were ignorant: M. Rameau, a member of the Royal Society at Montpellier, had presented to that society in the year 1753, before the work of M. Tartini had appeared, a memorial printed the same year, and where may be found the same experiment displayed at full length. In relating this fact, which it was necessary for us to do, it is by no means our intention to detract in any degree from the reputation of M. Tartini; we are persuaded that he owes this discovery to his own researches alone; but we think ourselves obliged in honour to give public testimony in favour of him who was the first in exhibiting this discovery.

But whatever be the case, it is in this experiment that M. Tartini attempts to find the origin of harmony: his book, however, is written in a manner so obscure, that it is impossible for us to form any judgement of it, and we are told that others distinguished for their knowledge of the science are of the same opinion. It were to be wished that the author would engage some man of letters, equally practised in music and skilled in the art of writing, to unfold these ideas which he has not discovered with sufficient perspicuity, and from whence the art might perhaps derive considerable advantage if they were placed in a proper light. Of this I am so much the more persuaded, that even though this experiment should not be regarded by others in the same view with M. Tartini as the foundation of the musical art, it is nevertheless extremely probable that one might use it with the greatest advantage to enlighten and facilitate the practice of harmony.

In exhorting philosophers and artists to make new attempts for the advancement of the theory of music, we ought at the same time to let them know the danger of mistaking what is the real end of their researches. Experience is the only foundation upon which they can proceed; it is alone by the observation of facts, by bringing them together in one view, by showing their dependency upon one, if possible, or at least upon a very small number of primary facts,

that they can reach the end to which they so ardently aspire, the important end of establishing an exact theory of music, where nothing is wanting, nothing obscure, but every thing discovered in its full extent, and in its proper light. The philosopher who is properly enlightened, will not give himself the trouble to explain such facts as are less essential to his art, because he can discern those on which he ought to expatiate for its proper illustration. If one would estimate them according to their proper value, he will only find it necessary to cast his eyes upon the attempts of natural philosophers who have discovered the greatest skill in their science; to explain, for instance, the multiplicity of tones produced by sonorous bodies. These sages, after having remarked (what is by no means difficult to conclude) that the universal vibration of a musical string is a mixture of several partial vibrations, from thence infer, that a sonorous body ought to produce a multiplicity of tones, as it really does. But why should this multiplied sound only appear to contain three, and why these three preferable to others? Some pretend that there are particles in the air, which, by their different degrees of magnitude and texture, being naturally susceptible of different oscillations, produce the multiplicity of sound in question. But what do we know of all this hypothetical doctrine? And though it should even be granted, that there is such a diversity of tension in these aerial particles, how should this diversity prevent them from being all of them confounded in their vibrations by the motions of a sonorous body? What then should be the result, when the vibrations arrive at our ears, but a confused and inapprehensible noise, where one could not distinguish any particular sound?

If philosophical musicians ought not to lose their time in searching for mechanical explications of the phenomena in music, explications which will always be found vague and unsatisfactory; much less is it their province to exhaust their powers in vain attempts to rise above the sphere into a region still more remote from the prospect of their faculties, and to lose themselves in a labyrinth of metaphysical speculations upon the causes of that pleasure which we feel from harmony. In vain would they accumulate hypothesis on hypothesis, to find a reason why some chords should please

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Discourse

88
Mechanical
conclusions
inadequate
to the situa-
tion of mu-
sical phænomena.

† See In-
apprehensible

89
Metaphy-
sical conclu-
sions less
adequate.

sixth minor (whose highest note forms an octave with the lowest in the third formerly mentioned) will be produced a sound lower by a double octave than the highest of the lesser sixth; from the third minor, one which is double the distance of a greater third from its lowest; but from the sixth major (whose highest note makes an octave to the lowest in the third minor) will be produced a sound only lower by double the quantity of a greater third than the highest; from the second major, a sound lower by a double octave than the lowest; from a second minor, a sound lower by triple the quantity of a third major than the highest; from the interval of a diatonic or greater semitone, a sound lower by a triple octave than the highest; from that of a minor or chromatic semitone, a sound lower by the quantity of a fifth four times multiplied than the lowest, &c. &c. But that these musical phenomena may be tried by experiments proper to ascertain them, two hautboys tuned with scrupulous exactness must be procured, whilst the musicians are placed at the distance of some paces one from the other, and the hearers in the middle. The violin will likewise give the same chords, but they will be less distinctly perceived, and the experiment more fallacious, because the vibrations of other strings may be supposed to enter into it.

If our English reader should be curious to examine these experiments and the deductions made from them in the theory of music, he will find them clearly explained and illustrated in a treatise called *Principles and Power of Harmony*, printed at London in the year 1771.

Prelim. Discourse. us more than others. The futility of these supposititious accounts must be obvious to every one who has the least penetration. Let us judge of the rest by the most probable which has till now been invented for that purpose. Some ascribe the different degrees of pleasure which we feel from chords, to the more or less frequent coincidence of vibrations; others to the relations which these vibrations have among themselves as they are more or less simple. But why should this coincidence of vibrations, that is to say, their simultaneous impulse on the same organs of sensation, and the accident of beginning frequently at the same time, prove so great a source of pleasure? Upon what is this gratuitous supposition founded? And though one should grant it, would it not follow from thence, that the same chord should successively and rapidly affect us with contrary sensations, since the vibrations are alternately coincident and discrepant? On the other hand, how should the ear be so sensible to the simplicity of relations, whilst for the most part these relations are entirely unknown to him whose organs are notwithstanding sensibly affected with the charms of agreeable music? We may conceive without difficulty how the eye judges of relations; but how does the ear form similar judgments? Besides, why should certain chords which are extremely pleasing in themselves, such as the fifth, lose almost nothing of the pleasure which they give us, when they are altered, and of consequence when the simplicity of their relations are destroyed whilst other chords, which are likewise extremely agreeable, such as the third, become harsh almost by the smallest alteration; nay whilst the most perfect and the most agreeable of all chords, I mean the octave cannot suffer the most inconsiderable change?

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Prelim. Discourse. Let us in sincerity confess our ignorance concerning the genuine causes of these effects †. The metaphysical conjectures concerning the acoustic organs are probably in the same predicament with those which are formed concerning the organs of vision, if one may speak so, in which philosophers have even till now made such inconsiderable progress, and in all likelihood will not be surpassed by their successors.

Since the theory of music, even to those who confine themselves within its limits, implies questions from which every wise musician will abstain, with much greater reason should they avoid idle excursions beyond the boundaries of that theory, and endeavour to investigate between music and the other sciences chimerical relations which have no foundation in nature. The singular opinions advanced upon this subject by some even of the most celebrated musicians, deserve not to be rescued from oblivion, nor refuted; and ought only to be regarded as a new proof how far men of genius may deviate from truth and taste, when they engage in subjects of which they are ignorant.

The rules which we have attempted to establish concerning the track which every one ought to pursue in the theory of the musical art, may suffice to show our readers the end which we have proposed, and which we have endeavoured to attain in this Work. We have nothing to do here (for it is proper that we repeat it), we have nothing to do with the mechanical principles of protracted and harmonic tones produced by sonorous bodies; principles which till now have been explored in vain, and which perhaps may be long explored with the same success; we have still

3 S less

(†) We have as great an aversion as our author to the explication of musical phenomena from mechanical principles; yet we fear the following observations, deduced from irresistible and universal experience, evidently show that the latter necessarily depend on the former. It is, for instance, universally allowed, that dissonances grate, and concords please, a musical ear: It is likewise no less unanimously agreed, that in proportion as a chord is perfect, the pleasure is increased; now the perfection of a chord consists in the regularity and frequency of coincident oscillations between two sonorous bodies impelled to vibrate: thus the third is a chord less perfect than the fifth, and the fifth than the octave. Of all these consonances, therefore the octave is most pleasing to the ear; the fifth next, and the third last. In absolute discords the vibrations are never coincident, and of consequence a perpetual pulsation or jarring is recognised between the protracted sounds; which exceedingly hurts the ear; but in proportion as the vibrations coincide, those pulsations are superseded, and a kindred formed betwixt the two continued sounds, which delights even the corporeal sense; that relation, therefore without recognising the aptitudes that produce it, must be the obvious cause of the pleasure which chords give to the ear. What we mean by coincident vibrations is, that while one sonorous body performs a given number of vibrations, another performs a different number in the same time; so that the vibrations of the quickest must sometimes be simultaneous with those of the slowest, as will plainly appear from the following deduction: Between the extremes of a third the vibrations of the highest are as 5 to 4 of the lowest; those of the fifth as 3 to 2; those of the octave as 2 to 1. Thus it is obvious, that in proportion to the frequent coincidence of periodical vibrations, the compound sensation is more agreeable to the ear. Now, to inquire why that organ should be rather pleased with these than with the pulsation and tremulous motion of encountering vibrations which can never coalesce, would be to ask why the touch is rather pleased with polished than rough surfaces? or, why the eye is rather pleased with the waving line of Hogarth than with sharp angles and abrupt or irregular prominences? No alteration of which any chord is susceptible will hurt the ear unless it should violate or destroy the regular and periodical coincidence of vibrations. When alterations can be made without this disagreeable effect, they form a pleasing diversity; but still this fact corroborates our argument, that in proportion as any chord is perfect it is impatient of the smallest alteration; for this reason, even in temperament, the octave endures no alteration at all, and the fifth as little as possible.

Pr lim
Discourse

less to do with the metaphysical causes of those pleasing sensations which are impressed on the mind by harmony; causes which are still less discovered, and which, according to all appearances, will remain latent in perpetual obscurity. We are alone concerned to show how the chief and most essential laws of harmony may be deduced from one single experiment; and for which, if we may speak so, preceding artists have been under a necessity of groping in the dark.

With an intention to render this work as generally useful as possible, I have endeavoured to adapt it to the capacity even of those who are absolutely uninstructed in music. To accomplish this design, it appeared necessary to pursue the following plan.

60
Plan of the
treatise.

To begin with a short introduction, in which are defined the technical terms most frequently used in this art; such as *choir*, *harmony*, *key*, *third*, *fifth*, *octave*, &c.

Afterwards to enter into the theory of harmony, which is explained according to M. Rameau, with all possible perspicuity. This is the subject of the *First Part*; which, as well as the introduction, presupposes no other knowledge of music than that of the names and powers of the syllables, *ut*, *re*, *mi*, *fa*, *sol*, *la*, *si*, or C, D, E, F, G, A, B, which all the world knows (†).

The theory of harmony requires some arithmetical calculations, which are necessary for comparing sounds one with another. These calculations are very short, extremely simple, and conducted in such a manner as to be sensibly comprehended by every one; they demand no operation but what is clearly explained, and which every schoolboy with the slightest attention may perform. Yet, that even the trouble of this may be spared to such as are not disposed to take it, I have not inserted these calculations in the body of the treatise, but transferred them to the notes, which the reader may omit, if he can satisfy himself by taking for granted the propositions contained in the work, which will be found proved in the notes.

These calculations I have not endeavoured to multiply; I could even have wished to suppress them, if it had been possible: so much did it appear to me to be apprehended that my readers might be misled upon this subject, and might either believe themselves, or at least suspect me of believing, all this arithmetic necessary to form an artist. Calculations may indeed facilitate the understanding of certain points in the theory, as of the relations between the different notes in the gamut and of the temperament; but the calculations necessary for treating of these points are so simple, and, to speak more properly, of so little importance, that nothing can require a less minute or

ostentatious display. Do not let us imitate those musicians who, believing themselves geometers, or those geometers who, believing themselves musicians, fill their writings with figures upon figures; imagining, perhaps, that this apparatus is necessary to the art. The propensity of adorning their works with a false air of science, can only impose upon credulity and ignorance, and serve no other purpose but to render their treatises more obscure and less instructive. In the character of a geometer, I think I have some right to protest here (if I may be permitted to express myself in this manner) against such ridiculous abuse of geometry in music.

This I may do with so much more reason, that in 91
this subject the foundations of those calculations are in some manner hypothetical, and can never arise to a degree of certainty above hypothesis. The relation of the octave as 1 to 2, that of the fifth as 2 to 3, that of the third major as 4 to 5, &c. are not perhaps without the genuine relations established in nature; but only relations which approach them, and such as experience can discover. For are the results of experience any thing more but mere approaches to truth?

But happily these approximated relations are sufficient, though they should not be exactly agreeable to truth, for giving a satisfactory account of those phenomena which depend on the relations of sound; as in the difference between the notes in the gamut, of the alterations necessary in the fifth and third, of the different manner in which instruments are tuned, and other facts of the same kind. If the relations of the octave, of the fifth, and of the third, are not exactly such as we have supposed them, at least no experiments can prove that they are not so; and since these relations are signified by a simple expression, since they are besides sufficient for all the purposes of theory, it would not only be useless, but even contrary to sound philosophy, should any one incline to invent other relations, to form the basis of any system of music less easy and simple than that which we have delineated in this treatise.

The *second part* contains the most essential rules of composition †, or in other words the practice of harmony. These rules are founded on the principles laid down in the *first part*; yet those who wish to understand no more than is necessary for practice, without exploring the reasons why such practical rules are necessary, may limit the objects of their study to the *introduction* and the *second part*. They who have read the *first part*, will find at every rule contained in the *second*, a reference to that passage in the

Prima
Discourse.

91
Mathematical conclusions not transferable to sensible objects without caution.

(†) The names of the seven notes used by the French are here retained, and will indeed be continued through the whole ensuing work; as we imagine, that, if properly associated with the sounds which they denominate, they will tend to impress these sounds more distinctly on the memory of the scholar than the letters C, D, E, F, G, A, B, from which characters, except in *sol-fa*'ing, the notes in the diatonic series are generally named in Britain. Amongst us, in the progress of intonation, the syllables *ut*, *re*, and *si*, have been omitted, by which means the teachers of church music have rendered it still more difficult to express by the four remaining denominations the various changes of the semitones in the octave. As these artificially change their places, the seven syllables above mentioned also diversify their powers, and are variously arranged according to the intervals in which the notes they are intended to signify may be placed.

For an account of these variations, see Rousseau's Musical Dictionary, article *GAMME*. See also the Essay towards a Rational System of Music, by John Holden, Part I. Chap. I.

Prelim. the first where the reasons for establishing that rule are
Discoursé. given.

92
Some rules,
on account
of their
intricacy,
transferred
to the notes

That we may not present at once too great a number of objects and precepts, I have transferred to the notes in the second part several rules and observations which are less frequently put in practice, which perhaps it may be proper to omit till the treatise is read a second time, when the reader is well acquainted with the essential and fundamental rules explained in it.

This second part, strictly speaking, presupposes, no more than the first, any habit of singing, nor even any knowledge of music; it only requires that one should know, not even the rules and manner of intonation, but merely the position of the notes in the cleff *fa* or *F* on the fourth line, and that of *sol* or *G* upon the second: and even this knowledge may be acquired from the work itself; for in the beginning of the second part I explain the positions of the cleffs and of the notes. Nothing else is necessary but to render it a little familiar to our memory, and we shall have no more difficulty in it.

93
All the
rules of
composition
not to
be expected
in an elementary
essay.

It would be wrong to expect here all the rules of composition, and especially those which direct the composition of music in several parts, and which, being less severe and indispensable, may be chiefly acquired by practice, by studying the most approved models, by the assistance of a proper master, but above all by the cultivation of the ear and of the taste. This treatise is properly nothing else, if I may be allowed the expression, but the rudiments of music, intended for explaining to beginners the fundamental principles, not the practical detail of composition. Those who wish to enter more deeply into this detail, will either find it in M. Rameau's treatise of harmony, or in the code of music which he published more lately (1), or lastly in the Explication of the Theory and Practice of Music by M. Bethizi (x): this last book appears to me clear and methodical.

One may look upon it (with respect to a practical detail) as a supplement to my own performance. I do this justice to the author with so much more cheerfulness, as he is entirely unknown to me, and as his animadversions upon my work appear to me less severe than it deserved (1).

94
Nature the
essential
mistress of
musical
composition.

Is it necessary to add, that, in order to compose music in a proper taste, it is by no means enough to have familiarized with much application the principles explained in this treatise? Here can only be learned the mechanism of the art; it is the province of nature alone to accomplish the rest. Without her assistance, it is no more possible to compose agreeable music by having read these elements than to write verses in a proper manner with the Dictionary of Richelet. In one word, it is the elements of music alone, and not the principles of genius, that the reader may expect to find in this treatise.

Such was the aim I pursued in its composition, and such should be the ideas of the reader in its perusal. Once more let me add, that to the discovery of its fundamental principles I have not the remotest claim. The sole end which I proposed was to be useful; to reach that end I have omitted nothing which appeared necessary, and I should be sorry to find my endeavours unsuccessful.

DEFINITIONS OF SEVERAL TECHNICAL TERMS.

I. What is meant by Melody, by Chord, by Harmony, by Interval.

1. Melody is nothing else but a series of sounds which succeed one to another in a manner agreeable to the ear.

2. That is called a *chord* which arises from the mixture of several sounds heard at the same time; and harmony is properly a series of chords which in their succession one to another delights the ear. A single chord is likewise sometimes called *harmony*, to signify the coalescence of sounds which that chord creates, and the sensation produced in the ear by that coalescence. We shall occasionally use the word *harmony* in this last sense, but in such a manner as never to leave our meaning ambiguous.

3. In melody and harmony, the distance between one sound and another is called an *interval*; and this is increased or diminished as the sounds between which it intervenes are higher or lower one than the other.

4. That we may learn to distinguish the intervals, and the manner of perceiving them, let us take the ordinary scale *ut, re, mi, fa, sol, la, si, UT*, which C, D, E, F, G, A, B, C, every person whose ear or voice is not extremely false naturally modulates. These are the observations which will occur to us in singing this gammut.

The sound *re* is higher or sharper than the sound *ut*, the sound *mi* higher than the sound *re*, the sound *fa* higher than the sound *mi*, &c. and so through the whole octave; so that the interval or the distance from the sound *ut* to the sound *re*, is less than the interval or distance between the sound *ut* and the sound *mi*, the interval from *ut* to *mi* is less than that between *ut* and *fa*, &c. and in short that the interval from the first to the second *ut* is the greatest of all.—To distinguish the first from the second *ut*, I have marked the last with capital letters.

5. In general, the interval between two sounds is proportionably greater, as one of these sounds is higher or lower with relation to the other: but it is necessary to observe, that two sounds may be equally high or low, though unequal in their force. The string of a violin touched with a bow produces always a sound equally high, whether strongly or faintly struck; the sound will only have a greater or lesser degree of strength. It is the same with a vocal modulation;

3 S 2

(1) From my general recommendation of this code, I except the reflections on the principles of sound which are at the end, and which I should not advise any one to read.

(x) Printed at Paris by Lambert in the year 1754.

(1) That criticism and my answers may be seen in the *Journeaux Economiques* of 1752.

Definitions. lation; let any one form a sound by gradually impelling or swelling the voice, the sound may be perceived to increase in its energy, whilst it continues always equally low or equally high.

99
Between
two and
semitone
intervals.

6. We must likewise observe concerning the scale, that the intervals between *ut* and *re*, between *re* and *mi*, between *fa* and *sol*, between *sol* and *la*, between *la* and *si*, are equal, or at least nearly equal; and that the intervals between *mi* and *fa*, and between *si* and *ut*, are likewise equal among themselves, but consist almost only of half the former. This fact is known and recognised by every one: the reason for it shall be given in the sequel; in the mean time every one may ascertain its reality by the assistance of an experiment (A).

7. It is for this reason that they have called the interval from *mi* to *fa*, and from *si* to *ut*, a semitone; whereas those between *ut* and *re*, *re* and *mi*, *fa* and *sol*, *sol* and *la*, *la* and *si*, are tones.

† See the figure marked A. The tone is likewise called a *second major* †, and the semitone a *second minor* ‡.

‡ See Interval.

8. To descend or rise diatonically, is to descend or rise from one sound to another by the interval of a tone or of a semitone, or in general by seconds, whether major or minor; as from *re* to *ut*, or from *ut* to *re*, from *fa* to *mi*, or from *mi* to *fa*.

II. The Terms by which the different Intervals of the Gamut are denominated.

9. An interval composed of a tone and a semitone, as from *mi* to *sol*, from *la* to *ut*, or from *re* to *fa*, is called a *third minor*.

An interval composed of two full tones, as from *ut* to *mi*, from *fa* to *la*, or from *sol* to *si*, is called a *third major*.

An interval composed of two tones and a semitone, as from *ut* to *fa*, or from *sol* to *ut*, is called a *fourth*.

An interval consisting of three full tones, as from *fa* to *si*, is called a *triton* or *fourth redundant*.

An interval consisting of three tones and a semitone, as from *ut* to *sol*, from *fa* to *ut*, from *re* to *la*, or from *mi* to *si*, &c. is called a *fifth*.

An interval composed of three tones and two semitones, as from *mi* to *ut*, is called a *sixth minor*.

An interval composed of four tones and a semitone, as from *ut* to *la*, is called a *sixth major*.

An interval consisting of four tones and two semitones, as from *re* to *ut*, is called a *seventh minor*.

An interval composed of five tones and a semitone, as from *ut* to *si*, is called a *seventh major*.

And what.

(A) This experiment may be easily tried. Let any one sing the scale of *ut, re, mi, fa, sol, la, si, UT*, it will be immediately observed without difficulty, that the last four notes of the octave, *sol, la, si, UT*, are quite similar to the first *ut, re, mi, fa*; inasmuch, that if, after having sung this scale, one would choose to repeat it, beginning with *ut* in the same tone which was occupied by *sol* in the former scale, the note *re* of the last scale would have the same sound with the note *la* in the first, the *mi* with the *si*, and the *fa* with the *ut*.

From whence it follows, that the interval between *ut* and *re*, is the same as between *sol* and *la*; between *re* and *mi*, as between *la* and *si*; and *mi* and *fa*, as between *si* and *ut*.

It will likewise be found, that from *re* to *mi*, from *fa* to *sol*, there is the same interval as from *ut* to *re*. To be convinced of this, we need only sing the scale once more; then sing it again, beginning with *ut*, in this last scale, in the same tone which was given to *re* in the first; and it will be perceived, that the *re* in the second scale will have the same sound, at least as far as the ear can discover, with the *mi* in the former scale; from whence it follows, that the difference between *re* and *mi* is, at least as far as the ear can perceive, equal to that between *ut* and *re*. It will also be found, that the interval between *fa* and *sol* is, so far as our sense can determine, the same with that between *ut* and *re*.

This experiment may perhaps be tried with some difficulty by those who are not inured to form the notes and change the key; but such may very easily perform it by the assistance of a harpsichord, by means of which the performer will be saved the trouble of retaining the sounds in one intonation whilst he performs another. In touching upon this harpsichord, the keys *sol, la, si, ut*, and in performing with the voice at the same time *ut, re, mi, fa*, in such a manner that the same sound may be given to *ut* in the voice with that of the key *sol* in the harpsichord, it will be found that *re* in the vocal intonation shall be the same with *la* upon the harpsichord, &c.

It will be found likewise by the same harpsichord, that if one should sing the scale beginning with *ut* in the same tone with *mi* on the instrument, the *re* which ought to have followed *ut*, will be higher by an extremely perceptible degree than the *fa* which follows *mi*: thus it may be concluded, that the interval between *mi* and *fa* is less than between *ut* and *re*; and if one would rise from *fa* to another sound which is at the same distance from *fa* as *fa* from *mi*, he would find in the same manner, that the interval from *mi* to this new sound is almost the same as that between *ut* and *re*. The interval then from *mi* to *fa* is nearly half of that between *ut* and *re*.

Since then, in the scale thus divided, *ut, re, mi, fa, sol, la, si, Ut*,

the first division is perfectly like the last; and since the intervals between *ut* and *re*, between *re* and *mi*, and between *fa* and *sol*, are equal; it follows, that the intervals between *sol* and *la*, and between *la* and *si*, are likewise equal to every one of the three intervals between *ut* and *re*, between *re* and *mi*, and between *fa* and *sol*; and that the intervals between *mi* and *fa* and between *si* and *ut* are also equal, but that they only constitute one half of the others.

Definitions. And in short, an interval consisting of five tones and two semitones, as from *ut* to *UT*, is called an *octave*.

109
Octave,
what.

A great many of the intervals which have now been mentioned, are still signified by other names, as may be seen in the beginning of the second part; but those which we have now given are the most common, and the only terms which our present purpose demands.

110
Unison,
what.

10. Two sounds equally high, or equally low, however unequal in their force, are said to be in *unison* one with the other.

11. If two sounds form between them any interval, whatever it be, we say, that the highest when ascending is in that interval with relation to the lowest; and when descending, we pronounce the lowest in the same interval with relation to the highest. Thus in the third minor *mi, sol*, where *mi* is the lowest and *sol* the highest sound, *sol* is a third minor from *mi* ascending, and *mi* is third minor from *sol* in descending.

12. In the same manner, if, speaking of two sonorous bodies, we should say, that the one is a fifth above the other in ascending; this infers that the sound given by the one is at the distance of a fifth ascending from the sound given from the other.

Sec. 11. Of Intervals greater than the Octave.

See fig. B.

13. If, after having sung the scale *ut, re, mi, fa, sol, la, si, UT*, one would carry this scale still farther in ascent, it would be discovered without difficulty that a new scale would be formed, *UT, RE, MI, FA, &c* entirely similar to the former, and of which the sounds will be an octave ascending, each to its correspondent note in the former scale: thus *RE*, the second note of the second scale will be an octave in ascent to the *re* of the first scale; in the same manner *MI* shall be the octave to *mi*, &c. and so of the rest.

14. As there are nine notes from the first *ut* to the second *RE*, the interval between these two sounds is called a *ninth*, and this ninth is composed of six full tones and two semitones. For the same reason the interval from *ut* to *FA* is called an *eleventh*, and the interval between *ut* and *SOL*, a *twelfth*, &c.

It is plain that the *ninth* is the octave of the *second*, the *eleventh* of the *fourth*, and the *twelfth* of the *fifth*, &c.

The octave above the octave of any sound is called a *double octave*; the octave of the double octave is called a *triple octave*, and so of the rest.

The double octave is likewise called a *fifteenth*; and for the same reason the double octave of the third is called a *seventeenth*, the double octave of the fifth a *nineteenth*, &c. (2).

IV. What is meant by Sharps and Flats.

15. It is plain that one may imagine the five tones which enter into the scale, as divided each into two semitones; thus one may advance from *ut* to *re* forming in his progress an intermediate sound, which shall be higher by a semitone than *ut*, and lower in the same degree than *re*. A sound in the scale is called *sharp*, when it is raised by a semitone; and it is marked with this character \sharp : thus *ut* \sharp signifies *ut sharp*, that is to say, *ut* raised by a semitone above its pitch in the natural scale. A sound in the scale depressed by a semitone is called *flat*, and is marked thus, \flat : thus *la* \flat signifies *la flat* or *la* depressed by a semitone.

V. What is meant by Consonances and Dissonances.

16. A chord composed of sounds whose union or coalescence pleases the ear is called a *consonance*, and the sounds which form this chord are said to be consonant.

(2) Let us suppose two vocal strings formed of the same matter, of the same thickness, and equal in the tension, but unequal in their length, it will be found by experience,

1st, That if the shortest is equal to half the longest, the sound which it will produce must be an octave above the sound produced by the longest.

2^{dly}, That if the shortest constitutes a third part of the longest, the sound which it produces must be a twelfth above the sound produced by the longest.

3^{dly}, That if it constitutes the fifth part, its sound will be a seventeenth above.

Besides, it is a truth demonstrated and generally admitted, that in proportion as one musical string is less than another, the vibrations of the least will be more frequent (that is to say its departures, and returns through the same pace) in the same time; for instance, in an hour, a minute, a second, &c. in such a manner that one string which constitutes a third part of another, forms three vibrations, whilst the largest has only accomplished one. In the same manner, a string which is one half less than another, performs two vibrations, whilst the other only completes one; and a string which is only the fifth part of another, will perform five vibrations in the same time which is by the other in one.

From thence it follows, that the sound of a string is proportionally higher or lower, as the number of its vibrations is greater or smaller in a given time; for instance, in a second.

It is for that reason, that if we represent any sound whatever by 1, one may represent the octave above by 2, that is to say, by the number of vibrations formed by the string which produces the octave, whilst the longest string only vibrates once; in the same manner we may represent the twelfth above the sound 1 by 3, the seventeenth major above 5, &c. But it is very necessary to remark that by these numerical expressions, we do not pretend to compare sounds as such; for sounds in themselves are nothing but mere sensations, and it cannot be said of any sensation that it is double or triple to another: thus the expressions, 1, 2, 3, &c. employed to denominate a sound, its octave above, its twelfth above, &c. signify only, that if a string performs a certain number of vibrations, for instance, in a second, the string which is in the octave above shall double the number in the same time, the string which is in the twelfth above shall triple it, &c.

Thus to compare sounds among themselves is nothing else than to compare among themselves the numbers of vibrations which are formed in a given time by the strings that produce these sounds.

Definition. *Dissonance* is a sound which is not in unison with relation to the other. The reason of this denomination is, that a chord is found more perfect, as the sounds which form it coalesce more closely among themselves.

17. The octave of a sound is the most perfect of consonances of which that sound is susceptible; then the fifth, afterwards the third, &c. This is a fact founded on experiment.

18. A number of sounds simultaneously produced, whose union is displeasing to the ear, is called a *dissonance*.

Dissonance, and the sounds which form it are said to be *dissonant* one with relation to the other. The second, the triton, and the seventh of a sound, are *dissonant* with relation to it. Thus the sounds *ut re, ut fa*, or *fa fa*, &c. simultaneously heard, form a *dissonance*. The reason which renders *dissonance* disagreeable, is, that the sounds which compose it, seem by no means coalescent to the ear, and are heard each of them by itself as distinct sounds, though produced at the same time.

PART I. THEORY OF HARMONY.

CHAP. I. Preliminary and Fundamental Experiments.

EXPERIMENT I.

19. **WHEN** a sonorous body is struck till it gives a sound, the ear, besides the principal sound and its octave, perceives two other sounds very high, of which one is the twelfth above the principal sound, that is to say, the octave to the fifth of that sound;

and the other is the seventeenth major above the same sound, that is to say, the double octave of its third major.

20. This experiment is particularly sensible upon the thick strings of the violoncello, of which the sound being extremely low, gives to an ear, though not very much practised, an opportunity of distinguishing with sufficient ease and clearness the twelfth and seventeenth now in question (c).

21. The principal sound is called the *generator* †; † See Gen. and *generator*.

(c) Since the octave above the sound 1 is 2, the octave below that same sound shall be $\frac{1}{2}$; that is to say, that the string which produces this octave shall have performed half its vibration, whilst the string which produces the sound 1 shall have completed one. To obtain therefore the octave above any sound, the operator must multiply the quantity which expresses the sound by 2; and to obtain the octave below, he must on the contrary divide the same quantity by 2.

It is for that reason that if any sound whatever, for instance <i>ut</i> , is denominated	1
Its octave above will be	2
Its double octave above	4
Its triple octave above	8
In the same manner its octave below will be	$\frac{1}{2}$
Its double octave below	$\frac{1}{4}$
Its triple octave below	$\frac{1}{8}$
And so of the rest.	
Its twelfth above	$\frac{3}{2}$
Its twelfth below	$\frac{2}{3}$
Its 17th major above	$\frac{5}{4}$
Its 17th major below	$\frac{4}{5}$

The fifth then above the sound 1 being the octave beneath the twelfth, shall be, as we have immediately observed, $\frac{3}{2}$: which signifies that this string performs $\frac{3}{2}$ vibrations; that is to say, one vibration and a half during a single vibration of the string which gives the sound 1.

To obtain the fourth above the sound 1, we must take the twelfth below that sound, and the double octave above that twelfth. In effect, the twelfth below *ut*, for instance, is *fa*, of which the double octave *fa* is the fourth above *ut*. Since then the twelfth below 1 is $\frac{2}{3}$, it follows that the double octave above this twelfth, that is to say, the fourth from the sound 1 in ascending, will be $\frac{2}{3}$ multiplied by 4, or $\frac{8}{3}$.

In short, the third major being nothing else but the double octave beneath the seventeenth, it follows, that the third major above the sound 1 will be 5 divided by 4, or in other words $\frac{5}{4}$.

The third major of a sound, for instance the third major *mi*, from the sound *ut*, and its fifth *sol*, form between them a third minor *mi, sol*; now *mi* is $\frac{4}{3}$, and *sol* $\frac{5}{4}$, by what has been immediately demonstrated: from whence it follows, that the third minor, or the interval between *mi* and *sol*, shall be expressed by the relation of the fraction $\frac{4}{3}$ to the fraction $\frac{5}{4}$.

To determine this relation, it is necessary to remark, that $\frac{4}{3}$ are the same thing with $\frac{16}{12}$, and that $\frac{5}{4}$ are the same thing with $\frac{15}{12}$: so that $\frac{4}{3}$ shall be to $\frac{5}{4}$ in the same relation as $\frac{16}{12}$ to $\frac{15}{12}$, that is to say, in the same relation as 16 to 15, or as 5 to 4. If, then, two sounds form between themselves a third minor, and that the first is represented by 5, the second shall be expressed by 4; or, what is the same thing, if the first is represented by 1, the second shall be expressed by $\frac{4}{5}$.

Thus

Theory of and the two other sounds which it produces, and with Harmony. which it is accompanied, are, inclusive, of its octave, called its *harmonics* §.

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Generator

what.

§ See Harmony.

EXPERIMENT II.

22. There is no person insensible of the resemblance which subsists between any sound and its octave, whether above or below. These two sounds, when heard together, almost entirely coalesce in the organ of sensation. We may besides be convinced (by two facts which are extremely simple) of the facility with which one of these sounds may be taken for the other.

Let it be supposed that any person has an inclination to sing a tune, and having at first begun this air upon a pitch too high or too low for his voice, so that he is obliged, lest he should strain himself too much, to sing the tune in question on a key higher or lower than the first; I affirm, that, without being initiated in the art of music, he will naturally take his new key in the octave below or the octave above the first; and that in order to take this key in any other interval except the octave, he will find it necessary to exert a sensible degree of attention. This is a fact of which we may easily be persuaded by experience.

Another fact. Let any person sing a tune in our presence, and let it be sung in a tone too high or too

low for our voice; if we wish to join in singing this air, we naturally take the octave below or above, and frequently, in taking this octave, we imagine it to be the unison (D).

Theory of Harmony.

CHAP. II. *The Origin of the Modes Major and Minor, of the most natural Modulation, and the most perfect Harmony.*

23. To render our ideas still more precise and permanent, we shall call the tone produced by the sonorous body *ut*: it is evident, by the first experiment, that this sound is always attended by its 12th and 17th major; that is to say, with the octave of *sol*, and the double octave of *mi*.

117 Fundamental and harmonics, what.

24. This octave of *sol* then, and this double octave of *mi*, produce the most perfect chord which can be joined with *ut*, since that chord is the work and choice of nature (x).

25. For the same reason, the modulation formed by *ut* with the octave of *sol* and the double octave of *mi*, sung one after the other, would likewise be the most simple and natural of all modulations which do not descend or ascend directly in the diatonic order, if our voices had sufficient compass to form intervals so great without difficulty: but the ease and freedom with which

118 Harmony reduced to chords, fifths, and octaves.

Thus the third minor, a harmonic sound which is even found in the protracted and coalescent tones of a sonorous body between the sound *mi* and *sol*, a harmonic of the principal sound, may be expressed by the fraction $\frac{5}{7}$.

N. B. One may see by this example, that in order to compare two sounds one with another which are expressed by fractions, it is necessary first to multiply the numerator of the fraction which expresses the first by the denominator of the fraction which expresses the second, which will give a primary number; as here the numerator 5 of the fraction $\frac{5}{7}$, multiplied by 2 of the fraction $\frac{2}{3}$, has given 10. Afterwards may be multiplied the numerator of the second fraction by the denominator of the first, which will give a secondary number, as here 12 is the product of 4 multiplied by 3; and the relation between these two numbers (which in the preceding example are 10 and 12), will express the relation between these sounds, or, what is the same thing, the interval which there is between the one and the other; in such a manner, that the farther the relation between these sounds departs from unity, the greater the interval will be.

Such is the manner in which we may compare two sounds one with another whose numerical value is known. We shall now show the manner how the numerical expression of a sound may be obtained, when the relation which it ought to have with another sound is known whose numerical expression is given.

Let us suppose, for example, that the third major of the fifth $\frac{3}{4}$ is sought. That third major ought to be, by what has been shown above, the $\frac{3}{4}$ of the fifth; for the third major of any sound whatever is the $\frac{3}{4}$ of that sound. We must then look for a fraction which expresses the $\frac{3}{4}$ of $\frac{3}{4}$; which is done by multiplying the numerators and denominators of both fractions one by the other, from whence results the new fraction $\frac{9}{16}$. It will likewise be found that the fifth of the fifth is $\frac{5}{8}$, because the fifth of the fifth is the $\frac{5}{8}$ of $\frac{3}{4}$.

Thus far we have only treated of fifths, fourths, thirds major and minor, in ascending; now it is extremely easy to find by the same rules the fifths, fourths, thirds major and minor in descending. For suppose *ut* equal to 1, we have seen that its fifth, its fourth, its third, its major and minor in ascending, are $\frac{3}{4}$, $\frac{2}{3}$, $\frac{4}{5}$, $\frac{5}{6}$. To find its fifth, its fourth, its third, its major and minor in descending, nothing more is necessary than to reverse these fractions, which will give $\frac{4}{3}$, $\frac{3}{2}$, $\frac{5}{4}$, $\frac{6}{5}$.

(D) It is not then imagined that we change the value of a sound in multiplying or dividing it by 2, by 4, or by 8, &c. the number which expresses these sounds, since by these operations we do nothing but take the simple, double, or triple octave, &c. of the sound in question, and that a sound coalesces with its octave.

(E) The chord formed with the twelfth and seventeenth major united with the principal sound, being exactly conformed to that which is produced by nature, is likewise for that reason the most agreeable of all; especially when the composer can proportion the voices and instruments together in a proper manner to give this chord its full effect. M. Rameau has executed this with the greatest success in the opera of *Pygmalion*, page 34. where Pygmalion sings with the chorus, *L'amour triomphe*, &c.: in this passage of the chorus, the two parts of the vocal and instrumental basses give the principal sound and its octave; the first part above, or treble, and that of the counter-tenor, produce the seventeenth major, and its octave, in descending; and in short, the second part, or tenor above, gives the twelfth.

Theory of Harmony. which we can substitute its octave to any sound, when it is more convenient for the voice, afford us the means of representing this modulation.

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Mode major, what

26. It is on this account that, after having sung the tone *ut*, we naturally modulate the third *mi*, and the fifth *sol*, instead of the double octave of *mi*, and the octave of *sol*; from whence we form, by joining the octave of the sound *ut*, this modulation, *ut, mi, sol, ut*, which in effect is the simplest and easiest of them all; and which likewise has its origin even in the protracted and compounded tones produced by a sonorous body.

See *M. de*.
See likewise
Interval.

27. The modulation *ut, mi, sol, ut*, in which the chord *ut, mi*, is a third major, constitutes that kind of harmony or melody which we call the *mode major*; from whence it follows, that this mode results from the immediate operation of nature.

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Mode minor, what

28. In the modulation *ut, mi, sol*, of which we have now been treating, the sounds *mi* and *sol* are so proportioned one to the other, that the principal sound *ut* (art. 19.) causes both of them to resound; but the second tone *mi* does not cause *sol* to resound, which only forms the interval of a third minor.

29. Let us then imagine, that, instead of this sound *mi*, one should substitute between the sounds *ut* and *sol* another note which (as well as the sound *ut*) has the power of causing *sol* to resound, and which is, however different from the sound *ut*; the sound which we explore ought to be such, by art. 19. that it may have for its 17th major *sol*, or one of the octaves of *sol*; of consequence the sound which we seek ought to be a 17th major below *sol*, or, what is the same thing, a third major below the same *sol*. Now the sound *mi* being a third minor beneath *sol*, and the third major being (art. 9.) greater by a semitone than the third minor, it follows, that the sound of which we are in search shall be a semitone, beneath the natural *mi*, and of consequence *mi b*.

30. This new arrangement, *ut, mi b, sol*, in which the sounds *ut* and *mi b* have both the power of causing *sol* to resound, though *ut* does not cause *mi b* to resound, is not indeed equally perfect with the first arrangement *ut, mi, sol*; because in this the two sounds *mi* and *sol* are both the one and the other generated by the principal sound *ut*; whereas, in the other, the sound *mi b* is not generated by the sound *ut*; but this arrangement *ut, mi b, sol*, is likewise dictated by nature (art. 19.), though less immediately than the for-

mer; and accordingly experience evinces that the ear accommodates itself almost as well to the latter as to the former.

31. In this modulation or chord *ut, mi b, sol, ut*, it is evident that the third from *ut* to *mi b* is minor; and such is the origin of that mode which we call *minor* (F).

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Origin of
mode minor.

32. The most perfect chords than are, 1. All chords related one to another, as *ut, mi, sol, ut*, consisting of any sound, of its third major, of its fifth, and of its octave. 2. All chords related one to another, as *ut, mi b, sol, ut*, consisting of any sound, of its third minor, of its fifth, and of its octave. In effect, these two kinds of chords are exhibited by nature; but the first more immediately than the second. The first are called *perfect chords major*, the second *perfect chords minor*.

See *M. de*.
See also
Interval.

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Perfect

chords

what.

CHAP. III. Of the Series which the Fifth requires, and of the Laws which it observes.

33. SINCE the sound *ut* causes the sound *sol* to be heard, and is itself heard in the sound *fa*, which sound *sol* and *fa* are its two-twelfths, we may imagine a modulation composed of that sound *ut* and its two-twelfths, or, which is the same thing (art. 22.), of its two-fifths, *fa* and *sol*, the one below, the other above; which gives the modulation or series of fifths *fa, ut, sol*, which I call the *fundamental base* of *ut* by fifths.

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Funda-

mental base

what.

We shall find in the sequel (Chap. XVIII.), that there may be some fundamental bases by thirds, deduced from the two seventeenthths, of which the one is an attendant of the principal sound, and of which the other includes that sound. But we must advance step by step, and satisfy ourselves at present to consider immediately the fundamental bases by fifths.

34. Thus, from the sound *ut*, one may make a transition indifferently to the sound *sol*, or to the sound *fa*.

35. One may, for the same reason, continue this kind of fifths in ascending, and in descending, from *ut*, in this manner:

mi b, fa, ut, sol, re, la, &c.

And from this series of fifths one may pass to any sound which immediately precedes or follows it.

36. But it is not allowed in the same manner to pass

(F) The origin which we have here given of the mode minor, is the most simple and natural that can possibly be given. In the first edition of this treatise I had followed M. Rameau in deducing it from the following experiment.—If you put in vibration a musical string AB, and if there are at the same time contiguous to this two other strings CF, LM, of which the first shall be a twelfth below the string AB, and the second LM a seventeenth major below the same AB, the strings CF, LM, will vibrate without being struck as soon as the string AB shall give a sound, and divide themselves by a kind of undulation, the first into three, the last into five equal parts; in such a manner, that, in the vibration of the string CF, you may easily distinguish two points at rest D, E, and in the tremulous motion of the string LM four acquiescent points N, O, P, Q, all placed at equal distances from each other, and dividing the strings into three or five equal parts. In this experiment, says M. Rameau, if we represent by *ut* the tone of the string AB, the two other strings will represent the sounds *fa* and *la b*; and from thence M. Rameau deduces the modulation *fa, la b, ut*, and of consequence the mode minor. The origin which we have assigned to the minor mode in this new edition, appears to me more direct and more simple, because it presupposes no other experiment than that of article 19. and because also the fundamental sound *ut* is still retained in both the modes, without being obliged, as M. Rameau found himself, to change it into *fa*.

See fig. 17

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M U S I C.

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Exception to the rule.

125
Two perfect chords in succession prescribed.

pass from one sound to another which is not immediately contiguous to it; for instance, from *ut* to *re*, or from *re* to *ut*; for this very simple reason, that the sound *re* is not contained in the sound *ut*, nor the sound *ut* in that of *re*; and thus these sounds have not any alliance the one with the other, which may authorize the transition from one to the other.

37. And as these sounds *ut* and *re*, by the first experiment, naturally bring along with them the perfect chords consisting of greater intervals *ut*, *mi*, *sol*, *ut*, *re*, *fa*, *la*, *re*; hence may be deduced this rule, That two perfect chords, especially if they are major (♩), cannot succeed one another diatonically in a fundamental bass; we mean, that in a fundamental bass two sounds cannot be diatonically placed in succession, each of which, with its harmonics, forms a perfect chord, especially if this perfect chord be major in both.

CHAP. IV. Of Modes in general.

126
Mode in general, what.

38. A *mode*, in music, is nothing else but the order of sounds prescribed, as well in harmony as melody, by the series of fifths. Thus the three sounds *fa*, *ut*, *sol*, and the harmonics of each of these three sounds, that is to say, their thirds major and their fifths, compose all the major modes which are proper to *ut*.

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Modes, how represented by the series of fifths.

39. The series of fifths then, or the fundamental bass *fa*, *ut*, *sol*, of which *ut* holds the middle space, may be regarded as representing the mode of *ut*. One may likewise take the series of fifths, or fundamental bass, *ut*, *sol*, *re*, as representing the mode of *sol*; in the same manner *si*, *fa*, *ut*, will represent the mode of *fa*.

By this we may see, that the mode of *sol*, or rather the fundamental bass of that mode, has two sounds in common with the fundamental bass of the mode of *ut*. It is the same with the fundamental bass of the mode *fa*.

128
Principal mode and adjuncts, what.

40. The mode of *ut* (*fa*, *ut*, *sol*) is called the *principal mode* with respect to the modes of these two fifths, which are called its two *adjuncts*.

See Adjuncts.

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Modes related in proportion as their sounds are common.

41. It is then, in some measure, indifferent to the ear whether a transition be made to the one or to the other of these adjuncts, since each of them has equally two sounds in common with the principal mode. Yet the mode of *sol* seems a little more eligible: for *sol* is heard amongst the harmonics of *ut*, and of consequence is implied and signified by *ut*; whereas *ut* does not cause *fa* to be heard, though *ut* is included in the same sound *fa*. It is hence that the ear, affected by the

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mode of *ut*, is a little more predisposed for the mode of *sol* than for that of *fa*. Nothing likewise is more frequent, nor more natural, than to pass from the mode of *ut* to that of *sol*.

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Dominant and subdominant, what. See Dominant.

42. It is for this reason, as well as to distinguish the two fifths one from the other, that we call *sol* the fifth above the generator the *dominant* sound, and the fifth *fa* beneath the generator the *subdominant*.

43. It remains to add, as we have seen in the preceding chapter, that, in the series of fifths, we may indifferently pass from one sound to that which is contiguous: In the same manner, and for the same reason, one may pass from the mode of *sol* to the mode of *re*, after having made a transition from the mode of *ut* to the mode of *sol*, as from the mode of *fa* to the mode of *si*. But it is necessary, however, to observe, that the ear which has been immediately affected with the principal mode feels always a strong propensity to return to it. Thus the further the mode to which we make a transition is removed from the principal mode, the less time we ought to dwell upon it; or rather, to speak in the terms of the art, the less ought the phrase (♩ *aa*) of that mode to be protracted.

CHAP. V. Of the Formation of the Diatonic Scale as used by the Greeks.

44. From this rule, that two sounds which are contiguous may be placed in immediate succession in the series of fifths, *fa*, *ut*, *sol*, it follows, that one may form this modulation, or this fundamental bass, by fifths, *sol*, *ut*, *sol*, *ut*, *fa*, *ut*, *fa*.

45. Each of the sounds which forms this modulation brings necessarily along with itself its third major, its fifth, and its octave; inasmuch that he who, for instance, sings the note *sol*, may be reckoned to sing at the same time the notes *sol*, *si*, *re*, *sol*: in the same manner the sound *ut* in the fundamental bass brings along with it this modulation, *ut*, *mi*, *sol*, *ut*; and, in short, the same sound *fa* brings along with it *fa*, *la*, *ut*, *fa*. This modulation then, or this fundamental bass,

sol, *ut*, *sol*, *ut*, *fa*, *ut*, *fa*,
gives the following diatonic series,

si, *ut*, *re*, *mi*, *fa*, *sol*, *la*;
which is precisely the diatonic scale of the Greeks. We are ignorant upon what principles they had formed this scale; but it may be sensibly perceived, that that series arises from the bass *sol*, *ut*, *sol*, *ut*, *fa*, *ut*, *fa*; and that of consequence, this bass is justly called *fundamental*, as being the real primitive modulation, that which

3 T

conducts

(c) I say especially if they are major; for in the major chord *re*, *fa*, *la*, *re*, besides that the sounds *ut* and *re* have no common harmonical relation, and are even dissonant between themselves (Art. 18.), it will likewise be found, that *fa* forms a dissonance with *ut*. The minor chord *re*, *fa*, *la*, *re*, would be more tolerable, because the natural *fa* which occurs in this chord carries along with it its fifth *ut*, or rather the octave of that fifth: It has likewise been sometimes the practice of composers, though rather by a license indulged them than strictly agreeable to their art, to place a minor in diatonic succession to a major chord.

(♩ *aa*) As the mere English reader, unacquainted with the technical phraseology of music, may be surprised at the use of the word *phrase* when transferred from language to that art, we have thought proper to insert the definition of Rousseau.

A *phrase*, according to him, is in melody a series of modulations, or in harmony a succession of chords, which form without interruption a sense more or less complete, and which terminate in a repose by a cadence more or less perfect.

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conducts the ear, and which it feels to be implied in the diatonic modulation, *fi, ut, re, mi, fa, sol, la, (u)*.

46. We shall be still more convinced of this truth by the following remarks:

In the modulation *fi, ut, re, mi, fa, sol, la*, the sounds *re* and *fa* form between themselves a third minor, which is not so perfectly true as that between *mi* and *sol* (1). Nevertheless, this alteration in the third minor between *re* and *fa* gives the ear no pain, because that *re* and that *fa*, which do not form between themselves a true third minor, form, each in particular, consonances perfectly just with the sounds in the fundamental bass which correspond with them: for *re* in the scale is the true fifth of *sol*, which answers to it in the fundamental bass; and *fa* in the scale is the true octave of *fa*, which answers to it in the same bass.

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Altered intervals, no objections

47. If, therefore, these sounds in the scale form consonances perfectly true with the notes which correspond to them in the fundamental bass, the ear gives itself but trouble to reconcile the alterations which there may be in the intervals which these sounds in the scale form between themselves. This is a new proof that the fundamental bass is the genuine guide of the ear, and the true origin of the diatonic scale.

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Reason why this scale is only four sounds

48. Moreover, this diatonic scale includes only seven sounds, and goes no higher than *fi*, which would be the octave of the first: a new singularity, for which

a reason may be given by the principles above established. In reality, in order that the sound *fi* may succeed immediately in the scale to the sound *la*, it is necessary that the note *sol*, which is the only one from whence *fi* as a harmonic may be deduced, should immediately succeed to the sound *fa*, in the fundamental bass, which is the only one from whence *la* can be harmonically deduced. Now, the diatonic succession from *fa* to *sol* cannot be admitted in the fundamental bass, according to what we have remarked (Art. 36.). The sounds *la* and *fi*, then, cannot immediately succeed one another in the scale: we shall see in the sequel why this is not the case in the series *ut, re, mi, fa, sol, la, fi, UT*, which begins upon *ut*; whereas the scale in question here begins upon *fi*.

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49. The Greeks likewise, to form an entire octave, added below the first *fi* the note *la*, which they distinguished and separated from the rest of the scale, and which for that reason they called *proslambanomenē*, that is to say, a string or note subadded to the scale, and put before *fi* to form the entire octave.

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Completion of the Greek octave

50. The diatonic scale *fi, ut, re, mi, fa, sol, la*, is composed of two tetrachords, that is to say, of two diatonic scales, each consisting of four sounds, *fi, ut, re, mi*, and *mi, fa, sol, la*. These two tetrachords are exactly similar; for from *mi* to *fa* there is the same interval as from *fi* to *ut*, from *fa* to *sol* the same as from *ut* to *re*, from *sol* to *la* the same as from *re* to

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The scale composed of two similar conjunctive tetrachords

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(1) Nothing is easier than to find in this scale the value or proportions of each sound with relation to the sound *ut*, which we call 1; for the two sounds *sol* and *fa* in the bass are $\frac{1}{2}$ and $\frac{1}{3}$; from whence it follows,

1. That *ut* in the scale is the octave of *ut* in the bass; that is to say, 2.
2. That *fi* is the third major of *sol*; that is to say $\frac{2}{3}$ of $\frac{1}{2}$ (note c), and of consequence $\frac{1}{3}$.
3. That *re* is the fifth of *sol*, that is to say $\frac{3}{2}$ of $\frac{1}{2}$, and of consequence $\frac{3}{4}$.
4. That *mi* is the third major of the octave of *ut*, and of consequence the double of $\frac{3}{4}$; that is to say, $\frac{3}{2}$.
5. That *fa* is the double octave of *fa* of the bass, and consequently $\frac{1}{3}$.
6. That *sol* of the scale is the octave of *sol* of the bass, and consequently 3.
7. In short, that *la* in the scale is the third major of *fa* of the scale; that is to say, $\frac{2}{3}$ of $\frac{1}{3}$, or $\frac{2}{9}$.

Hence then will result the following table, in which each sound has its numerical value above or below it.

Diatonic	$\frac{1}{3}$	2	$\frac{3}{4}$	$\frac{2}{3}$	3	$\frac{1}{2}$
Scale	<i>fi</i>	<i>ut</i>	<i>re</i>	<i>mi</i>	<i>fa</i>	<i>sol</i>
Fundamental	<i>sol</i>	<i>ut</i>	<i>sol</i>	<i>ut</i>	<i>fa</i>	<i>ut</i>
Bass	$\frac{1}{3}$	1	$\frac{3}{4}$	$\frac{2}{3}$	$\frac{1}{3}$	3

And if for the convenience of calculation, we choose to call the sound *re*, of the scale 1; in this case there is nothing to do but to divide each of the numbers by 2, which represent the diatonic scale, and we shall have

$\frac{1}{6}$	1	$\frac{3}{4}$	$\frac{2}{3}$	$\frac{1}{2}$	$\frac{1}{3}$
<i>fi</i>	<i>ut</i>	<i>re</i>	<i>mi</i>	<i>fa</i>	<i>sol</i>

(1) In order to compare *re* with *fa*, we need only compare $\frac{3}{4}$ with $\frac{1}{3}$; the relation between these fractions will be (note c) that of 9 times 3 to 8 times 4; that is to say, of 27 to 32: the third minor, then, from *re* to *fa*, is not true, because the proportion of 27 to 32 is not the same with that of 5 to 6, these two proportions being between the numbers as 27 times 6 is to 32 times 5, that is to say, as 162 to 160, or as the halves of these two numbers, that is to say, as 81 to 80.

M. Rameau, who published, in 1726, his *New Theoretical and Practical System of Music*, had not as yet found the true relation of the third minor in the consonance which is between *re* and *fa*, and of the little attention which the ear pays to it. He pretends, in the work now quoted, that there are two thirds minor, one in the proportion of 5 to 6, the other in the proportion of 27 to 32. But the opinion which he has afterwards adopted, for which he gives no reason, is, in reality, the genuine third minor, is that which is produced by nature between *re* and *fa* in the continued tone of those sonorous bodies of which *mi* and *sol* are the two harmonics; and that third minor, which is in the proportion of 5 to 6, is likewise that which takes place in the minor mode, and not that third minor which is false and different, being in the proportion of 27 to 32.

Part I.

M U S I C.

515

Theory of Harmony. *mi* (1): this is the reason why the Greeks distinguished these two tetrachords; yet they joined them by the note *mi*, which is common to both, and which gave them the name of *conjunctive tetrachords*.

137 *Intervals in both tetrachords equal.* 51. Moreover, the intervals between any two sounds taken in each tetrachord in particular, are precisely true: thus, in the first tetrachord, the intervals of *ut* and *si* *re*, are thirds, the one major and the other minor, exactly true, as well as the fourth *si* *mi* (11); it is the same thing with the tetrachord *mi* *fa*, *sol*, *la*, since this tetrachord is exactly like the former.

138 *Intervals between the notes of different tetrachords dissimilar.* 52. But the case is not the same when we compare two sounds taken each from a different tetrachord; for we have already seen, that the note *re* in the first tetrachord forms with the note *fa* in the second a third minor, which is not true. In like manner it will be found, that the fifth from *re* to *la* is not exactly true, which is evident; for the third major from *fa* to *la* is true, and the third minor from *re* to *fa* is not so; now, in order to form a true fifth, a third major and a third minor, which are both exactly true, are necessary.

139 *Another reason for distinguishing the scale into two tetrachords.* 53. From thence it follows, that, every consonance is absolutely perfect in each tetrachord taken by itself; but that there is some alteration in passing from one tetrachord to the other. This is a new reason for distinguishing the scale into these two tetrachords.

140 *The source of tones major and minor investigated.* 54. It may be ascertained by calculation, that in the tetrachord *fa*, *ut*, *re*, *mi*, the interval, or the tone from *re* to *mi*, is a little less than the interval or tone from *ut* to *re* (11). In the same manner, in the second tetrachord *mi*, *fa*, *sol*, *la*, which is, as we have proved, perfectly similar to the first, the note from *sol* to

la is a little less than the note from *fa* to *sol*. It is for this reason that they distinguish two kinds of tones; the greater tone *, as from *ut* to *re*, from *fa* to *sol*, &c.; and the lesser †, as from *re* to *mi*, from *sol* to *la*, &c.

Theory of Harmony. * Greater tone. See Interval † Lesser tone. See Interval.

CHAP. VI. The formation of the Diatonic Scale among the Moderns, or the ordinary Gammut.

141 55. We have just shown in the preceding chapter, how the scale of the Greeks is formed, *fa*, *ut*, *re*, *mi*, *fa*, *sol*, *la*, by means of a fundamental bass composed of three sounds only, *fa*, *ut*, *sol*: but to form the scale of three sounds only, *fa*, *ut*, *sol*, *la*, *si*, *UT*, which we use at present, we must necessarily add to the fundamental bass the note *re*, and form, with these four sounds *fa*, *ut*, *sol*, *re*, the following fundamental bass:

ut, *sol*, *ut*, *fa*, *ut*, *sol*, *re*, *si*, *ut*; from whence we deduce the modulation or scale *ut*, *re*, *mi*, *fa*, *sol*, *la*, *si*, *UT*. See fig. E. See Scale.

In effect (o), *ut* in the scale belongs to the harmony of *ut* which corresponds with it in the bass; *re*, which is the second note in the gammut, is included in the harmony of *sol*, the second note of the bass; *mi*, the third note of the gammut, is a natural harmonic of *ut*, which is the third sound in the bass, &c.

142 56. From thence it follows, that the diatonic scale of the Greeks is, at least in some respects, more simple than ours; since the scale of the Greeks (Chap. V.) may be formed alone from the mode proper to *ut*; whereas ours is originally and primitively formed, not only from the mode of *ut* (*fa*, *ut*, *sol*) but likewise from the mode of *sol*, (*ut*, *sol*, *re*.)

It will likewise appear, that this last scale consists of two parts; of which the one, *ut*, *re*, *mi*, *fa*, *sol*, is in 3 T 2 the

(1.) The proportion of *fa* to *ut* is as $\frac{1}{2}$ to 1, that is to say as 15 to 16; that between *mi* and *fa* is as $\frac{2}{3}$ to $\frac{4}{3}$, that is to say (note c), as 5 times 3 to 4 times 4, or as 15 to 16: these two proportions then are equal. In the same manner, the proportion of *ut* to *re* is as 1 to $\frac{8}{9}$, or as 8 to 9; that between *fa* and *sol* is as $\frac{1}{2}$ to $\frac{1}{2}$; that is to say (note c), as 8 to 9. The proportion of *mi* to *ut* is as $\frac{1}{2}$ to 1, or as 5 to 4; that between *fa* and *la* is as $\frac{1}{2}$ to $\frac{1}{2}$, or as 5 to 4: the proportions here then are likewise equal.

(11) The proportion of *mi* to *ut* is as $\frac{1}{2}$ to 1, or as 5 to 4, which is a true third major; that from *re* to *fa* is as $\frac{2}{3}$ to $\frac{4}{3}$; that is to say, as 9 times 16 to 15 times 8, or as 9 times 2 to 15, or as 6 to 5. In like manner, we shall find, that the proportion of *mi* to *fa* is as $\frac{1}{2}$ to $\frac{1}{2}$; that is to say, as 5 times 16 to 15 times 4, or as 4 to 3, which is a true fourth.

(111) The proportion of *re* to *ut* is as $\frac{8}{9}$ to 1, or as 9 to 8; that of *mi* to *re* is as $\frac{2}{3}$ to $\frac{4}{3}$, that is to say, as 40 to 36, or as 10 to 9: now $\frac{1}{9}$ is less removed from unity than $\frac{2}{9}$; the interval then from *re* to *mi* is a little less than that from *ut* to *re*.

If any one would wish to know the proportion which $\frac{1}{9}$ bear to $\frac{2}{9}$, he will find (note c) that it is as 8 times 10 to 9 times 9, that is to say, as 80 to 81. Thus the proportion of a lesser to a greater tone is as 80 to 81; this difference between the greater and lesser tone is what the Greeks called a *comma*.

We may remark, that this difference of a comma is found between the third minor when true and harmonical, and the same chord when it suffers alteration *re* *fa*, of which we have taken notice in the scale (note 1); for we have seen, that this third minor thus altered is in the proportion of 80 to 81 with the true third minor.

(o) The values or estimates of the notes shall be the same in this as in the former scale, excepting only the tone *la*; for *re* being represented by $\frac{1}{2}$, its fifth will be expressed by $\frac{1}{4}$; so that the scale will be numerically signified thus:

1 $\frac{9}{8}$ $\frac{5}{4}$ $\frac{4}{3}$ $\frac{3}{2}$ $\frac{2}{1}$ $\frac{1}{2}$ $\frac{1}{4}$ 2
ut, *re*, *mi*, *fa*, *sol*, *la*, *si*, *UT*.

Where you may see, that the note *la* of this scale is different from that in the scale of the Greeks; and that the *la* in the modern series stands in proportion to that of the Greeks as $\frac{1}{2}$ to $\frac{1}{2}$, that is to say, as 81 to 80; these two *la*'s then likewise differ by a *comma*.

Theory of Harmony of *sol*. the mode of *ut*; and the other, *sol*, *la*, *fi*, *ut*, in that

¹⁴³
The note *sol* twice repeated in the diatonic scale from its harmonic relations to the fundamental bass

57. It is for this reason that the note *sol* is found to be twice repeated in immediate succession in this scale; once as the fifth of *ut*, which corresponds with it in the fundamental bass, and again, as the octave of *sol*, which immediately follows *ut* in the same bass. As to what remains, these two consecutive *sol*'s are otherwise in perfect unison. It is for this reason that we are satisfied with singing only one of them when one modulates the scale *ut*, *re*, *mi*, *fa*, *sol*, *la*, *fi*, *UT*: but this does not prevent us from employing a pause or repose, expressed or understood, after the sound *fa*. There is no person who does not perceive this whilst he himself sings the scale.

¹⁴⁴
The modern scale composed of two disjunctive tetrachords of different modes.

58. The scale of the moderns, then, may be considered as consisting of two tetrachords, disjunctive indeed, but perfectly similar one to the other, *ut*, *re*, *mi*, *fa*, and *sol*, *la*, *fi*, *ut*, one in the mode of *ut*, the other in that of *sol*. For what remains, we shall see in the sequel by what artifice one may cause the scale *ut*, *re*, *mi*, *fa*, *sol*, *la*, *fi*, *UT*, to be regarded as belonging to the mode of *ut* alone. For this purpose it is necessary to make some changes in the fundamental bass, which we have already assigned: but this shall be explained at large in Chap. XIII.

¹⁴⁵
The mode of *fi* introduced in the fundamental bass is productive of convenience.

59. The introduction of the mode proper to *sol* in the fundamental bass has this happy effect, that the notes *fa*, *sol*, *la*, *fi*, may immediately succeed each other in ascending the scale, which cannot take place (Art. 48.) in the diatonic series of the Greeks, because that series is formed from the mode of *ut* alone. From whence it follows:

1. That we change the mode at every time when we modulate three notes in succession.

2. That if these three notes are sung in succession in the scale *ut*, *re*, *mi*, *fa*, *sol*, *la*, *fi*, *UT*, this cannot be done but by the assistance of a pause expressed or understood after the note *fa*; inasmuch, that the three tones *fa*, *sol*, *la*, *fi*, (three only because the note *sol* which is repeated is not enumerated) are supposed to belong to two different tetrachords.

60. It ought not then any longer to surprise us, that we feel some difficulty whilst we ascend the scale in singing three tones in succession, because this is impracticable without changing the mode; and if one pauses in the same mode, the fourth sound above the first note will never be higher than a semitone above that which immediately precedes it; as may be seen by *ut*, *re*, *mi*, *fa*, and by *sol*, *la*, *fi*, *ut*, where there is no more than a semitone between *mi* and *fa*, and between *fi* and *ut*.

61. We may likewise observe in the scale *ut*, *re*, *mi*, *fa*, that the third minor from *re* to *fa* is not true, for the reasons which have been already given (Art. 49.) It is the same case with the third minor from *la* to *ut*, and with the third major from *fa* to *la*: but each of these sounds form otherwise consonances perfectly true, with their correspondent sounds in the fundamental bass.

62. The thirds *la ut*, *fa la*, which were true in the former scale, are false in this; because in the former scale *la* was the third of *fa*, and here it is the fifth of *re*, which corresponds with it in the fundamental bass.

63. Thus it appears, that the scale of the Greeks contains fewer consonances that are altered than ours (r); and this likewise happens from the introduction of the mode of *sol* into the fundamental bass (q).

We see likewise that the value of *la* in the diatonic scale, a value which authors have been divided in ascertaining, solely depends upon the fundamental bass, and that it must be different according as the note *la* has *fa* or *re* for its bass. See the note (o).

CHAP. VII. Of Temperament.

64. THE alterations which we have observed in the intervals between particular sounds of the diatonic scale, naturally lead us to speak of temperament. To give a clear idea of this, and to render the necessity of it palpable, let us suppose that we have before us an instrument with keys, a harpsichord, for instance, consisting of several octaves or scales, of which each includes its twelve semitones.

Let

(r) In the scale of the Greeks, the note *la* being a third from *fa*, there is an altered fifth between *la* and *re*: but in ours, *la* being a fifth to *re*, produces two altered thirds, *fa la*, and *la ut*; and likewise a fifth altered, *la mi*, as we shall see in the following chapter. Thus there are in our scale two intervals more than in the scale of the Greeks which suffer alteration.

(q) But here it may be with some colour objected: The scale of the Greeks, it may be said, has a fundamental bass more simple than ours; and besides, in it there are fewer chords which will not be found exactly true: why then, notwithstanding this, does ours appear more easy to be sung than that of the Greeks? The Grecian scale begins with a semitone, whereas the intonation prompted by nature seems to impel us to rise by a full tone at once. This objection may be thus answered. The scale of the Greeks is indeed better disposed than ours for the simplicity of the bass, but the arrangement of ours is more suitable to natural intonation. Our scale commences by the fundamental sound *ut*, and it is in reality from that sound that we ought to begin; it is from this that all the others naturally arise, and upon this that they depend; nay, if I may speak so, in this they are included; on the contrary, neither the scale of the Greeks, nor its fundamental bass, commences with *ut*; but it is from this *ut* that we must depart, in order to regulate our intonation, whether in rising or descending: now, in ascending from *ut*, the intonation, even of the Greek scale, gives the series *ut*, *re*, *mi*, *fa*, *sol*, *la*: and so true is it that the fundamental sound *ut* is here the genuine guide of the ear, that if, before we modulate the sound *ut*, we should attempt to rise to it by that note in the scale which is most immediately contiguous, we cannot reach it but by the note *fi*, and by the semitone from *fi* to *ut*. Now to make a transition from *fi* to *ut*, by this semitone, the ear must of necessity be predisposed for that modulation, and consequently preoccupied with the mode of *ut*. If this were not the case, we should naturally rise from *fi* to *ut*, and by this operation pass into another mode.

Theory of
Harmony.
See fig. F.

Let us choose in that harpsichord one of the strings which will sound the note UT, and let us tune the string SOL to a perfect fifth with UT in ascending; let us afterwards tune to a perfect fifth with this SOL the RE which is above it; we shall evidently perceive that this RE will be in the scale above that from which we set out: but it is also evident that this RE must have in the scale a *re* which corresponds with it, and which must be tuned a true octave below RE; and between this and SOL there should be the interval of a fifth; so that the *re* in the first scale will be a true fourth below the SOL of the same scale. We may afterwards tune the note LA of the first scale to a just fifth with this last *re*; then the note MI in the highest scale to a true fifth with this new LA, and of consequence the *mi* in the first scale to a true fourth beneath this same LA: Having finished this operation, it will be found that the last *mi*, thus tuned, will by no means form a just third major from the sound UT (a): that is to say, that it is impossible for *mi* to constitute at the same time the third major of UT and the true fifth of LA; or, what is the same thing, the true fourth of LA in descending.

65. What is still more, if, after having successively and alternately tuned the strings UT, SOL, *re*, LA, *mi*, in perfect fifths and fourths one from the other, we continue to tune successively by true fifths and fourths the strings *mi*, *fi*, *fa**, *ut**, *sol**, *re**, *mi**, *fi**; we shall find, that, though *fi**, being a semitone higher than the natural note, should be equivalent to UT natural, it will by no means form a just octave to the first *ut* in the scale, but be considerably higher (s); yet this *fi** upon the harpsichord ought not to be different from the octave above UT, for every *fi** and every UT is the same sound, since the octave or the scale only consists of twelve semitones.

66. From thence it necessarily follows, 1. That it is impossible that all the octaves and all the fifths should be just at the same time, particularly in instruments which have keys, where no intervals less than a semitone are admitted. 2. That, of consequence, if the fifths are justly tuned, some alteration must be made in the octaves; now the sympathy or sound which subsists between any note and its octave, does not permit us to make such an alteration: this perfect coalescence of sound is the cause why the octave should

(a) The LA considered as the fifth of *re* is $\frac{3}{2}$, and the fourth beneath this LA will constitute $\frac{1}{2}$ of $\frac{3}{2}$, that is to say, $\frac{3}{4}$; $\frac{3}{4}$ then shall be the value of *mi*, considered as a true fourth from LA in descending: now *mi*, considered as the third major of the sound UT, is $\frac{4}{3}$, or $\frac{8}{6}$: these two *mi*'s then are between themselves in the proportion of 81 to 80; thus it is impossible that *mi* should be at the same time a perfect third major from UT, and a true fourth beneath LA.

(s) In effect, if you thus alternately tune the fifth above, and the fourth below, in the same octave, you may here see what will be the process of your operation.

UT, SOL, a fifth; *re* a fourth; LA a fifth; *mi* a fourth; *fi* a fifth; *fa** a fourth; *ut** a fifth; *sol** a fourth; RE* a fifth; *la** a fourth; MI* or FA a fifth; *fi** a fourth: now it will be found, by a very easy computation, that the first UT being represented by 1, SOL shall be $\frac{1}{2}$, *re* $\frac{2}{3}$, LA $\frac{3}{4}$, *mi* $\frac{3}{5}$, &c. and so of the rest till you arrive at *fi**, which will be found $\frac{11}{8}$. This fraction is evidently greater than the number 2, which expresses the perfect octave *ut* to its correspondent UT; and the octave below *fi** would be one half of the same fraction, that is to say $\frac{11}{16}$, which is evidently greater than UT represented by unity. This last fraction $\frac{11}{16}$ is composed of two numbers; the numerator of the fraction is nothing else but the number 3 multiplied 11 times in succession by itself, and the denominator is the number 2 multiplied 18 times in succession by itself. Now it is evident, that this fraction, which expresses the value of *fi**, is not equal to the unity which expresses the value of the sound UT; though, upon the harpsichord, *fi** and UT are identical. This fraction rises above unity by $\frac{1}{16}$, that is to say, by about $\frac{1}{16}$; and this difference was called the *comma of Pythagoras*. It is palpable that this comma is much more considerable than that which we have already mentioned (note s), and which is only $\frac{1}{81}$.

We have already proved that the series of fifths produces an *ut* different from *fi**, the series of thirds major gives another still more different. For, let us suppose this series of thirds, *ut*, *mi*, *sol**, *fi**, we shall have *mi* equal to $\frac{4}{3}$, *sol** to $\frac{1}{2}$, and *fi** to $\frac{1}{4}$, whose octave below is $\frac{1}{2}$; from whence it appears, that this last *fi* is less than unity (that is to say, than *ut*), by $\frac{1}{2}$, or by $\frac{1}{4}$, or near it: A new comma, much greater than the preceding, and which the Greeks have called *apotome major*.

It may be observed, that this *fi**, deduced from the series of thirds, is to the *fi** deduced from the series of fifths, as $\frac{1}{2}$ is to $\frac{11}{16}$; that is to say, in multiplying by 524288, as 125 multiplied by 4096 is to 531441, or as 51200 to 531441, that is to say, nearly as 26 is to 27: from whence it may be seen, that these two *fi*'s are very considerably different one from the other, and even sufficiently different to make the ear sensible of it; because the difference consists almost of a minor semitone, whose value, as will afterwards be seen (Art. 139.), is $\frac{1}{12}$.

Moreover, if, after having found the *sol** equal to $\frac{1}{2}$, we then tune by fifths and by fourths, *sol**, *re**, *la**, *mi**, *fi**, as we have done with respect to the first series of fifths, we find that the *fi** must be $\frac{1}{8}$; its difference, then, from unity, or, in other words, from UT, is $\frac{7}{8}$, that is to say, about $\frac{1}{8}$; a comma still less than any of the preceding, and which the Greeks have called *apotome minor*.

In a word, if, after having found *mi* equal to $\frac{4}{3}$ in the progression of thirds, we then tune by fifths and fourths *mi*, *fi*, *fa**, *ut**, &c. we shall arrive at a new *fi**, which shall be $\frac{1}{2}$, and which will not differ from unity but by about $\frac{1}{16}$, which is the last and smallest of all the commas; but it must be observed, that, in this case, the thirds major from *mi* to *sol**, from *sol** to *fi** or *ut*, &c. are extremely false, and greatly altered.

Theory of Harmony should serve as limits to the other intervals, and that all the notes which rise above or fall below the ordinary scale, are no more than replications, i. e. repetitions, of all that have gone before them. For this reason, if the octave were altered, there could be no longer any fixed point either in harmony or melody. It is then absolutely necessary to tune the *ut* or *fi* in a just octave with the first; from whence it follows, that, in the progression of fifths, or what is the same thing, in the alternate series of fifths and fourths, *UT*, *SOL*, *re*, *LA*, *mi*, *fi*, *fa*, *ut*, *sol*, *re*, *la*, *mi*, *fi*, it is necessary that all the fifths should be altered, or at least some of them. Now, since there is no reason why one should rather be altered than another, it follows, that we ought to alter them all equally. By these means, as the alteration is made to influence all the fifths, it will be in each of them almost imperceptible; and thus the fifth, which, after the octave, is the most perfect of all consonances, and which we are under the necessity of altering, must only be altered in the least degree possible.

151
Its defini-
tion.

67. It is true, that the thirds will be a little harsh; but as the interval of sounds which constitutes the third, produces a less perfect coalescence than that of the fifth, it is necessary, says M. Rameau, to sacrifice the justice of that chord to the perfection of the fifth; for the more perfect a chord is in its own nature, the more displeasing to the ear is any alteration which can be made in it. In the octave the least alteration is insupportable.

68. This change in the intervals of instruments

which have, or even which have not, keys, is that which we call *temperament*.

69. It results then from all that we have now said, that the theory of temperament may be reduced to this question.—The alternate succession of fifths and fourths having been given, *UT*, *SOL*, *re*, *LA*, *mi*, *fi*, *fa*, *ut*, *sol*, *re*, *la*, *mi*, *fi*, in which *fi* or *ut* is not the true octave of the first *UT*, it is proposed to alter all the fifths equally in such a manner that the two *ut*'s may be in a perfect octave the one to the other.

70. For a solution of this question, we must begin with tuning the two *ut*'s in a perfect octave the one to the other; in consequence of which, we will render all the semitones which compose the octave as equal as possible. By this means (τ) the alteration made in each fifth will be very considerable, but equal in all of them.

71. In this, then, the theory of temperament consists: but as it would be difficult in practice to tune a harpsichord or organ by thus rendering all the semitones equal, M. Rameau, in his *Generation Harmonique*, has furnished us with the following method, to alter all the fifths as equally as possible.

72. Take any key of the harpsichord which you please; but let it be towards the middle of the instrument; for instance, *UT*: then tune the note *SOL* a fifth above it, at first with as much accuracy as possible; this you may imperceptibly diminish: tune afterwards the fifth to this with equal accuracy, and diminish it in the same manner; and thus proceed from one fifth to another

(τ) All the semitones being equal in the temperament proposed by M. Rameau, it follows, that the twelve semitones *ut*, *ut**, *re*, *re**, *mi*, *mi**, &c. shall form a continued geometrical progression; that is to say, a series in which *ut* shall be to *ut** in the same proportion as *ut** to *re*, as *re* to *re**, &c. and so of the rest.

These twelve semitones are formed by a series of thirteen sounds, of which *UT* and its octave *ut* are the first and last. Thus to find by computation the value of each sound in the temperament, which is the present object of our speculations, our scrutiny is limited to the investigation of eleven other numbers between 1 and 2 which may form with the 1 and the 2 a continued geometrical progression.

However little any one is practised in calculation, he will easily find each of these numbers, or at least a number approaching to its value. These are the characters by which they may be expressed, which mathematicians will easily understand, and which others may neglect.

<i>UT</i>	<i>ut</i> *	<i>re</i>	<i>re</i> *	<i>mi</i>	<i>fa</i>	<i>fa</i> *	<i>sol</i>	<i>sol</i> *
1	$\sqrt[12]{2}$	$\sqrt[12]{2^2}$	$\sqrt[12]{2^3}$	$\sqrt[12]{2^4}$	$\sqrt[12]{2^5}$	$\sqrt[12]{2^6}$	$\sqrt[12]{2^7}$	$\sqrt[12]{2^8}$
	<i>la</i>	<i>la</i> *	<i>fi</i>	<i>ut</i>				
	$\sqrt[12]{2^9}$	$\sqrt[12]{2^{10}}$	$\sqrt[12]{2^{11}}$	$\sqrt[12]{2^{12}}$				

It is obvious, that in this temperament all the fifths are equally altered. One may likewise prove, that the alteration of each in particular is very inconsiderable; for it will be found, for instance, that the fifth from *ut* to *sol* which should be 1, ought to be diminished by about $\frac{1}{12}$ of $\frac{1}{12}$; that is to say, by $\frac{1}{144}$, a quantity almost inconceivably small.

It is true, that the thirds major will be a little more altered; for the third major from *ut* to *mi*, for instance, shall be increased in its interval by about $\frac{1}{12}$: but it is better, according to M. Rameau, that the alteration should fall upon the third than upon the fifth, which after the octave is the most perfect chord, and from the perfection of which we ought never to degenerate but as little as possible.

Besides, it has appeared from the series of thirds major *ut*, *mi*, *sol**, *fi**, that this last *fi** is very different from *ut* (note 1); from whence it follows, that if we would tune this *fi** in unison with the octave of *ut*, and alter at the same time each of the thirds major by a degree as small as possible, they must all be equally altered. This is what occurred in the temperament which we propose; and if in it the third be more altered than the fifth, it is a consequence of the difference which we find between the degrees of perfection in these intervals; a difference with which, if we may speak so, the temperament proposed conforms itself. Thus this diversity of alteration is rather advantageous than inconvenient.

Theory of Harmony. of another in ascent; and as the ear does not appreciate so exactly sounds that are extremely sharp, it is necessary, when by fifths you have risen to notes extremely high, that you should tune in the most perfect manner the octave below the last fifth which you had immediately formed; then you may continue always in the same manner; till in this process you arrive at the last fifth from *mi* to *fa*, which should of themselves be in tune; that is to say, they ought to be in such a state, that *fa*, the highest note of the two which compose the fifth, may be identical with the sound *UT*, with which you began, or at least the octave of that sound

Theory of Harmony. perfectly just: it will be necessary then to try if this *UT*, or its octave, forms a just fifth with the last sound *mi* or *fa* which has been already tuned. If this be the case, we may be certain that the harpsichord is properly tuned. But if this last fifth be not true, in this case it will be too sharp, and it is an indication that the other fifths have been too much diminished, or at least some of them; or it will be too flat, and consequently discover that they have not been sufficiently diminished. We must then begin and proceed as formerly, till we find the last fifth in tune of itself, and without our immediate interposition (*v*).

By

(*v*) All that remains, is to acknowledge, with M. Rameau, that this temperament is far remote from that which is now in practice: you may here see in what this last temperament consists as applied to the organ or harpsichord. They begin with *UT* in the middle of the keys, and they flatten the four first fifths *sol*, *re*, *la*, *mi*, till they form a true third major from *mi* to *ut*; afterwards, setting out from this *mi*, they tune the fifth *fa*, *ut*, *sol*, but flattening them still less than the former, so that *sol* may almost form a true third major with *mi*. When they have arrived at *sol* they stop; they resume the first *ut*, and tune to it the fifth *fa* in descending, then the fifth *si*, &c. and they heighten a little all the fifths till they have arrived at *lab*, which ought to be the same with the *sol* already tuned.

If, in the temperament commonly practised, some thirds are found to be less altered than in that prescribed by M. Rameau, in return, the fifths in the first temperament are much more false, and many thirds are likewise so; inasmuch, that upon a harpsichord tuned according to the temperament in common use, there are five or six modes which the ear cannot endure, and in which it is impossible to execute any thing. On the contrary, in the temperament suggested by M. Rameau, all the modes are equally perfect; which is a new argument in its favour, since the temperament is peculiarly necessary in passing from one mode to another, without shocking the ear; for instance, from the mode of *ut* to that of *sol*, from the mode of *sol* to that of *re*, &c. It is true that this uniformity of modulation will to the greatest number of musicians appear a defect: for they imagine, that by tuning the semitones of the scale unequal, they give each of the modes a peculiar character; so that according to them, the scale of *ut*,

ut, re, mi, fa, sol, la, si, UT,

is not perfectly similar to the gamut or diatonic scale of the mode of *mi*

mi, fa, sol, la, si, ut, re, mi,

which, in their judgment, renders the modes of *ut* and *mi* proper for different manners of expression. But after all that we have said in this treatise on the formation of diatonic intervals, every one should be convinced, that, according to the intention of nature, the diatonic scale ought to be perfectly the same in all its modes. The contrary opinion, says M. Rameau, is a mere prejudice of musicians. The character of an air arises chiefly from the intermixture of the modes; from the greater or lesser degrees of vivacity in the movement; from the tones, more or less grave, or more or less acute, which are assigned to the generator of the mode; and from the chords more or less beautiful, as they are more or less deep, more or less flat, more or less sharp, which are found in it.

In short, the last advantage of this temperament is, that it will be found conformed, or at least very little different from that which they practise upon instruments without keys; as the bass viol, the violin, in which true fifths and fourths are preferred to thirds and sixths tuned with equal accuracy; a temperament which appears incompatible with that commonly used in tuning the harpsichord.

Yet we must not suffer our readers to be ignorant, that M. Rameau, in his *New System of Music*, printed in 1726, had adopted the ordinary temperament. In that work (as may be seen CHAP. XXIV.), he pretends that the alteration of the fifths is much more supportable than that of the thirds major; and that this last interval can hardly suffer a greater alteration than the octave, which, as we know, cannot suffer the slightest alteration. He says, that if three strings are tuned, one by an octave, the other by a fifth, and the next by a third major to a fourth string, and if a sound be produced from the last, the strings tuned by a fifth will vibrate though a little less true than it ought to have been; but that the octave and the third major, if altered in the least degree will not vibrate; and he adds that the temperament which is now practised, is founded upon that principle. M. Rameau goes still farther; and as in the ordinary temperament, there is a necessity for altering the last thirds major, and to make them a little more sharp, that they may naturally return to the octave of the principal sound, he pretends that this alteration is tolerable, not only because it is almost insensible, but because it is found in modulations not much in use, unless the composer should choose it on purpose to render the expression stronger. "For it is proper to remark (says he), that we receive different impressions from the intervals in proportion to their different alterations; for instance, the third major, which naturally elevates us to joy, in proportion as we feel it, heightens our feelings even to a kind of fury, when it is tuned too sharp, and the third minor, which naturally inspires us with tenderness and serenity, depresses us to melancholy when it is too flat." All this strain, as you may see, is manifestly different from that which this celebrated musician af-

terwards

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Harmony.

By this method all the twelve sounds which compose one of the scales shall be tuned: nothing is necessary but to tune with the greatest possible exactness their octaves in the other scales, and the harpsichord shall be well tuned.

155
Alterations
by either
method
hardly dis-
agreeable.

We have given this rule for temperament from M. Rameau; and it belongs only to disinterested artists to judge of it. However this question be determined, and whatever kind of temperament may be received, the alterations which it produces in harmony will be but very small, or not perceptible to the ear, whose attention is entirely engrossed in attuning itself with the fundamental bass, and which suffers, without uneasiness, these alterations, or rather takes no notice of them, because it supplies from itself what may be wanting to the truth and perfection of the intervals.

Simple and daily experiments confirm what we now advance. Listen to a voice which is accompanied, in singing, by different instruments; though the temperament of the voice, and the temperament of each of the instruments, are all different one from another, yet you will not be in the least affected with the kind of cacophony which ought to result from these diversities, because the ear supposes these intervals true of which it does not appreciate differences.

We may give another experiment. Strike upon an organ the three keys *mi, sol, si*, you will hear nothing but the minor perfect chord; though *mi*, by the construction of that instrument, must cause *sol* likewise to be heard; though *sol* should have the same effect upon *re*, and *si* upon *fa*; inasmuch, that the ear is at once affected with all these sounds, *re, mi, fa, sol, sol, si*: how many dissonances perceived at the same time, and what a jarring multitude of discordant sensations, would result from thence to the ear, if the perfect chord with which it is preoccupied had not power entirely to abstract its attention from such sounds as might offend!

CHAP. VIII. Of Reposes or Cadences (†.)

156
Cadences
perfect and
imperfect,
what and
why.

73. In a fundamental bass whose procedure is by fifths, there always is, or always may be, a *repose*, or crisis, in which the mind acquiesces in its transition

from one sound to another; but a repose may be more or less distinctly signified, and of consequence more or less perfect. If one should rise by fifths; if, for instance, we pass from *ut* to *sol*; it is the generator which passes to one of these fifths, and this fifth was already pre-existent in its generator: but the generator exists no longer in this fifth; and the ear, as this generator is the principle of all harmony and of all melody, feels a desire to return to it. Thus the transition from a sound to its fifth in ascent, is termed an *imperfect repose*, or *imperfect cadence*; but the transition from any sound to its fifth in descent, is denominated a *perfect cadence*, or an *absolute repose*: it is the offspring which returns to its generator, and as it were recovers its existence once more in that generator itself, with which when sounding it resounds (Chap. I.)

74. Amongst absolute repeses, there are some, if we may be allowed the expression, more absolute, that is to say, more perfect, than others. Thus in the fundamental bass

ut, sol, ut, fa, ut, sol, re, sol, ut,

which forms, as we have seen, the diatonic scale of the moderns, there is an absolute repose from *re* to *sol*, as from *sol* to *ut*: yet this last absolute repose is more perfect than the preceding, because the ear, prepossessed with the mode of *ut* by the multiplied impression of the sound *ut* which it has already heard thrice before, feels a desire to return to the generator *ut*; and it accordingly does so by the absolute repose *sol, ut*.

75. We may still add, that what is commonly called *cadence* in melody, ought not to be confounded with what we name *cadence* in harmony.

In the first case, this word only signifies an agreeable and rapid alteration between two contiguous sounds, called likewise a *trill* or *shake*; in the second, it signifies a repose or close. It is however true, that this shake implies, or at least frequently enough prefigures, a repose, either present or impending, in the fundamental bass (x).

76. Since there is a repose in passing from one sound to another in the fundamental bass, there is also a repose in passing from one note to another in the diatonic scale, which is formed from it, and which this bass represents: and as the absolute repose *sol ut*, is to another in the fundamental bass, there is also a repose in passing from one note to another in the diatonic scale, which is formed from it, and which this bass represents: and as the absolute repose *sol ut*, is

terwards exhibited in his *Generation Harmonique*, and in the performances which followed it. From this we can only conclude, that the reasons which, after him, we have urged for the new temperament, must without doubt have appeared to him very strong, because in his mind they had superseded those which he had formerly adduced in favour of the ordinary temperament.

We do not pretend to give any decision for either the one or the other of these methods of temperament, each of which appears to us to have its particular advantages. We shall only remark, that the choice of the one or the other must be left absolutely to the taste and inclination of the reader; without, however, admitting this choice to have any influence upon the principles of the system of music, which we have followed even till this period, and which must always subsist, whatever temperament we adopt.

(†) That the reader may have a clear idea of the term before he enters upon the subject of this chapter, it may be necessary to caution him against a mistake into which he may be too easily led by the ordinary signification of the word *repose*. In music, therefore, it is far from being synonymous with the word *rest*. It is, on the contrary, the termination of a musical phrase which ends in a cadence more or less emphatic, as the sentiment implied in the phrase is more or less complete. Thus a repose in music answers the same purpose as punctuation in language. See *REPOSE* in Rousseau's Musical Dictionary.

(x) M. Rousseau, in his letter on French music, has called this alternate undulation of different sounds a *trill*, from the Italian word *trillo*, which signifies the same thing; and some French musicians already appear to have adopted this expression.

Theory of Harmony. of all others the most perfect in the fundamental basis, the repose from *fi* to *ut*, which answers to it in the scale, and which is likewise terminated by the generator, is for that reason the most perfect of all others in the diatonic scale ascending.

160
Definition 77. It is then a law dictated by nature itself, that and use of a if you would ascend diatonically to the generator of a sensible note. mode, you can only do this by means of the third major from the fifth of that very generator. Thus third major, which with the generator forms a semitone, has for that reason been called the *sensible note*, as introducing the generator, and preparing us for the most perfect repose.

See Sensible Note.

We have already proved, that the fundamental basis is the principle of melody. We shall besides make it appear in the sequel, that the effect of a repose in melody arises solely from the fundamental basis.

CHAP. IX. Of the Minor Mode and its Diatonic Series.

161
The diatonic series of the minor mode ascertained by different examples. 78. In the second chapter, we have explained (Art. 29. 30. 31. and 32.) by what means, and upon what principle, the minor chord *ut, mi♭, sol, ut*, may be formed, which is the characteristic chord of the minor mode. Now what we have there said, taking *ut* for the principal and fundamental sound, we might likewise have said of any other note in the scale, assumed in the same manner as the principal and fundamental sound: but as in the minor chord, *ut, mi♭, sol, ut*, there occurs a *mi♭* which is not found in the ordinary diatonic scale, we shall immediately substitute, for greater ease and conveniency, another chord, which is likewise minor and exactly similar to the former, of which all the notes are found in the scale.

79. The scale affords us three chords of this kind, viz. *re, fa, la, re*; *la, ut, mi, la*; and *mi, sol, fi, mi*. Amongst these three we shall choose, *la, ut, mi, la*; because this chord, without including any sharp or flat, has two sounds in common with the major chord *ut, mi, sol, ut*; and besides, one of these two sounds is the very same *ut*: so that this chord appears to have the most immediate, and at the same time the most simple, relation with the chord *ut, mi, sol, ut*. Concerning this we need only add, that this preference of the chord *la, ut, mi, la*, to every other minor chord, is by no means in itself necessary for what we have to say in this chapter upon the diatonic scale of the minor mode. We might in the same manner have chosen any other minor chord; and it is only, as we have said, for greater ease and conveniency that we fix upon this.

162
Tonic or key in harmony, what 80. Let us now remark, that in every mode, whether major or minor, the *principal* sound which implies the perfect chord, whether major or minor, may be called the *tonic note* or *key*; thus *ut* is the key in its proper mode, *la* in the mode of *la*, &c. Having laid down this principle,

163
The formation of the first scale pursued. 81. We have shown how the three sounds, *fa, ut, sol*, which constitute (Art. 38.) the mode of *ut*, of which the first *fa* and the last *sol* are the two fifths of *ut*, one descending the other rising, produce the scale, *fi, ut, re, mi, fa, sol, la*, of the major mode, by means of the fundamental basis *sol, ut, sol, ut, fa, ut, fa*; let us in the

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same manner take the three sounds *re, la, mi*, which constitute the mode of *la*, for the same reason that the sounds *fa, ut, sol*, constitute the mode of *ut*; and of them let us form this fundamental basis, perfectly like the preceding, *mi, la, mi, la, re, la, re*; let us afterwards place below each of these sounds one of their harmonics, as we have done (Chap. V.) for the first scale of the major mode; with this difference, that we must suppose *re* and *la* as implying their thirds minor in the fundamental basis to characterize the minor mode; and we shall have the diatonic scale of that mode,

sol♯, la, fi, ut, re, mi, fa.

82. The *sol♯*, which corresponds with *mi* in the fundamental basis, forms a third major with that *mi*, though the mode be minor; for the same reason that a third from the fifth of the fundamental sound ought to be major (Art. 77.) when that third rises to the fundamental sound *la*.

83. It is true, that, in causing *mi* to imply its third major *sol*, one might also rise to *la* by a diatonic progress. But that manner of rising to *la* would be less perfect than the preceding; for this reason (Art. 76.), that the absolute repose or perfect cadence, *mi, la*, which is found in the fundamental basis, ought to be represented in the most perfect manner in the two notes of the diatonic scale which answer to it, especially when one of these two notes is *la*, the key itself upon which the repose is made. From whence it follows, that the preceding note *sol* ought rather to be sharp than natural; because *sol♯*, being included in *mi* (Art. 19.), much more perfectly represents the note *mi* in the basis, than the natural *sol* could do, which, is not included in *mi*.

84. We may remark this first difference between the scale *sol♯, la, fi, ut, re, mi, fa*, and the scale which corresponds with it in the major mode

fi, ut, re, mi, sol, sol, la,

that from *mi* to *fa*, which are the two last notes of the former scale, there is only a semitone; whereas from *sol* to *la*, which are the two last sounds of the latter series, there is the interval of a complete tone: but this is not the only discrimination which may be found between the scales of the two modes.

85. To investigate these differences, and to discover the reason for which they happen, we shall begin by forming a new diatonic scale of the minor mode, similar to the second scale of the major mode,

ut, re, mi, fa, sol, sol, la, fi, ut.

That last series, as we have seen, was formed by means of the fundamental basis *fa, ut, sol, re*, disposed in this manner,

ut, sol, ut, fa, ut, sol, re, sol, ut.

Let us take in the same manner the fundamental basis *re, la, mi, fi*, and arrange it in the following order,

la, mi, la, re, la, mi, fi, mi, la,

and it will produce the scale immediately subjoined, See fig. 11.

la, fi, ut, re, mi, mi, fa♯, sol♯, la,

in which *ut* forms a third minor with *la*, which in the fundamental basis corresponds with it, which denominates the minor mode; and, on the contrary, *sol♯* forms a third major with *mi* in the fundamental basis, because *sol♯* rises towards *la*, (Art. 82. 83.)

3 U

86. We

Theory of Harmony 86 We see besides a *fa**, which does not occur in the former,

*sol**, *la*, *fi*, *ut*, *re*, *mi*, *fa*.

where *fa* is natural. It is because, in the first scale, *fa* is a third minor from *re* in the base, and in the second, *fa* is the fifth from *fi* in the base.

166 Difference between the two scales of the minor mode greater than those of the major. 87 Thus the two scales of the minor mode are still in this respect more different one from the other than the two scales of the major mode; for we do not remark this difference of a semitone between the two scales of the major mode. We have only observed (Art 63) some difference in the value of *la* as it stands in each of these scales, but this amounts to much less than a semitone.

167 *Fa* and *fi* sharp in the minor mode, and why. 88 From thence it may be seen why *fa* and *sol* are sharp when ascending in the minor mode, nay, besides, the *fa* is only natural in the first scale *sol**, *la*, *fi*, *ut*, *re*, *mi*, *fa*, because this *fa* cannot rise to *sol**, (Art 48)

168 The case of *fi* sharp in descending and why. 89 It is not the same case in descending. For *mi*, the fifth of the generator, ought not to imply the third major *sol**, but in the case when that *mi* descends to the generator *la* to form a perfect repose (Art 77 and 83), and in this case the third major *sol** rises to the generator *la* but the fundamental base *la mi* may, in descending, give the scale *la sol* natural, provided *sol* does not rise towards *la*.

169 Explication of the descending scale in the minor mode from a fundamental base difficult. 90 It is much more difficult to explain how the *fa* which ought to follow this *sol* in descending, is natural and not sharp, for the fundamental base

la, mi, fi, mi, la, re, la, mi, la,

produces in descending,

la, sol, fi, mi, mi, re, ut, fi, la*

And it is plain that the *fa* cannot be otherwise than sharp, since *fa** is the fifth of the note *fi* of the fundamental base. In the mean time, experience evinces that the *fi* is natural in descending in the diatonic scale of the major mode of *la*, especially when the preceding *sol* is natural and it must be acknowledged, that here the fundamental base appears in some measure difficult.

170 Rameau's solution though the only one yet unsatisfactory. M Rameau has invented the following means for obtaining a solution of this difficulty. According to him, in the diatonic scale of the minor mode in descending, *la, fi, fi, re, ut, fi, la, sol*, may be regarded simply as a note of passage, merely added to give sweetness to the modulation, and as a diatonic gradation by which we may descend to *fa* natural

It is easily perceived, according to M. Rameau, by this fundamental base,

la, re, la, re, la, mi, la,

which produces

la, fa, mi, re, ut, fi, la,

which may be regarded, as he says, as the real scale of the minor mode in descending; to which is added *sol* natural between *la* and *fa*, to preserve the diatonic order.

This answer appears the only one which can be given to the difficulty above proposed but I know not whether it will fully satisfy the reader, whether he will not see with regret, that the fundamental base does not produce, to speak properly, the diatonic scale of the minor mode in descent, when at the same time this same base so happily produces the diatonic scale of that identical mode in ascending, and the diatonic scale of the major mode whether in rising or descending (v).

CHAP. X. Of Relative Modes.

91 Two modes which are of such a nature that we can pass from the one to the other, are called relative modes. Thus we have already seen, that the major mode of *ut* is relative to the major mode of *fa* and to that of *sol*. It may likewise appear from what goes before, how many intimate connexions there are between the species (+) or major mode of *ut*, and the species or minor mode of *la*. For, 1. The perfect chords, one major *ut mi sol ut*, the other minor *la ut mi la*, which characterize each of those two kinds of modulation* or harmony, have two sounds in common, *ut* or *mi*. 2. The diatonic scale of the minor mode of *la* in descent, absolutely contains the same sounds with the gammat or diatonic scale of the major mode of *ut*.

It is for this reason that the transition is so natural and easy from the major mode of *ut* to the minor mode of *la*, or from the minor mode of *la* to the major mode of *ut*, as experience proves.

92. In the minor mode of *mi*, the minor perfect chord *mi sol fi mi*, which characterizes it, has likewise two sounds, *mi, sol*, in common with the perfect chord major *ut mi sol ut*, which characterizes the major mode of *ut*. But the minor mode of *mi* is not so closely related nor allied to the major mode of *ut* as to the minor mode of *la*, because the diatonic scale of the minor mode of *mi* in descent, has not, like the series of the

(v) For what remains, when *sol* is said to be natural in descending the diatonic scale of the minor mode of *la*, this only signifies, that this *sol* is not necessarily sharp in descending as it is in rising, for this *sol*, besides, may be sharp in descending to the minor mode of *la*, as may be proved by numberless examples, of which all musical compositions are full. It is true, that when the sound *sol* is found sharp in descending to the minor mode of *la*, still we are not sure that the mode is minor till the *fa* or *ut* natural is found, both of which impress a peculiar character on the minor mode, viz *ut* natural, in rising and in descending, and the *fa* natural in descending.

(+) Species was the only word which occurred to the translator in English by which he could render the French word *genre*. It is, according to Rousseau, intended to express the different divisions and dispositions of the intervals which formed the two tetrachords in the ancient diatonic scale, and as the gammat of the moderns consists likewise of two tetrachords, though diversified from the former, as our author has shown at large, the *genre* or species, as the translator has been obliged to express it, must consist in the various dispositions and divisions of the different intervals between the notes or semitones which compose the modern scale.

Theory of the minor mode of *la*. All these sounds are common with the scale of *ut*. In reality, this scale is *ut re ut fa la sol fa ut*, where there occurs a *fa* sharp which is not in the scale of *ut*. We may add, that though the minor mode of *ut* is less relative to the major mode of *ut* than that of *la*, yet the artist does not hesitate sometimes to pass immediately from the one to the other.

Of this may be seen one instance (among many others) in the prologue *des Amours des Dieux*, at this passage, *Ovide est l'objet de la fête*, which is in the minor mode of *ut*, though what immediately precedes it is in the major mode of *ut*.

We may see besides, that when we pass from one mode to another by the interval of a third, whether in descending or rising, as from *ut* to *la*, or from *la* to *ut*, from *ut* to *mi*, or from *mi* to *ut*, the major mode becomes minor, or the minor mode becomes major.

93. There is still another minor mode, into which an immediate transition may be made in issuing from the major mode of *ut*. It is the minor mode of *ut* itself in which the perfect minor chord *ut mi fa* has two sounds, *ut* and *fa*, in common with the perfect major chord *ut re fa*. Nor is there any thing more common than a transition from the major mode of *ut* to the minor mode, or from the minor to the major (2).

CHAP. XI. Of Dissonance.

172
Cases in which the mode is uncertain.

94. We have already observed, that the mode of *ut* (*fa, ut, sol*), has two sounds in common with the mode of *sol* (*ut, sol, re*), and two sounds in common with the mode of *fa* (*fa, ut, sol*); of consequence, the procedure of the base *ut sol* may belong to the mode of *ut*, or to the mode of *sol*, as the procedure of the base *fa ut*, or *ut fa*, may belong to the mode of *ut* or the mode of *fa*. When any one therefore passes from *ut* to *fa* or to *sol* in a fundamental base, he is still ignorant even to that crisis what mode he is in. It would be, however, advantageous to know it, and to be able by some means to distinguish the generator from its fifths.

173
How we may investigate the generator and its fifths, and by that means determine the mode.

95. This advantage may be obtained by uniting at the same time the sounds *sol* and *fa* in the same harmony, that is to say, by joining to the harmony *sol fa* of the fifth *sol*, the other fifth *fa* in this manner, *sol, fa, re, fa*, this *fa* which is added, forms a dissonance with *sol* (Art. 18). It is for that reason that the chord *sol fa re fa*, is called a *dissonant* chord, or a chord of the seventh. It serves to distinguish the fifth *sol*

from the generator *ut*, which always implies, without mixture or alteration, the perfect chord *ut, re, fa, ut*, resulting from nature itself (Art. 32.) By this we may see, that when we pass from *ut* to *sol*, one passes at the same time from *ut* to *fa*, because *fa* is found to be comprehended in the chord of *sol*; and the mode of *ut* by these means plainly appears to be determined, because there is none but that mode to which the sounds *fa* and *sol* at once belong.

96. Let us now see what may be added to the harmony *fa, la, ut*, of the fifth *fa* below the generator, to distinguish this harmony from that of the generator. It seems probable at first, that we should add to it the other fifth *sol*, so that the generator *ut*, in passing to *fa*, may at the same time pass to *sol*, and that by this the mode should be determined. But this introduction of *sol*, in the chord *fa, la, ut*, would produce two seconds in succession *fa, sol, sol, la*, that is to say, two dissonances whose union would prove extremely harsh to the ear; an inconvenience which ought carefully to be avoided. For if, to distinguish the mode, we should alter the harmony of the fifth *fa* in the fundamental base, it must only be altered in the least degree possible.

97. For this reason, instead of *sol*, we shall take its fifth *re*, which is the sound that approaches it the nearest; and we shall have, instead of the fifth *fa*, the chord *fa, la, ut, re*, which is called a *chord of the great sixth*.

One may here remark the analogy there is observed between the harmony of the fifth *sol* and that of the fifth *fa*.

98. The fifth *sol*, in rising above the generator, gives a chord entirely consisting of thirds ascending from *sol*, *sol, fa, re, fa*; now the fifth *fa* being below the generator *ut* in descending, we shall find, as we go lower by thirds from *ut* towards *fa*, the same sounds *ut, la, fa, re*, which form the chord *fa, la, ut, re*, given to the fifth *fa*.

99. It appears besides, that the alteration of the harmony in the two fifths consists only in the third minor *re, fa*, which was reciprocally added to the harmony of these two fifths.

CHAP. XII. Of the Double Use or Employment of Dissonance.

100. It is evident by the resemblance of sounds to their octaves, that the chord *fa, la, ut, re*, is in effect the same as the chord *re, fa, la, ut*, taken inversely; that the inverse of the chord *ut, la, fa, re*, has been found

3 U 2

(2) There are likewise other minor modes, into which we may pass in our egress from the mode major of *ut*, as that of *fa* minor, in which the perfect minor chord *fa, la, ut*, includes the sound *ut*, and whose scale in ascent *fa, fa, la, fa, ut, re, mi, fa*, only includes the two sounds *la, fa*, which do not occur in the scale of *ut*. We find an example of this transition from the mode major of *ut* to that of *fa* minor, in the opera of *Pygmalion* by M. Rameau, where the *farabando* is in the minor mode of *fa*, and the *rigadon* in the mode major of *ut*. This kind of transition, however, is not frequent.

The minor mode of *re* has only in its scale ascending *re, mi, fa, sol, la, fa, ut, re*, one *ut* sharp which is not found in the scale of *ut*. For this reason a transition may likewise be made, without grating the ear, from the mode of *ut* major to the mode of *re* minor, but this passage is less immediate than the former, because the chords *ut, mi, sol, ut, re, fa, la, re*, not having a single sound in common, one cannot (Art. 37.) pass immediately from the one to the other.

Theory of sound (Art. 98.) in descending by thirds, from the generator *ut* (AA).

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Difference
between
dominant
and tonic
dominant

101. The chord *re, fa, la, ut*, is a chord of the seventh like the chord *sol, si, re, fa*; with this only difference, that in this the third *sol, si*, is major: whereas in the second, the third *re, fa*, is minor. If the *fa* were sharp, the chord *re, fa♯, la, ut*, would be a genuine chord of the dominant, like the chord *sol, si, re, fa*; and as the dominant *sol* may descend to *ut* in the fundamental bass, the dominant *re* implying or carrying with it the third major *fa♯* might in the same manner descend to *sol*.

102. Now I say, that if the *fa♯* should be changed into *fa* natural, *re*, the fundamental tone of this chord *re, fa, la, ut*, might still descend to *sol*; for the change from *fa♯* to *fa* natural, will have no other effect, than to preserve the impression of the mode of *ut*, instead of that of the mode of *sol*, which the *fa♯* would have here introduced. For what remains, the note *re* will always preserve its character as the dominant, on account of the mode of *ut*, which forms a seventh. Thus in the chord of which we treat *re, fa, la, ut, re*, may be considered as an *imperfect dominant*: I call it *imperfect*, because it carries with it the third minor *fa*, instead of the third major *fa♯*. It is for this reason that in the sequel I shall call it simply the *dominant* to distinguish it from the dominant *sol*, which shall be named the *tonic dominant* †.

† See Do-
minant

103. Thus the sounds *fa* and *sol*, which cannot succeed each other (Art. 36.) in a diatonic bass, when they only carry with them the perfect chords *fa, la, ut, si, fa, re*, may succeed one another, if you join *re* to the harmony of the first, and *si* to the harmony of the second; and if you invert the first chord, that is to say, if you give to the two chords this form, *re, fa, la, ut, sol, si, re, fa*.

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Securing
contradiction
or a recon-
ciled

104. Besides, the chord *fa, la, ut, re*, being allowed to succeed the perfect chord *ut, mi, sol, ut*, it follows for the same reasons, that the chord *ut, mi, sol, ut*, may be succeeded by *re, fa, la, ut*; which is not contradictory to what we have above said (Art. 37.), that the sounds *ut* and *re* cannot succeed one another in the fundamental bass: for in the passage quoted, we had supposed that both *ut* and *re* carried with them a

perfect chord major; whereas, in the present case, *re* carries the third minor *fa*, and likewise the sound *ut*, by which the chord *re fa la ut* is connected with that which precedes it *ut mi sol ut*; and in which the sound *ut* is found. Besides, this chord, *re fa la ut*, is properly nothing else but the chord *fa la ut re* inverted, and, if we may speak so, disguised.

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105. This manner of presenting the chord of the sub-dominant under two different forms, and of employing it under these two different forms, has been called by M. Rameau its *double office* or *employment* †. This is the source of one of the finest varieties in harmony; and we shall see in the following chapter the advantages which result from it.

Double em-
ployment,
what, and
why so
called
† See Double
Employment

We may add, that as this double employment is a kind of license, it ought not to be practised without some precaution. We have lately seen that the chord *re fa la ut*, considered as the inverse of *fa la ut re*, may succeed to *ut mi sol ut*, but this liberty is not reciprocal: and though the chord *fa la ut re* may be followed by the chord *ut mi sol ut*, we have no right to conclude from thence that the chord *re fa la ut*, considered as the inverse of *fa la ut re*, may be followed by the chord *ut mi sol ut*. For this the reason shall be given CHAP. XVI.

CHAP. XIII. Concerning the Use of this Double Employment, and its Rules.

106. We have shown (Chap. VI.) how the diatonic scale, or ordinary gammut, may be formed from the fundamental bass *fa, ut, sol, re*, by twice repeating the word *sol* in that series; so that this gammut is primitively and originally composed of two similar tetra-chords, one in the mode of *ut*, the other in that of *sol*. Now it is possible, by means of this double employment, to preserve the impression of the mode of *ut* through the whole extent of the scale, without twice repeating the note *sol*, or even without supposing this repetition. For this effect we have nothing to do but form the following fundamental bass,

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By the
double use
of the
abovementioned
chord, the
impression
of the mode
may be
preserved.

ut, sol, ut, fa, ut, re, sol, ut:

in which *ut* is understood to carry with it the perfect chord *ut mi sol ut*; *sol*, the chord *sol si re fa*; *fa*, the chord

(AA) "M. Rameau, in several passages of his works (for instance, in p. 110, 111, 112, and 113, of the *Genération Harmonique*), appears to consider the chord *re, fa, la, ut*, as the primary chord and generator of the chord *fa, la, ut, re*, which is nothing but that chord itself reversed; in other passages (particularly in p. 116. of the same performance), he seems to consider the first of these chords as nothing else but the reverse of the second. It would seem that this great artist has neither expressed himself upon this subject with so much uniformity nor with so much precision as is required. For my own part, I think there is some foundation for considering the chord *fa, la, ut, re*, as primitive 1. Because in this chord, the fundamental and principal note is the sub-dominant *fa*, which ought in effect to be the fundamental and principal sound in the chord of the sub-dominant. 2. Because that without having recourse, with M. Rameau, to harmonical and arithmetical progressions, of which the consideration appears to us quite foreign to the question, we have found a probable and even a satisfactory reason for adding the note *re* to the harmony of the fifth *fa* (Art. 96. and 97.) The origin thus assigned for the chord of the sub-dominant appears to us the most natural, though M. Rameau does not appear to have felt its full value; for scarcely has it been slightly insinuated by him."

Thus far our author. We do not enter with him into the controversy concerning the origin of the chord in question; but only propose to add to his definition of the sub-dominant Rousseau's idea of the same note. It is a name, says he, given by M. Rameau to the fourth note in any modulation relative to a given key, which of consequence is in the same interval from the key in descending as the dominant in rising; from which circumstance it takes its name.

Theory of chord *fa la ut re*; and *re*, the chord *re fa la ut*. It is plain from what has been said in the preceding chapter, that in this case *ut* may ascend to *re* in the fundamental base, and *re* descend to *sol*, and that the impression of the mode of *ut* is preserved by the *fa* natural, which forms the third minor *re fa*, instead of the third major which *re* ought naturally to imply.

107. This fundamental base will give, as it is evident, the ordinary diatonic scale,

ut, re, mi, fa, sol, la, si, UT,

which of consequence will be in the mode of *ut* alone; and if one should choose to have the second tetrachord in the mode of *sol*, it will be necessary to substitute *fa* instead of *fa* natural in the harmony of *re* (as.)

108. Thus the generator *ut* may be followed according to pleasure in ascending diatonically either by a tonic dominant (*re fa la ut*), or by a simple dominant (*re fa la ut*).

109. In the minor mode of *la*, the tonic dominant *mi* ought always to imply its third major *mi sol*, when this dominant *mi* descends to the generator *la* (Art. 83.); and the chord of this dominant shall be *mi sol*, *si re*, entirely similar to *sol si re fa*. With respect to the sub-dominant *re*, it will immediately imply the third minor *fa*, to denominate the minor mode; and we may add *si* above its chord *re fa la*, in this manner *re fa la si*, a chord similar to that of *fa la ut re*; and as we have deduced from the chord *fa la ut re* that of *re fa la ut*, we may in the same manner deduce from the chord *re fa la si* a new chord of the seventh *si re fa la*, which will exhibit the double employment of dissonances in the minor mode.

110. One may employ this chord *si re fa la*, to preserve the impression of the mode of *la* in the diatonic scale of the minor mode, and to prevent the necessity of twice repeating the sound *mi*; but in this case, the *fa* must be rendered sharp, and change this chord to *si re fa^{sharp} la*, the fifth of *si* is *fa^{sharp}*, as we have seen above; this chord is then the inverse of *re fa^{sharp} la si*, when the subdominant implies the third major, which ought not to surprise us. For in the minor mode of *la*, the second tetrachord *mi fa^{sharp} sol^{sharp} la* is exactly the same as it would be in the major mode of *la*; now, in the major mode of *la*, the sub-dominant *re* ought to imply the third major *fa*.

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Diversities
in the mi-
nor mode
more nu-
merous
than in the
major.

111. From thence we may see that the minor mode is susceptible of a much greater number of varieties than the major: likewise the major mode is the pro-

duct of nature alone; whereas the minor is, in some measure the product of art. But in return, the major mode has received from nature, to which it owes its immediate formation, a force and energy which the minor cannot boast.

CHAP. XIV. Of the different Kinds of Chords of the Seventh.

112. THE dissonance added to the chord of the do-
minant and of the sub-dominant, though in some mea-
sure insinuated by nature (Chap. XI.), is nevertheless
a work of art; but as it produces great beauties in
harmony by the variety which it introduces into it, let
us discover whether, in consequence of this first ad-
vance, art may not still be carried farther.

113. We have already three different kinds of
chords of the seventh, viz.

1. The chord *sol si re fa*, composed of a third ma-
jor followed by two thirds minor.

2. The chord *re fa la ut*, or *si re fa^{sharp} la*, compos-
ed of a third major between two minors.

3. The chord *si re fa la*, composed of two thirds
minor followed by a major.

114. There are still two other kinds of chords of the
seventh which are employed in harmony; one is com-
posed of a third minor between two thirds major, *ut
mi sol si*, or *fa la ut mi*; the other is wholly compos-
ed of thirds minor *sol^{sharp} si re fa^{sharp}*. These two chords,
which at first appear as if they ought not to enter into
harmony if we rigorously keep to the preceding rules,
are nevertheless frequently practised with success in the
fundamental base. The reason is this:

115. According to what has been said above, if
we would add a seventh to the chord *ut mi sol*, to last describ-
make a dominant of *ut*, one can add nothing but *si*; and admitt-
and in this case *ut mi sol si* would be the chord of
the tonic dominant in the mode of *fa*, as *sol si re fa*
is the chord of the tonic dominant in the mode of *ut*;
but if you would preserve the impression of the mode
of *ut* in the harmony, you then change this *si* into *si*
natural, and the chord *ut mi sol si* becomes *ut mi sol si*.
It is the same case with the chord *fa la ut mi*, which
is nothing else but the chord *fa la ut mi*; in which
one may substitute for *mi*, *mi* natural, to preserve the
impression of the mode of *ut*, or of that of *fa*.

Besides, in such chords as *ut mi sol si*, *fa la ut mi*,
the sounds *si* and *mi*, though they form a dissonance
with

(nn) We need only add, that it is easy to see, that this fundamental base *ut sol, ut fa, ut re, sol ut*, which forms the ascending scale *ut, re, mi, fa, sol, la, si, UT*, cannot by inverting it, and taking it inversely in this manner *si, ut, sol, re, ut, fa, ut, sol, UT*, form the diatonic scale *UT, si, la, sol, fa, mi, re, ut*, in descent. In reality, from the chord *sol, si, re, fa*, we cannot pass to the chord *re, fa, la, ut*, nor from thence to *ut, mi, sol, ut*. It is for this reason that in order to have the fundamental base of the scale, *UT, si, la, sol, fa, mi, re, ut*, in descent, we must either determine to invert the fundamental base mentioned in Art. 55. in this manner, *ut, si, re, sol, ut, fa, ut, sol ut*, in which the second *sol* and the second *ut* answer to the *sol* alone in the scale; or otherwise we must form the fundamental base *ut, sol, re, fa, ut, sol, ut*, in which all the notes imply perfect chords major, except the second *sol*, which implies the chord of the seventh *sol, si, re, fa*, and which answers to the two notes of the scale *sol, fa*, both comprehended in the chord *si, si, re, fa*.

Whichever of the two bases we shall choose, it is obvious that neither the one nor the other shall be wholly in the mode of *ut*, but in the mode of *ut* and in that of *sol*. From whence it follows, that the double employment which gives to the scale a fundamental base all in the same mode when ascending, cannot do the same in descending, and that the fundamental base of the scale in descending will be necessarily in two different modes.

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with *ut* in the first case, and with *fa* in the second, are nevertheless supportable to the ear, because these sounds *fi* and *mi* (Art. 19.) are already contained and understood, the first in the note *mi* of the chord *ut mi sol fi*, as likewise in the note *sol* of the same chord; the second in the note *la* of the chord *fa la ut mi*, as likewise in the note *ut* of the same chord. All together then seem to allow the artist to introduce the note *fi* and *mi* into these two chords (cc).

186
Chords of
the seventh
continued
and ex-
plained

116. With respect to the chord of the seventh *sol fi re fa*, wholly composed of thirds minor, it may be regarded as formed from the union of the two chords of the dominant and of the sub-dominant in the minor mode. In effect, in the minor mode of *la*, for instance, these two chords are *mi sol fi*, *fi re*, and *re fa la fi*, whose union produces *mi sol fi re fa la*. Now, if we should suffer this chord to remain thus, it would be disagreeable to the ear, by its multiplicity of dissonances, *re mi*, *mi la*, *la sol fi*, *la fi*, *re sol fi*, (Art. 18.); so that, to avoid this inconvenience, the generator *la* is immediately expunged, which, (Art. 19.) is as it were understood in *re*, and the fifth or dominant *mi* whose place the sensible note *sol fi* is supposed to hold: thus there remains no more than the chord *sol fi re fa*, wholly composed of thirds minor, and in which the dominant *mi* is considered as understood; in such a manner that the chord *sol fi re fa* represents the chord of the tonic dominant *mi sol fi re*, to which we have joined the chord of the sub-dominant *re fa la fi*, but in which the dominant *mi* is always reckoned the principal note (dd).

117. Since, then, from the chord *mi sol fi re*, we may pass to the perfect *la ut mi la*, and *vice versa*, we may in like manner pass from the chord *sol fi re fa* to the chord *la ut mi la*, and from this last to the chord *sol fi re fa*: this remark will be very useful to us in the sequel.

CHAP. XV. Of the Reparation of Discords.

187
Dissonance,
what.

118. In every chord of the seventh, the highest note, that is to say, the seventh above the fundamental, is called a *dissonance* or *discord*; thus *fa* is the dissonance of the chord *sol fi re fa*, *ut* in the chord *re fa la ut*, &c.

188
Manner of
preparing
dissonances
investigat-
ed.

119. When the chord *sol fi re fa* follows the chord *ut mi sol ut*, as this may happen, and in reality often happens, it is obvious that we do not find the dissonance *fa* in the preceding chord *ut mi sol ut*. Nor ought it indeed to be found in that chord; for this

dissonance is nothing else but the sub-dominant added to the harmony of the dominant to determine the mode: now, the sub-dominant is not found in the harmony of the generator.

120. For the same reason, when the chord of the sub-dominant *fa la ut re* follows the chord *ut mi sol ut*, the note *re*, which forms a dissonance with *ut*, is not found in the preceding chord.

It is not so when the chord *re fa la ut* follows the chord *ut mi sol ut*; for *ut*, which forms a dissonance in the second chord, stands as a consonance in the preceding.

121. In general, dissonance being the production of art (Chap. XI.), especially in such chords as are not of the tonic dominant nor sub-dominant; the only means to prevent its displeasing the ear by appearing too heterogeneous to the chord, is, that it may be, if we may speak so, announced to the ear by being found in the preceding chord, and by that means serve to connect the two chords. From whence follows this rule:

122. In every chord of the seventh, which is not the chord of the tonic dominant, that is to say, (Art. 102.) which is not composed of a third major followed by two thirds minor, the dissonance which this chord forms ought to stand as a consonance in the chord which precedes it.

This is what we call a *prepared dissonance*.

See Prepa-

123. From thence it follows, that in order to prepare a dissonance, it is absolutely necessary that the fundamental bass should ascend by the interval of a second, as

UT mi sol ut, RE fa la ut;
or descend by a third, as
UT mi sol ut, LA ut mi sol;
or descend by a fifth, as
UT mi sol ut, FA la ut mi;

in every other case the dissonance cannot be prepared. This is what may be easily ascertained. If, for instance, the fundamental bass rises by a third, as *ut mi sol ut, mi sol fi re*, the dissonance *re* is not found in the chord *ut mi sol ut*. The same might be said of *ut mi sol ut, sol fi re fa*, and *ut mi sol ut, fi re fa la*, in which the fundamental bass rises by a fifth or descends by a second.

124. It may only be added, that when a tonic, that is to say, a note which carries with it a perfect chord, is followed by a dominant in the interval of a fifth or third, this procedure may be regarded as a process from that same tonic to another, which has been

(cc) On the contrary, a chord such as *ut mi sol fi*, in which *mi* would be flat, could not be admitted in harmony, because in this chord the *fi* is not included and understood in *mi*. It is the same case with several other chords, such as *fi re fa la*, *fi re fa la*, &c. It is true, that in the last of these chords, *la* is included in *fa*, but it is not contained in *re*; and this *re* likewise forms with *fa* and with *la* a double dissonance, which, joined with the dissonance *fi fa*, would necessarily render this chord not very pleasing to the ear; we shall yet, however, see in the second part, that this chord is sometimes used.

(dd) We have seen (Art. 109.) that the chord *fi re fa la*, in the minor mode of *la*, may be regarded as the inverse of the chord *re fa la fi*; it would likewise seem, that, in certain cases, this chord *fi re fa la* may be considered as composed of the two chords *sol fi re fa*, *fa la ut re*, of the dominant and of the sub-dominant of the major mode of *ut*; which chords may be joined together after having excluded from them, 1. The dominant *sol*, represented by its third major *fi*, which is presumed to retain its place. 2. The note *ut* which is understood in *fa*, which will form this chord *fi re fa la*. The chord *fi re fa la*, considered in this point of view, may be understood as belonging to the major mode of *ut* upon certain occasions.

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Moreover, we have seen (Art. 119. and 120.) that a dissonance does not stand in need of preparation in the chords of the tonic dominant and of the sub-dominant: from whence it follows, that every tonic carrying with it a perfect chord, may be changed into a tonic dominant (if the perfect chord be major), or into a sub-dominant (whether the chord be major or minor) by adding the dissonance all at once.

CHAP. XVI. Of the Rules for resolving Dissonances.

192
Dissonances to be resolved, must be disguised and made to appear in the character of harmonics.

125. We have seen (Chap. V. and VI.) how the diatonic scale, so natural to the voice, is formed by the harmonics of fundamental sounds; from whence it follows, that the most natural succession of harmonical sounds is to be diatonic. To give a dissonance then, in some measure, as much the character of an harmonic sound as may be possible, it is necessary that this dissonance, in that part of the modulation where it is found, should descend or rise diatonically upon another note, which may be one of the consonances of the subsequent chord.

193
In the chord of the tonic dominant, the dissonance should rather rise than descend, and why.

126. Now in the chord of the tonic dominant it ought rather to descend than to rise; for this reason. Let us take, for instance, the chord *sol fi re fa* followed by the chord *ut mi sol ut*; the part which formed the dissonance *fa* ought to descend to *mi* rather than rise to *sol*, though both the sounds *mi* and *sol* are found in the subsequent chord *ut mi sol ut*; because it is more natural and more conformed to the connexion which ought to be found in every part of the music, that *sol* should be found in the same part where *fa* has already been sounded, whilst the other part was sounding *fa*, as may be here seen (Parts First and Fourth).

First part,	-	-	-	<i>fa mi</i> ,
Second,	-	-	-	<i>fi ut</i> ,
Third,	-	-	-	<i>re ut</i> ,
Fourth,	-	-	-	<i>sol sol</i> ,
Fundamental bass,	-	-	-	<i>sol ut</i> ,

194
Consequences of the former rule.

127. For the same reason, in the chord of the simple dominant *re fa la ut*, followed by *sol fi re fa*, the dissonance *ut* ought rather to descend to *fi* than rise to *re*.

195
Another consonance.

128. In short, for the same reason, we shall find, that in the chord of the sub-dominant *fa la ut re*, the dissonance *re* ought to rise to *mi* of the following chord *ut mi sol ut*, rather than descend to *ut*; whence may be deduced the following rules.

196
But is deduced from the former propositions.

129. 1°. In every chord of the dominant, whether tonic or simple, the note which constitutes the seventh, that is to say the dissonance, ought diatonically to descend upon one of the notes which form a consonance in the subsequent chord.

2°. In every chord of the sub-dominant, the dissonance ought to rise diatonically upon the third of the subsequent chord.

197
Dissonance resolved, what See Resolution.

130. A dissonance which descends or rises diatonically according to these two rules, is called a *dissonance resolved*.

From these rules it is a necessary result, that the chord of the seventh *re fa la ut*, though one should even consider it as the inverse of *fa la ut re*, cannot be succeeded by the chord *ut mi sol ut*, since there is

not in this last chord of *fi* any note upon which the dissonance *ut* of the chord *re fa la ut* can descend.

One may besides find another reason for this rule, in examining the nature of the double employment of dissonances. In effect, in order to pass from *re fa la ut*, to *ut mi sol ut*, it is necessary that *re fa la ut* should in this case be understood as the inverse of *fa la ut re*. Now the chord *re fa la ut* can only be conceived as the inverse of *fa la ut re*, when this chord *re fa la ut* precedes or immediately follows the *ut mi sol ut*; in every other case the chord *re fa la ut* is a primitive chord, formed from the perfect minor chord *re fa la*, to which the dissonance *ut* was added, to take from *re* the character of a tonic. Thus the chord *re fa la ut*, could not be followed by the chord *ut mi sol ut*, but after having been preceded by the same chord. Now, in this case, the double employment would be entirely a futile expedient, without producing any agreeable effect: because, instead of this succession of chords, *ut mi sol ut*, *re fa la ut*, *ut mi sol ut*, it would be much more easy and natural to substitute this other, which furnishes this natural process, *ut mi sol ut*, *fa la ut re*, *ut mi sol ut*. The proper use of the double employment is, that, by means of inverting the chord of the sub-dominant, it may be able to pass from that chord thus inverted to any other chord except that of the tonic, to which it naturally leads.

CHAP. XVII. Of the Broken or Interrupted Cadence.

131. In a fundamental bass which moves by fifths, there is always, as we have formerly observed (Chap. VIII.), a repose more or less perfect from one sound to another; and of consequence there must likewise be a repose more or less perfect from one sound to another in the diatonic scale, which results from that bass. The test of perfection in cadences to be found in the fundamental bass.

It may be demonstrated by a very simple experiment, that the cause of a repose in melody is solely in the fundamental bass expressed or understood. Let any person sing these three notes *ut re ut*, performing on the *re* a shake, which is commonly called a *cadence*; the modulation will appear to him to be finished after the second *ut*, in such a manner that the ear will neither expect nor wish any thing to follow. The case will be the same if we accompany this modulation with its natural fundamental bass *ut sol ut*: but if, instead of this bass, we should give it the following, *ut sol la*; in this case the modulation *ut re ut* would not appear to be finished, and the ear would still expect and desire something more. This experiment may easily be made.

132. This passage *sol la*, when the dominant *sol* diatonically ascends upon the note *la*, instead of descending by a fifth upon the generator *ut*, as it ought naturally to do, is called a *broken cadence*; because the perfect cadence *sol ut*, which the ear expected after the dominant *sol*, is, if we may speak so, broken and suspended by the transition from *sol* to *la*.

133. From thence it follows, that if the modulation *ut re ut* appeared finished when we supposed no bass to it at all, it is because its natural fundamental bass *ut sol ut* is supposed to be implied; because the ear desires something to follow this modulation, as soon as it is reduced to the necessity of hearing another bass.

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199
Origin of
interrupted
cadence
the double
employ-
ment of
dissonan-
ces.

208
Manner of
performing
this ca-
dence.

201
Interrupted
cadence,
what
See Cadence

202
Origin of
this kind of
cadence,
likewise in
the double
employ-
ment.

203
Fundamen-
tal bass
may be
formed by
thirds ma-
jor.

134. The interrupted cadence may, as it seems to me, be considered as having its origin in the *double employment of dissonances*; since this cadence, like the double employment, only consists in a diatonic procedure of the bass ascending (Chap. XII.) In effect, nothing hinders us to descend from the chord *sol fi re fa* to the chord *ut mi sol la*, by converting the tonic *ut* into a sub-dominant, that is to say, by passing all at once from the mode of *ut* to the mode of *sol*: now to descend from *sol fi re fa* to *ut mi sol la* is the same thing as to rise from the chord *sol fi re fa* to the chord *la ut mi sol*, in changing the chord of the sub-dominant *ut mi sol la* for the imperfect chord of the dominant, according to the laws of the double employment.

135. In this kind of cadence, the dissonance of the first chord is resolved by descending diatonically upon the fifth of the subsequent chord. For instance, in the broken cadence *sol fi re fa, la ut mi sol*, the dissonance *fi* is resolved by descending diatonically upon the fifth *mi*.

136. There is still another kind of cadence called an *interrupted cadence*, where the dominant descends by a third to another dominant, instead of descending by a fifth upon the tonic, as in this process of the bass *sol fi re fa, mi sol fi re*; in the case of an interrupted cadence, the dissonance of the former chord is resolved by descending diatonically upon the octave of the fundamental note of the subsequent chord, as may be here seen, where *fa* is resolved upon the octave of *mi*.

137. This kind of interrupted cadence, as it seems to me, has likewise its origin in the double employment of dissonances. For let us suppose these two chords in succession, *sol fi re fa, sol fi re mi*, where the note *sol* is successively a tonic dominant and sub-dominant; that is to say, in which we pass from the mode of *ut* to the mode of *re*; if we should change the second of these chords into the chord of the dominant, according to the laws of the double employment, we shall have the interrupted cadence *sol fi re fa, mi sol fi re*.

CHAP. XVIII. Of the Chromatic Species.

138. THE series or fundamental bass by fifths pro-

duces the diatonic species in common use (Chap. VI.): now the third major being one of the harmonics of a fundamental sound as well as the fifth, it follows, that we may form fundamental basses by thirds major, as we have already formed fundamental basses by fifths.

139. If then we should form this bass *ut, mi, sol* ♯, the two first sounds carrying each along with it their thirds major and fifths, it is evident that *ut* will give *sol*, and that *mi* will give *sol* ♯: now the semitone which is between this *sol* and this *sol* ♯ is an interval much less than the semitone which is found in the diatonic scale between *mi* and *fa*, or between *fi* and *ut*. This may be ascertained by calculation (22): it is for this reason that the semitone from *mi* to *fa* is called *major*, and the other *minor* (22).

140. If the fundamental bass should proceed by thirds minor in this manner, *ut, mi* ♭, a succession which is allowed when we have investigated the origin of the minor mode (Chap. IX.), we shall find this modulation *sol, sol* ♭, which would likewise give a minor semitone (22).

141. The minor semitone is hit by young practitioners in intonation with more difficulty than the semitone major. For which this reason may be assigned: The semitone major which is found in the diatonic scale, as from *mi* to *fa*, results from a fundamental bass by fifths *ut fa*, that is to say, by a succession which is most natural, and for this reason the easiest to the ear. On the contrary, the minor semitone arises from a succession by thirds, which is still less natural than the former. Hence, that scholars may truly hit the minor semitone, the following artifice is employed. Let us suppose, for instance, that they intend to rise from *sol* to *sol* ♯; they rise at first from *sol* to *la*, then descend from *la* to *sol* ♯ by the interval of a semitone major: for this *sol* sharp, which is a semitone major below *la*, proves a semitone minor above *sol*. [See the notes (22) and (22).]

142. Every procedure of the fundamental bass by thirds, whether major or minor, rising or descending, gives the minor semitone. This we have already seen from the succession of thirds in ascending. The series of thirds minor in descending, *ut la*, gives *ut*, *ut* ♯ the fundamental (22): bass by thirds

(22) In reality, *ut* being supposed 1, as we have always supposed it, *mi* is $\frac{2}{3}$, and *sol* ♯ $\frac{3}{2}$: now *sol* being $\frac{1}{2}$, *sol* ♯ then shall be to *sol* as $\frac{3}{2}$ to $\frac{1}{2}$; that is to say, as 25 times 2 to 3 times 16: the proportion then of *sol* ♯ to *sol* is as 25 to 24, an interval much less than that of 16 to 15, which constitutes the semitone from *ut* to *fi*, or from *fa* to *mi* (note L.)

(22) It may be observed, that a minor joined to a major semitone will form a minor tone; that is to say, if one rises, for instance, from *mi* to *fa*, by the interval of a semitone major, and afterwards from *fa* to *fa* ♯ by the interval of a minor semitone, the interval from *mi* to *fa* ♯ will be a minor tone. For let us suppose *mi* to be 1, *fa* will be $\frac{2}{3}$, and *fa* ♯ will be $\frac{3}{2}$ of $\frac{2}{3}$; that is to say, 25 times 16 divided by 24 times 15, or $\frac{10}{9}$; *mi* then is to *fa* ♯ as 1 is to $\frac{10}{9}$, the interval which constitutes the minor tone (note M).

With respect to the tone major, it cannot be exactly formed by two semitones; for, 1. Two major semitones in immediate succession would produce more than a tone major. In effect, $\frac{3}{2}$ multiplied by $\frac{3}{2}$ gives $\frac{9}{4}$, which is greater than $\frac{8}{6}$, the interval which constitutes (note N) the major tone. 2. A semitone minor and a semitone major would give less than a major tone, since they amount only to a true minor. 3. And, à fortiori, two minor semitones would give still less.

(22) In effect, *mi* ♭ being $\frac{1}{2}$, *sol* ♭ will be $\frac{1}{2}$ of $\frac{1}{2}$; that is to say, (note C) $\frac{1}{4}$: now the proportion of $\frac{1}{4}$ to $\frac{3}{4}$ (note C) is that of 3 times 25 to 2 times 36, that is to say, as 25 to 24.

Theory of (nn) ; and the series of thirds major in descending, *ut*, *lab*, gives *ut*, *utb*, (11).

207 The minor semitone when prevalent, constitutes chromatic music.
143. The minor semitone constitutes the species called *chromatic* ; and with the species which moves by diatonic intervals, resulting from the succession of fifths (Chap. V. and VI.), it comprehends the whole of melody.

CHAP. XIX. Of the Enharmonic Species.

208 Diefis or enharmonic interval, what, and how formed.
144. THE two extremes, or highest and lowest notes, *ut sol**, of the fundamental bass by thirds major, *ut mi sol**, give the modulation *ut fi* ; and these two sounds *ut*, *fi**, differ between themselves by a small interval which is called the *diefis*, or *enharmonic fourth* * of a tone (LL), which is the difference between a semitone major and a semitone minor (mm). This quarter tone is inappreciable by the ear, and impracticable upon several of our instruments. Yet have means been found to put it in practice in the following manner, or rather to perform what will have the same effect upon the ear.

209 Manner of seemingly introducing this interval upon instruments of fixed scales.
145. We have explained (Art. 116.) in what manner the chord *sol**, *fi re fa* may be introduced into the minor mode, entirely consisting of thirds minor perfectly true, or at least supposed such. This chord supplying the place of the chord of the dominant (Art. 116.) from thence we may pass to that of the tonic or generator *la* (Art. 117.) But we must remark,

1. That this chord *sol**, *fi re fa*, entirely consisting of thirds minor, may be inverted or modified according to the three following arrangements, *fi re fa sol**, *re fa sol**, *fi, fa sol**, *fi re* ; and that in all these three

Theory of Harmony.
different states, it will still remain composed of thirds minor ; or at least there will only be wanting the enharmonic fourth of a tone to render the third minor between *fa* and *sol**, entirely just ; for a true third minor, as that from *mi* to *sol* in the diatonic scale, is composed of a semitone and a tone both major. Now from *fa* to *sol* there is a tone major, and from *sol* to *sol** there is only a minor semitone. There is then wanting (Art. 144.) the enharmonic fourth of a tone, to render the third *fa sol** exactly true.

2. But as this division of a tone cannot be found in the gradations of any scale practicable upon most of our instruments, nor be appreciated by the ear, the ear takes the different chords

<i>fi</i>	<i>re</i>	<i>fa</i>	<i>sol</i> *
<i>re</i>	<i>fa</i>	<i>sol</i> *	<i>fi</i>
<i>fa</i>	<i>sol</i> *	<i>fi</i>	<i>re</i>

which are absolutely the same, for chords composed every one of thirds minor exactly just.

Now the chord *sol**, *fi re fa*, belonging to the minor mode of *la*, where *sol** is the sensible note ; the chord *fi re fa sol**, or *fi re fa lab*, will, for the same reason, belong to the minor mode of *ut*, where *fi* is the sensible note. In like manner, the chord *re fa sol**, *fi*, or *fi re fa lab utb*, will belong to the minor mode of *mi*, and the chord *fa sol**, *fi re*, or *fa lab utb mi*, to the minor mode of *sol*.

After having passed then by the mode of *la* to the chord *sol**, *fi re fa* (Art. 117.), one may by means of this last chord, and by merely satisfying ourselves to invert it, afterwards pass all at once to the modes of *ut* minor, of *mi* minor, or of *sol* minor ; that is to say, into the modes which have nothing, or almost

3 X

nothing,

(nn) *La* being $\frac{1}{2}$, *ut** is $\frac{1}{2}$ of $\frac{1}{2}$; that is to say, $\frac{1}{4}$, and *ut* is 1 : the proportion then between *ut* and *ut** is that of 1 to $\frac{1}{4}$, or of 24 to 25.

(11) *Lab* being the third major below *ut*, will be $\frac{2}{3}$ (note c) : *utb*, then, is $\frac{7}{8}$ of $\frac{2}{3}$; that is to say $\frac{7}{12}$. The proportion, then, between *ut* and *utb*, is as 25 to 24.

(LL) *Sol** being $\frac{3}{4}$ and *fi** being $\frac{1}{2}$ of $\frac{3}{4}$, we shall have *fi** equal (note c) to $\frac{1}{2}$, and its octave below shall be $\frac{1}{4}$; an interval less than unity by about $\frac{1}{17}$ or $\frac{1}{17}$. It is plain then from this fraction, that the *fi** in question must be considerably lower than *ut*.

This interval has been called *the fourth of a tone*, and this denomination is founded on reason. In effect, we may distinguish in music four kinds of quarter tones.

1. The fourth of a tone major : now a tone major being $\frac{9}{8}$, and its difference from unity being $\frac{1}{8}$, the difference of this quarter tone from unity will be almost the fourth of $\frac{1}{8}$; that is to say, $\frac{1}{32}$.

2. The fourth of a tone minor ; and as a tone minor, which is $\frac{8}{7}$, differs from unity by $\frac{1}{7}$, the fourth of a minor tone will differ from unity about $\frac{1}{28}$.

3. One half of a tone major ; and as this semitone differs from unity by $\frac{1}{12}$, one half of it will differ from unity about $\frac{1}{24}$.

4. Finally, One half of a semitone minor, which differs from unity by $\frac{1}{16}$: its half then will be $\frac{1}{32}$.

The interval, then, which forms the enharmonic fourth of a tone, as it does not differ from unity but by $\frac{1}{32}$, may justly be called *the fourth of a tone*, since it is less different from unity than the largest interval of a quarter tone, and more than the least.

We shall add, that since the enharmonic fourth of a tone is the difference between a semitone major and a semitone minor ; and since the tone minor is formed (note ff) of two semitones, one major and the other minor ; it follows, that two semitones major in succession form an interval larger than that of a tone by the enharmonic fourth of a tone ; and that two minor semitones in succession form an interval less than a tone by the same fourth of a tone.

(mm) That is to say, that if you rise from *mi* to *fa*, for instance, by the interval of a semitone major, and afterwards, returning to *mi*, you should rise by the interval of a semitone minor to another sound which is not in the scale, and which I shall mark thus, *fa+*, the two sounds *fa+* and *fa* will form the enharmonic fourth of a tone : for *mi* being 1, *fa* will be $\frac{4}{3}$; and *fa+* $\frac{16}{15}$: the proportion then between *fa+* and *fa* is that of $\frac{16}{15}$ to $\frac{4}{3}$ (note c) ; that is to say, as 25 times 15 to 16 times 24 ; or otherwise, as 25 times 5 to 16 times 8, or as 125 to 128. Now this proportion is the same which is found, in the beginning of the preceding note, to express the enharmonic fourth of a tone.

Theory of nothing, in common with the minor mode of *la*, and Harmony which are entirely foreign to it (+).

146. It must, however, be acknowledged, that a transition so abrupt, and so little expected, cannot deceive nor elude the ear, it is struck with a sensation so unlooked for without being able to account for the passage to itself. And this account has its foundation in the enharmonic fourth of a tone; which is overlooked as nothing, because it is inapprehensible by the ear, but of which, though its value is not ascertained, the whole harshness is sensibly perceived. The instant of surprise, however, immediately vanishes, and that astonishment is turned into admiration, when one feels himself transported as it were all at once, and almost imperceptibly, from one mode to another, which is by no means relative to it, and to which he never could have immediately passed by the ordinary series of fundamental notes.

CHAP. XX. Of the Diatonic Enharmonic Species.

147. If we form a fundamental base, which rises alternately by fifths and thirds, as *fa*, *ut*, *mi*, *fi*, this base will give the following modulation, *fa*, *mi*, *mi*, *re*♯, in which the semitones from *fa* to *mi*, and from *mi* to *re*♯, are equal and major (NN).

This species of modulation or of harmony, in which all the semitones are major, is called the *enharmonic diatonic species*. The major semitones peculiar to this species give it the name of *diatonic*, because major semitones belong to the diatonic species, and the tones which are greater than major by the excess of a fourth, resulting from a succession of major semitones, give it the name of *enharmonic* (note LL).

CHAP. XXI. Of the Chromatic Enharmonic Species.

148. If we pass alternately from a third minor in descending to a third major in rising, as *ut*, *ut*, *la*, *ut*♯, *ut*♯, we shall form this modulation *mi*♯, *mi*, *mi*, *mi*♯, in which all the semitones are minor (OO).

This species is called the *chromatic enharmonic species*. the minor semitones peculiar to this kind give it the name of *chromatic*, because minor semitones belong to the chromatic species, and the semitones which are lesser by the diminution of a fourth resulting from a succession of minor semitones, give it the name of *enharmonic* (note LL).

149. These new species confirm what we have all along said, that the whole effects of harmony and melody reside in the fundamental base.

150. The diatonic species is the most agreeable, because the fundamental base which produces it is formed from a succession of fifths alone, which is the most natural of all others.

151. The chromatic being formed from a succession of thirds, is the most natural after the preceding.

152. Finally, The enharmonic is the least agreeable of all, because the fundamental base which gives it is not immediately indicated by nature. The fourth of a tone which constitutes this species, and which is itself inapprehensible to the ear, neither produces nor can produce its effect, but in proportion as imagination suggests the fundamental base from whence it results; a base whose procedure is not agreeable to nature, since it is formed of two sounds which are not contiguous one to the other in the series of thirds (Art. 144).

CHAP. XXII. Showing that Melody is the Offspring of Harmony.

153. ALL that we have hitherto said, as it seems to me, is more than sufficient to convince us, that melody has its original principle in harmony; and that it is in harmony, expressed or understood, that we ought to look for the effects of melody.

154. If this should still appear doubtful, nothing more is necessary than to pay due attention to the first experiment (Art. 19), where it may be seen that the principal sound is always the lowest, and that the sharper sounds which it generates are with relation to it what the treble of an air is to its base.

155. Yet more, we have proved, in treating of broken cadence (Chap. XVII.), that the diversification of basses

(+) A this method for obtaining or supplying enharmonic gradations cannot be practised on every occasion when the composer or practitioner would wish to find them, especially upon instruments where the scale is fixed and invariable, except by a total alteration of their economy, and re-tuning the strings. Dr Smith in his Harmonics has proposed an expedient for redressing or qualifying this defect, by the addition of a greater number of keys or strings, which may divide the tone or semitone into as many apprehensible or sensible intervals as may be necessary. For this, as well as for the other advantageous improvements which he proposes in the structure of instruments, we cannot with too much warmth recommend the perusal of his learned and ingenious book to such of our readers as aspire to the character of genuine adepts in the theory of music.

(ix) It is obvious, that if *fi* in the base be supposed 1, *fa* of the scale will be 2, *ut* of the base $\frac{1}{2}$, and *mi* of the scale $\frac{3}{4}$, that is, $\frac{1}{2} + \frac{1}{4}$, the proportion of *fi* to *mi* is as 2 to $\frac{3}{4}$, or as 1 to $\frac{3}{8}$. Now *mi* of the base being likewise $\frac{1}{2}$ of 1, or $\frac{1}{2}$, *fi* of the base is $\frac{1}{4}$ of 1, and its third major *re*♯ $\frac{1}{4}$ of $\frac{1}{2}$ of $\frac{1}{4}$ or $\frac{1}{8}$, of $\frac{1}{4}$, this third major, approximated as much as possible to *mi* in the scale by means of octaves, will be $\frac{1}{8}$ of $\frac{1}{4}$ *mi* then of the scale will be to *re*♯ which follows it, as $\frac{1}{8}$ is to $\frac{1}{8}$ of $\frac{1}{4}$, that is to say, as 1 to $\frac{1}{8}$. The semitones then from *fa* to *mi*, and from *mi* to *re*♯, are both major.

(x) It is evident that *mi*♯ is $\frac{9}{8}$ (note c), and that *mi* is $\frac{8}{8}$ these two *mi*'s, then, are between themselves as 9 to 8, that is to say, as 6 times 4 to 5 times 8, or as 24 to 25, the interval which constitutes the minor semitone. Moreover, the *fi* of the base is $\frac{1}{4}$, and *ut*♯ $\frac{1}{4}$ of $\frac{1}{4}$, or $\frac{1}{16}$ *mi*♯ then is $\frac{1}{16}$ of $\frac{1}{4}$, the *mi* in the scale is likewise to the *mi*♯ which follows it, as 24 to 25. All the semitones therefore in this scale are minor.

Part I.

M U S I C.

Theory of basses produces effects totally different in a modulation Harmony, which, in other respects, remains the same.

156. Can it be still necessary to adduce more convincing proofs? We have nothing to do but examine the different basses which may be given to this very simple modulation *sol ut*; of which it will be found susceptible of a great many, and each of these basses will give a different character to the modulation *sol ut*, though in itself it remains always the same; in such a manner that we may change the whole nature and effects of a modulation, without any other alteration except that of changing its fundamental base.

M. Rameau has shown, in his *New System of Music*, printed at Paris 1726, p. 44. that this modulation *sol ut*, is susceptible of 20 different fundamental basses. Now the same fundamental base, as may be seen in our Second Part, will afford several continued or thorough basses. How many means, of consequence, may be practised to vary the expression of the same modulation?

217
Consequences deducible from this principle.

157. From these different observations it may be concluded. 1. That an agreeable melody, naturally implies a base extremely sweet and adapted for singing; and that reciprocally, as musicians express it, a base of this kind generally prognosticates an agreeable melody (PP).

2. That the character of a just harmony is only to form in some measure one system with the modulation, so that from the whole taken together the ear may only

receive, if we may speak so, one simple and indivisible Theory of Harmony.

3. That the character of the same modulation may be diversified, according to the character of the base which is joined with it.

But notwithstanding the dependency of melody upon harmony, and the sensible influence which the latter may exert upon the former; we must not however from thence conclude, with some celebrated musicians, that the effects of harmony are preferable to those of melody. Experience proves the contrary. [See, on this account, what is written on the license of music, printed in Tom. IV. of D'Alembert's *Mélanges de Littérature*, p. 448.]

GENERAL REMARK.

The diatonic scale or gammut being composed of twelve semitones, it is clear that each of these semitones taken by itself may be the generator of a mode; and that thus there must be twenty-four modes in all, twelve major and twelve minor. We have assumed the major mode of *ut*, to represent all the major modes in general, and the minor mode of *la*, to represent the modes minor, to avoid the difficulties arising from sharps and flats, of which we must have encountered either a greater or lesser number in the other modes. But the rules we have given for each mode are general, whatever note of the gammut be taken for the generator of a mode.

PART II. PRINCIPLES AND RULES OF COMPOSITION.

218
Composition in harmony, what. See Composition.

158. COMPOSITION, which is likewise called counterpoint, is not only the art of composing an agreeable air, but also that of composing a great many airs in such a manner that when heard at the same time, they may unite in producing an effect agreeable and delightful to the ear; this is what we call *composing music in several parts*.

The highest of these parts is called the *treble*, the lowest is termed the *bass*; the other parts, when there are any, are termed *middle parts*; and each in particular is signified by a different name.

CHAP. I. Of the Different Names given to the same Interval.

219
Particular intervals signified by different names, and why.

159. In the introduction (Art. 9.), which is at the front of this treatise, we have seen a detail of the most common names which are given to the different intervals. But there are particular intervals which have obtained different names, according to particular circumstances; which it is proper to explain.

220
Second redundant, what.

160. An interval composed of a tone and a semitone, which is commonly called a *third minor*, is likewise sometimes called a *second redundant*; such is the

interval from *ut* to *re*♯ in ascending, or that of *la* to *sol*♭ descending.

This interval is so termed, because one of the sounds which form it is always either sharp or flat, and that, called. if you deduce that sharp or that flat, the interval will be that of a second.

161. An interval composed of two tones and two semitones, as that from *fa* to *sol*, is called a *false fifth*. This interval is the same with the *tritone* (Art. 9.) since two tones and two semitones are equivalent to three tones. There are, however, some reasons for distinguishing them, as will appear below.

162. As the interval from *ut* to *re*♯ in ascending has been called a second redundant, they likewise call the interval from *ut* to *sol*♯ in ascending a *fifth redundant*, or from *fa* to *mi*♭ in descending, each of which intervals are composed of four tones.

This interval is, in the main, the same with that of the sixth minor (Art. 6.): but in the fifth redundant there is always a sharp or a flat; insomuch, that if this sharp or flat were deduced, the interval would become a true fifth.

163. For the same reason, an interval composed of three tones and three semitones, as from *sol*♯ to *fa* in ascending, or from *mi*♭ to *re* in descending, is called a *seventh*.

(PP) There are likewise several eminent musicians, who in their compositions, if we can depend on what has been affirmed, begin with determining and writing the base. This method, however, appears in general more proper to produce a learned and harmonious music, than a strain prompted by genius and animated by enthusiasm.

Principles of Composition.

226 Seventh major and redundant coincident.

227 Notes in different octaves or scales replications each of the other.

228 Hence to descend to one replication, and rise to another, has the same effect.

229 Detail of replication.

230 Examples of this.

ascending, is called a *seventh diminished*; because, if you deduce the sharp from *sol*, the interval from *sol* to *fa* will become that of an ordinary seventh. The interval of a seventh diminished is in other respects the same with that of the sixth major (Art. 9.)

164. The major seventh is likewise sometimes called a *seventh redundant* (229.)

CHAP. II. Comparison of the Different Intervals.

165. If we sing *ut si* in descending by a second, and afterwards *ut si* in ascending by a seventh, these two *si*'s shall be octaves ones to the other; or, as we commonly express it, they will be *replications* one of the other.

166. On account then of the resemblance between every sound and its octave (Art. 22.), it follows, that to rise by a seventh or descend by a second, amount to one and the same thing.

167. In like manner, it is evident that the sixth is nothing but a replication of the third, nor the fourth but a replication of the fifth.





168. The following expressions either are or ought to be regarded as synonymous.

To rise	To descend
by a second.	by a seventh.
To descend	To rise
by a third.	by a sixth.
To descend	To rise
by a fourth.	by a fifth.
To descend	To rise

169. Thus, therefore, we shall employ them indif-

ferently the one for the other; so that when we say, for instance, to rise by a third, it may be said with equal propriety to descend by a sixth, &c.

CHAP. III. Of the different Cleffs, of the Value or Quantity; of the Rithmus; and of Syncopation.

170. THERE are three cleffs* in music; the cleff of *fa* ; or ; the cleff of *ut* ; and the cleff of *sol* . But in Britain, the following characters are

used: The F, or bass cleff ; the C, or tenor

cleff ; and the G, or treble cleff 

The cleff or *fa* is placed on the fourth line, or on the third; and the line upon which this cleff is placed gives the name of *fa*, or F, to all the notes which are upon that line.

The cleff of *ut* is placed upon the fourth, the third, the second, or the first line; and in these different positions all the notes upon that line where the cleff is placed take the name of *ut*, or C.

Lastly, The cleff of *sol* is placed upon the second or first line; and all the notes upon that line where the cleff is placed take the name of *sol*, or G.

171. As the notes are placed on the lines, and in the spaces between the lines, any one, when he sees notes to be the cleff, may easily find the name of any note what-ever. Thus he may see, that, in the first cleff of *fa*, the note which is placed on the lowest line ought to be *sol*; that the note which occupies the space between the two first lines should be *la*; and that the note which is on the second line is a *si*, &c. (22.)

172. A

(22) The chief use of these different denominations is to distinguish chords; for instance, the chord of the redundant fifth and that of the diminished seventh are different from the chord of the sixth; the chord of the seventh redundant, from that of the seventh major. This will be explained in the following chapters.

(22) It is on account of the different compasses of voices and instruments that these cleffs have been invented.

The masculine voice, which is the lowest, may at its greatest depth, without straining, descend to *sol*, which is in the last line of the first cleff of *fa*; and the female voice, which is the sharpest, may at its highest pitch rise to a *sol*, which is a triple octave above the former.

The lowest of masculine voices is adapted to a part which may be called a *mean bass*, and its cleff is that of *fa* on the fourth line; this cleff is likewise that of the violoncello and of the deepest instruments. A mean bass extremely deep is called a *baritoneus* or *counter bass*.

The masculine voice which is next in depth to what we have called the *mean bass* may be termed the *concordant bass*. Its cleff is that of *fa* on the third line.

The masculine voice which follows the *concordant bass* may be denominated a *tenor*; a voice of this pitch is the most common, yet seldom extremely agreeable. Its cleff is that of *ut* on the fourth line. This cleff is also that of the bassoon or bass-hautboy.

The highest masculine voice of all may be called *counter tenor*. Its cleff is that of *ut* on the third line. It is likewise the cleff of tenor violins, &c.

The deepest female voice immediately follows the counter tenor, and may be called *bass in alt*. Its cleff is that of *ut* upon the first line. The cleff of *ut* upon the second line is not in frequent use.

The sharpest female voice is called *treble*; its cleff is that of *sol* on the second line.

This last cleff, as well as that of *sol* on the first line, is likewise the cleff of the sharpest instruments, such as the violin, the flute, the trumpet, the hautboy, the flageolet, &c.

The *ut* which may be seen in the cleffs of *fa* and in the cleffs of *ut* is a fifth above the *fa* which is on the line of the cleff of *fa*; and the *sol* which is on the two cleffs of *sol* is a fifth above *ut*: insomuch that *sol* which

Principles of Composition. 172. A note before which there is a sharp (marked thus ♯) ought to be raised by a semitone; and if, on the contrary, there is a ♭ before it, it ought to be depressed by a semitone, (♭ being the mark of a flat).

234 **Marks and powers of sharps, flats, semitones, and naturals, what.** The natural (marked thus ♮) restores to its natural value a note which had been raised or depressed by a sharp, flat, semitone.

See fig. R. 173. When you place at the cleff a sharp or a flat, all the notes upon the line on which this sharp or flat is marked are sharp or flat. Thus let us take, for instance, the cleff of *ut* upon the first line, and let us place a sharp in the space between the second and third line, which is the place of *fa*; all the notes which shall be marked in that space will be *fa*♯; and if you would restore them to their original value of *fa* natural, you must place a ♮ or a ♭ before them.

See fig. S. In the same manner, if a flat be marked at the cleff, and if you would restore the note to its natural state, you must place a ♮ or a ♯ before it.

235 **Bars and times, what.** 174. Every piece of music is divided into different equal times, which they call *measures* or *bars*; and each bar is likewise divided into different times.

See Time. There are properly two kinds of measures or modes of time (*See T.*): the measure of two times, or of common time, which is marked by the figure 2 placed at the beginning of the tune; and the measure of

three times, or of triple time, which is marked by the figure 3 placed in the same manner. (*See V.*)

The different bars are distinguished by perpendicular lines.

In a bar we distinguish between the *perfect* and *imperfect* time; the *perfect* time is that which we *beat*, the *imperfect* that in which we *lift up the hand or foot*. A bar consisting of four times ought to be regarded as compounded of two bars, each consisting of two times: thus there are in this bar two perfect and two imperfect times. In general, by the words *perfect* and *imperfect*, even the parts of the same time are distinguished: thus the first note of each time is reckoned as belonging to the *perfect* part, and the others as belonging to the *imperfect*. **See fig. Y.**

236 175. The longest of all notes is a semibreve. A minim is half its value; that is to say, in singing, we only employ the same duration in performing two minims which was occupied in one semibreve. A minim in the same manner is equivalent to two crotchets, the crotchet to two quavers, &c.

237 176. A note which is divided into two parts by a time, that is to say, which begins at the end of a time, and terminates in the time following, is called (*ss*) a *syncopated note*. (*See Z*; where the notes *ut*, *fa*, and *la*, are each of them syncopated.) (†).

177. A

is on the lowest line of the first cleff of *fa*, is lower by two whole octaves than the *sol* which is on the lowest line of the second cleff of *sol*.

[Thus far the translator has followed his original as accurately as possible; but this was by no means an easy task. Among all the writers on music which he has found in English, there is no such thing as different names for each particular part which is employed to constitute full or complete harmony. He was therefore under a necessity of substituting by analogy such names as appeared most expressive of his author's meaning. To facilitate this attempt, he examined in Rousseau's Musical Dictionary the terms by which the different parts were denominated in D'Alembert; but even Rousseau, with all his depth of thought and extent of erudition, instead of expressing himself with that precision which the subject required, frequently applies the same names indiscriminately to different parts, without assigning any reason for this promiscuous and licentious use of words. The English reader therefore will be best able to form an accurate idea of the different parts, by the nature and situation of the cleffs with which they are marked; and if he should find any impropriety in the names which are given them, he may adopt and associate others more agreeable to his ideas.]

(*ss*) Syncopation consists in a note which is protracted in two different times belonging partly to the one and partly to the other, or in two different bars; yet not so as entirely to occupy or fill up the two times, or the two bars. A note, for instance, which begins in the imperfect time of a bar, and which ends in the perfect time of the following, or which in the same bar begins in the imperfect part of one time and ends in the perfect of the following, is syncopated. A note which of itself occupies one or two bars, whether the measure consists of two or three times, is not considered as syncopated: this is a consequence of the preceding definition. This note is said to be *continued* or *protracted*. In the end of Example Z, the *ut* of the first bar consisting of three times is not syncopated, because it occupies two whole times. It is the same case with *mi* of the second bar, and with the *ut* of the fourth and fifth. These therefore are continued or protracted notes.

(†) *Times* and *bars* in music answer the very same end as punctuation in language. They determine the different periods of the movement, or the various degree of completion, which the sentiment, expressed by that movement, has attained. Let us suppose, for instance, a composer in music intending to express grief or joy, in all its various gradations, from its first and faintest sensation, to its acme or highest possible degree. We do not say that such a progress of any passion either has been or can be delineated in practice, yet it may serve to illustrate what we mean to explain. Upon this hypothesis, therefore, the degrees of the sentiment will pass from less to more sensible, as it rises to its most intense degree. The first of these gradations may be called a *time*, which is likewise the most convenient division of a bar or measure into its elementary or aliquot parts, and may be deemed equivalent to a comma in a sentence; a bar denotes a degree still more sensible, and may be considered as having the force of a semicolon; a strain brings the sentiment to a tolerable degree of perfection, and may be reckoned equal to a colon: the full period is the end of the imitative piece. It must have been remarked by observers of measure in melody or harmony, that the notes of which a bar or measure consists, are not diversified by their different durations alone, but likewise by greater or lesser degrees of emphasis.

Principles
of Composi-
tion.

238
Value of
a pointed
note.

239
Perfect
chords,
what.

240
Chord of
the seventh,
what, and
how to be
practised.

241
Those of
different
kinds.

242
Of the
greater
sixth, what.

177. A note followed by a point or dot is increased half its value. The *fi*, for instance, in the fifth bar of the example Y, followed by a point, has the value (*) or duration of a minium and of a crotchet at the same time.

CHAP. IV. Containing a Definition of the principal Chords.

178. THE chord composed of a third, a fifth, and an octave, as *ut mi sol ut*, is called a *perfect chord* (Art. 32)

If the third be major, as in *ut mi sol ut*, the perfect chord is denominated *major*: if the third be minor, as in *la ut mi la*, the perfect chord is minor. The perfect chord major constitutes what we call the *major mode*; and the perfect chord minor, what we term the *minor mode* (Art. 31.)

179. A chord composed of a third, a fifth, and a seventh, as *sol fi re fa*, or *re fa la ut*, &c. is called a *chord of the seventh*. It is obvious that such a chord is wholly composed of thirds in ascending.

All chords of the seventh are practised in harmony, save that which might carry the third minor and the seventh major, as *ut mi sol fi*; and that which might carry a false fifth and a seventh major, as *fi re fa la*, (Chap. XIV. Part I.)

180. As thirds are either major or minor, and as they may be differently arranged, it is clear that there are different kinds of chords of the seventh; there is even one, *fi re fa la*, which is composed of a third, a false fifth, and a seventh.

181. A chord composed of a third, a fifth, and a sixth, as *fa la ut re*, or *re fa la fi*, is called a *chord of the greater sixth*.

182. Every note which carries a perfect chord is

called a *tonic*, and a perfect chord is marked by an 8, by a 3, or by a 5, which is written above the note; but frequently these numbers are suppressed. Thus in Example I. the two *ut*'s equally carry a perfect chord.

183. Every note which carries a chord of the seventh is called a *dominant* (Art. 102); and this chord is marked by a 7 written above the note. Thus in Example II. *re* carries the chord *re fa la ut*, and *sol* the chord *sol fi re fa*.

It is necessary to remark, that among the chords of the seventh we do not reckon the chord of the seventh diminished, which is only improperly called *figured*, a *chord of the seventh*; and of which we shall say more below.

184. Every note which carries the chord of the great sixth, is called a *subdominant*, (Art. 97, and 42.) and is marked with a 6. Thus in Example III. *fa* carries the chord of *fa la ut re*. You ought to remark that the sixth should always be major, (Art. 97, and 109.)

185. In every chord, whether perfect, or a chord of the seventh, or of the great sixth, the note which carries this chord, and which is the flattest or lowest, is called the *fundamental note*. Thus *ut* in Example I. *re* and *sol* in Example II. and *fa* in Example III. are fundamental notes.

186. In every chord of the seventh, and of the great sixth, the note which forms the seventh or sixth above the fundamental, that is to say, the highest note of the chord, is called a *dissonance*. Thus in the chords of the seventh *sol fi re fa*, *re fa la ut*, *fa* and *ut* are the dissonances, viz. *fa* with relation to *sol* in the first chord, and *ut* with relation to *re* in the second. In the chord of the great sixth *fa la ut re*, *re* is the dissonance (Art. 120.); but that *re* is only properly

phasis. The most emphatic parts of a bar are called the *accented parts*; those which require less energy in expression are called the *unaccented*. The same observation holds with regard to times as bars. The stroke, therefore, of the hand or foot in beating marks the accented part of the bar, the elevation or preparation for the stroke marks the unaccented part. Let us once more resume our composition intended to express the different periods in the progress of grief or joy. There are some revolutions in each of these so rapid as not to be marked by any sensible transition whether diatonic or consonant. In this case, the most expressive tone may be continued from one part of a time or measure to another, and end before the period of that time or measure in which it begins. Here therefore is a natural principle upon which the practice of syncopation may be founded even in melody: but when music is composed in different parts to be simultaneously heard, the continuance of one note not divided by regular times and measures, nor beginning and ending with either of them, whilst the other parts either ascend or descend according to the regular divisions of the movement, has not only a sensible effect in rendering the imitation more perfect, but even gives the happiest opportunities of diversifying the harmony, which of itself is a most delightful perception.

For the various dispositions of accent in times and measures, according to the movement of any piece, see a Treatise on Music by Alexander Malcolm

For the opportunity of diversifying harmony afforded by syncopation, see Rameau's Principles of Composition.

(*) To prevent ambiguity or confusion of ideas, it is necessary to inform our readers, that we have followed M. D'Alembert in his double sense of the word *value*, though we could have wished he had distinguished the different meanings by different words. A sound may be either estimated by its different degrees of intenseness, or by its different quantities of duration.

To signify both those ideas the word *value* is employed by D'Alembert. The reader, therefore, will find it of importance to distinguish the value of a note in height from its value in duration. This he may easily do, by considering whether the notes are treated as parts of the diatonic scale, or as continued for a greater or lesser duration.

Principles properly speaking, a dissonance with relation to *ut* from which it is a *second*, and not with respect to *fa* from which it is a *sixth* major (Art. 17. and 18).

247
Tonic and
simple do-
minant,
what.

187. When a chord of the seventh is composed of a third major followed by two thirds minor, the fundamental note of this chord is called the *tonic dominant*. In every other chord of the seventh the fundamental is called the *simple dominant* (Art. 102.) Thus in the chord *sol fi re fa*, the fundamental *sol* is the *tonic dominant*; but in the other chords of the seventh, as *ut mi sol fi*, *re fa la ut*, &c. the fundamentals *ut* and *re* are *simple dominants*.

248
Major
chords,
how ren-
dered mi-
nor, and
vice versa.

188. In every chord, whether perfect, or of the seventh, or of the sixth, if you have a mind that the third above the fundamental note should be major, though it is naturally minor, you must place a sharp above the fundamental note. For example, if I would mark the perfect major chord *re fa[♯] la re*, as the third *fa* above *re* is naturally minor, I place above *re* a sharp, as you may see in Example IV. In the same manner the chord of the seventh *re fa[♯] la ut*, and the chord of the great sixth *re fa[♯] la fi*, is marked with a [♯] above *re*, and above the [♯] a 7 or a 6 (see V. and VI.)

On the contrary, when the third is naturally major, and if you should incline to render it minor, you must place above the fundamental note a *b*. Thus the examples VII. VIII. IX. show the chords *sol fi^b re sol*, *sol fi^b re fa*, *sol fi^b re mi* (TT).

CHAP. V. Of the Fundamental Bases.

249
Fundamen-
tal base,
how form-
ed.

189. INVENT a modulation at your pleasure; and under this modulation let there be set a base composed of different notes, of which some may carry a perfect chord, others that of the seventh, and others that of the great sixth, in such a manner that each note of the modulation which answers to each of the base, may be one of those which enters into the chord of that note in the base; this base being composed according

to the rules which shall be immediately given, will be the *fundamental base* of the modulation proposed. See Part I. where the nature and principles of the *fundamental base* are explained.

Thus (Exam. XVIII.) you will find that this modulation, *ut re mi fa sol la fi ut*, has or may admit for its fundamental base, *ut sol ut fa ut re sol ut*.

In reality, the first note *ut* in the upper part is found in the chord of the first note *ut* in the base, which chord is *ut mi sol ut*; the second note *re* in the treble is found in the chord *sol fi re fa*, which is the chord of the second note in the base, &c. and the base is composed only of notes which carry a perfect chord, or that of the seventh, or that of the great sixth. Moreover, it is formed according to the rules which we are now about to give.

CHAP. VI. Rules for the Fundamental Bases.

190. ALL the notes of the fundamental base being only capable of carrying a perfect chord, or the chord of the seventh, or that of the great sixth, are either tonics, or dominants, or sub-dominants; and the dominants may be either simple or tonic.

The fundamental base ought always to begin with a tonic, as much as it is practicable. And now follow the rules for all the succeeding chords; rules which are evidently derived from the principles established in the *First Part* of this treatise. To be convinced of this, we shall find it only necessary to review the articles 34, 91, 122, 124, 126, 127.

RULE I.

191. In every chord of the tonic, or of the tonic dominant, it is necessary that at least one of the notes which form that chord should be found in the chord that precedes it.

RULE II.

192. In every chord of the simple dominant, it is necessary

(TT) We may only add, that there is no occasion for marking these sharps or flats when they are originally placed at the cleff. For instance, if the sharp be upon the cleff of *fa* (see Example X.), one may satisfy himself with simply writing *re*, without a sharp to mark the perfect chord major of *re*, *re fa[♯] la re*. In the same manner, in Example XI. where the flat is at the cleff upon *fi*, one may satisfy himself with simply writing *sol*, to mark the perfect chord minor of *sol fi^b re sol*.

But if a case occurs where there is a sharp or a flat at the cleff, if any one should wish to render the chord minor which is major, or *vice versa*, he must place above the fundamental note a *b* or natural. Thus the Example XII. marks the minor chord *re fa la re*, and Example XIII. the major chord *sol fi re sol*.—Frequently, in lieu of a natural, a flat is used to signify the minor chord, and a sharp to signify the major. Thus Example XIV. marks the minor chord *re fa la re*, and Example XV. the major chord *sol fi re sol*.

When in a chord of the great sixth, the dissonance, that is to say, the sixth, ought to be sharp, and when the sharp is not found at the cleff, they write before or after the 6 a [♯]; and if this sixth should be flat according to the cleff, they write a *b*.

In the same manner, if in a chord of the seventh of the tonic dominant, the dissonance, that is to say, the seventh, ought to be flat or natural, they write by the side of the seventh a *b* or a *n*. Many musicians, when a seventh from the simple dominant ought to be altered by a sharp or a natural, have likewise written by the side of the seventh a [♯] or a *n*; but M. Rameau suppresses these characters. The reason shall be given below, when we speak of chords by supposition.

If there be a sharp on the cleff of *fa*, and if I should incline to mark the chord *sol fi re fa*, or the chord *la ut mi fa*, I would place before the seventh or the sixth a *b* or a *n*.

In the same manner, if there be a flat on the cleff at *fi*, and if I should incline to mark the chord *ut mi sol fi*, I would place before the seventh a [♯] or a *n*; and so of the rest.

Principles of Composition. necessary that the note which constitutes the seventh, or dissonance, should likewise be found in the preceding chord.

RULE III.

193. In every chord of the sub-dominant, at least one of its consonances must be found in the preceding chord. Thus, in the chord of the sub-dominant *fa la ut re*, it is necessary that *fa*, *la*, or *ut*, which are the consonances of the chord, should be found in the chord preceding. The dissonance *re* may either be found in it or not.

RULE IV.

194. Every simple or tonic dominant ought to descend by a fifth. In the first case, that is to say, when the dominant is simple, the note which follows can only be a dominant; in the second it may be any one you choose; or, in other words, it may either be a tonic, a tonic dominant, a simple dominant, or a sub-dominant. It is necessary, however, that the conditions prescribed in the second rule should be observed, if a simple dominant.

This last reflection is necessary, as you will presently see. For let us assume the succession of the two chords *la ut mi sol, re fa la ut* (see Exam. XIX.), this succession is by no means legitimate, though in it the first dominant descends by a fifth; because the *ut* which forms the dissonance in the second chord, and which belongs to a simple dominant, is not in the preceding chord. But the succession will be admissible, if, without meddling with the second chord, one should take away the sharp carried by the *ut* in the first; or if, without meddling with the first chord, one should render *ut* or *fa* sharp in the second (*uu*); or in short, if one should simply render the *re* of the second chord a tonic dominant, in causing it to carry *fa* instead of *fa* natural (119. and 122.)

It is likewise by the same rule that we ought to reject the succession of the two following chords.

re fa la ut, sol si re fa;

(see Example XX.)

RULE V.

195. Every sub-dominant ought to rise by a fifth; and the note which follows it may, at your pleasure, be either a tonic, a tonic dominant, or a sub-dominant.

REMARK.

251 Other rules substituted. Of the five fundamental rules which have now been given, instead of the three first, one may substitute

the three following, which are nothing but consequences from them, and which you may pass unnoticed if you think it proper.

RULE I.

If a note of the fundamental base be a tonic, and rise by a fifth or a third to another note, that second note may be either a tonic (34. and 91.) see Examples XXI. and XXII. (xx); a tonic dominant (124.), see XXIII. and XXIV.; or a sub-dominant (124.), see XXV. and XXVI.; or, to express the rule more simply, that second note may be any one you please, except a simple dominant.

RULE II.

If a note of the fundamental base be a tonic, and descend by a fifth or a third upon another note, this second note may be either a tonic (34. & 91.), see Exam. XXVII. and XXVIII.; or a tonic dominant, or a simple dominant, yet in such a manner that the rule of Art. 192. may be observed (124.), see XXIX. XXX. XXXI. XXXII.; or a sub-dominant (124.), see XXXIII. and XXXIV.

The procedure of the base *ut mi sol ut, fa la ut mi*, from the tonic *ut* to the dominant *fa* (Ex. XXXV.), is excluded by Art. 192.

RULE III.

If a note in the fundamental base be a tonic, and rise by a second to another note, that note ought to be a tonic dominant, or a simple dominant (101. and 102.) See XXXVI. and XXXVII. (yy).

We must here advertise our readers, that the examples XXXVIII. XXXIX. XL. XLI. belong to the fourth rule above, Art. 194.; and the examples XLII. XLIII. XLIV. to the fifth rule above, Art. 195. See the articles 34, 35, 121, 123, 124.

REMARK I.

196. The transition from a tonic dominant to a tonic is called an *absolute repose*, or a *perfect cadence*, (73.); and the transition from a sub-dominant to a tonic is called an *imperfect* or *irregular cadence* (73.): what and how the cadences are formed at the distance of four bars employed one from another, whilst the tonic then falls within the first time of the bar. See XLV. and XLVI.

REMARK II.

197. We must avoid, as much as we can, syncopations in the fundamental base; that, within the first time of which a bar is constituted, the ear may be entertained with a harmony different from that which it had before by license.

(uu) In this chord it is necessary that the *ut* and *fa* should be sharp at the same time; for the chord *re fa la ut*, in which *ut* would be sharp without the *fa*, is excluded by Art. 179.

(xx) When the base rises or descends from one tonic to another by the interval of a third, the mode is commonly changed; that is to say, from a major it becomes a minor. For instance, if I ascend from the tonic *ut* to the tonic *mi*, the major mode of *ut, ut mi sol ut*, will be changed into the minor mode of *mi, mi sol si mi*. For what remains, we must never ascend from one tonic to another, when there is no sound common to both their modes; for example, you cannot rise to the mode of *ut, ut mi sol ut*, from the minor mode of *mi, mi sol si mi* (91.)

(yy) By this we may see, that all the intervals, viz. the third, the fifth, and second, may be admitted in the fundamental base, except that of a second in descending. For what remains, it is very proper to remark, that the rules immediately given for the fundamental base are not without exception, as approved compositions in music will certainly discover; but these exceptions being in reality licenses, and for the most part in opposition to the great principle of connexion, which prescribes that there should be at least one note in common between a preceding and a subsequent chord, it does not seem necessary to entertain initiates with a minute detail of these licenses in an elementary work, where the first and most essential rules of the art alone ought to be expected.

Principle had before perceived in the last time of the preceding bar. Nevertheless, syncopation may be sometimes admitted in the fundamental bass, but it is by a license (22).

CHAP. VII. Of the Rules which ought to be observed in the Treble with relation to the Fundamental Bass.

254
Definition
of treble.

198. THE treble is nothing else but a modulation above the fundamental bass, and whose notes are found in the chords of that bass which corresponds with it (189.) Thus in Ex. XVIII. the scale *ut re mi fa sol la si ut*, is a treble with respect to the fundamental bass *ut sol ut fa ut re sol ut*.

255
One note
in the treble
answer to
several of
its corre-
spondent
parts, and
why.

199. We are just about to give the rules for the treble; but first we think it necessary to make the two following remarks.

1. It is obvious, that many notes of the treble may answer to one and the same note in the fundamental bass, when these notes belong to the chord of the same note in the fundamental bass. For example, this modulation *ut mi sol mi ut* may have for its fundamental bass the note *ut* alone, because the chord of that note comprehends the sounds *ut, mi, sol*, which are found in the treble.

2. In like manner, a single note in the treble may, for the same reason, answer to several notes in the bass.

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For instance, *sol* alone may answer to these three notes in the bass, *ut sol ut* (AAA).

RULE I. For the Treble.

200. If the note which forms the seventh in a chord of the simple dominant is found in the treble, the note which precedes it must be the very same. This is what we call a *dissonance prepared* (122). For instance, let us suppose that the note of the fundamental bass shall be *re*, bearing the chord of the simple dominant *re fa la ut*; and that this *ut*, which (Art. 18. and 118.) is the dissonance, should be found in the treble; it is necessary that the note which goes before it in the treble should likewise be an *ut*.

201. And it is requisite to observe, that, according to the rules which we have given for the fundamental bass, *ut* will always be found in the chord of that note in the fundamental bass which precedes the simple dominant *re*. See XLVIII. XLIX. L. In the first example the dissonance is *ut*, in the second *sol*, and in the third *mi*; and these notes are already in the preceding chord (222).

RULE II.

202. If a note of the fundamental bass be a tonic dominant, or a simple dominant, and if the dissonance be found in the treble, this dissonance in the same treble ought to descend diatonically. But if the note

3 Y

of

(22) There are notes which may be found several times in the fundamental bass in succession with a different harmony. For instance, the tonic *ut*, after having carried the chord *ut mi sol ut*, may be followed by another *ut* which carries the chord of the seventh, provided that this chord be the chord of the tonic dominant *ut mi sol si*. See LXXII. In the same manner, the tonic *ut* may be followed by the same tonic *ut*, which may be rendered a *sub-dominant*, by causing it to carry the chord *ut mi sol la*. See LXXIII.

A dominant, whether tonic or simple, sometimes descends or rises upon one another by the interval of a tritone or false fifth. For example, the dominant *fa*, carrying the chord *fa la ut mi*, may be followed by another dominant *si*, carrying the chord *si re fa la*. This is a license in which the musician indulges himself, that he may not be obliged to depart from the scale in which he is; for instance, from the scale of *ut* to which *fa* and *si* belong. If one should descend from *fa* to *si* by the interval of a just fifth, he would then depart from that scale, because *si* is no part of it.

(AAA) There are often in the treble several notes which may, if we choose, carry no chord, and be regarded merely as notes of passage, serving only to connect between themselves the notes that do carry chords, and to form a more agreeable modulation. These notes of passage are commonly quavers. See Exam. XLVII. in which this modulation *ut re mi fa sol*, may be regarded as equivalent to this other, *ut mi sol*, as *re* and *fa* are no more than notes of passage. So that the bass of this modulation may be simply *ut sol*.

When the notes are of equal duration, and arranged in a diatonic order, the notes which occupy the perfect part of each time, or those which are accented, ought each of them to carry chords. Those which occupy the imperfect part, or which are unaccented, are no more than mere notes of passage. Sometimes, however, the note which occupies the imperfect part may be made to carry harmony; but the value of this note is then commonly increased by a point which is placed after it, which proportionably diminishes the continuance of the note that occupies the perfect time, and makes it pass more swiftly.

When the notes do not move diatonically, they ought generally all of them to enter into the chord which is placed in the lower part correspondent with these notes.

(222) There is, however, one case in which the seventh of a simple dominant may be found in a modulation without being prepared. It is when, having already employed that dominant in the fundamental bass, its seventh is afterwards heard in the modulation, as long as this dominant may be retained. For instance, let us imagine this modulation,

<i>ut</i>	<i>re ut si ut</i>	<i>re</i>
and this fundamental bass,	<i>ut re sol ut</i>	<i>sol</i>

(see Example LI.); the *re* of the fundamental bass answers to the two notes *re ut* of the treble. The dissonance *ut* has no need of preparation, because the note *re* of the fundamental bass having already been employed for the *re* which precedes *ut*, the dissonance *ut* is afterwards presented, below which the chord *re* may be preserved, or *re fa la ut*.

Principles of Composition. of the bass be a sub-dominant, it ought to rise diatonically. This dissonance, which rises or descends diatonically, is what we have called a *dissonance saved or resolved* (129, 130.) See LII. LIII. LIV.

203. One may likewise observe here, that, according to the rules for the fundamental bass which we have given, the note upon which the dissonance ought to descend or rise will always be found in the subsequent chord (ccc).

CHAP. VIII. Of the Continued Bass, and its Rules.

† See C. n-
tinued Bass
256
Thorough
bass, what
257
Chords in-
verted,
Now.

204. A CONTINUED † or thorough bass, is nothing else but a fundamental bass whose chords are *inverted*. We invert a chord when we change the order of the notes which compose it. For example, if, instead of the chord *sol fi re fa*, I should say *fi re fa sol* or *re fa sol fi*, &c. the chord is inverted. Let us see then, in the first place, all the possible ways in which a chord may be inverted.

The ways in which a PERFECT CHORD may be INVERTED.

205. The perfect chord *ut mi sol ut* may be inverted in two different ways.

1. *Mi sol ut mi*, which we call a chord of the *fifth*, composed of a third, a sixth, and an octave, and in this case the note *mi* is marked with a 6. (See LVI.)

2. *Sol ut mi sol*, which we call a *chord of the sixth and fourth*, composed of a fourth, a sixth, and an octave; and it is marked with a $\frac{6}{4}$. (See LVII.)

The perfect minor chord is inverted in the same manner.

The ways in which the CHORD of the SEVENTH may be INVERTED.

206. In the chord of the tonic dominant, as *sol fi re fa*, the third major *fi* above the fundamental note *sol* is called a *sensible note* (77.); and the inverted chord

fi re fa sol, composed of a third, a false fifth and sixth, is called the *chord of the false fifth*, and is marked with an 8 or a $\frac{7}{5}$ (see LVIII. and LIX.)

The chord *re fa sol fi*, composed of a third, a fourth, and a sixth, is called the *chord of the sensible sixth*, and marked with a 6 or a $\frac{6}{5}$. In this chord thus figured, the third is minor, and the sixth major, as it is easy to be perceived. (See LX.)

The chord *fa sol fi re*, composed of a second, a tritone, and a sixth, is called the *chord of the tritone*, and is marked thus 4+, thus $\times 4$, or thus $\frac{6}{4}$. (See LXI.)

207. In the chord of the simple dominant *re fa la ut*, we find,

1. *Fa la ut re*, a chord of the great sixth, which is composed of a third, a fifth, and a sixth, and which is figured with a $\frac{6}{5}$. See LXIII (DDD).

2. *La ut re fa*, a chord of the lesser sixth, which is figured with a 6. See LXIV. (EEE.)

3. *Ut re fa la*, a chord of the second, composed of a second, a fourth, and a sixth, and which is marked with a 2. See LXII. (FFF.)

The ways in which the CHORD of the sub-DOMINANT may be INVERTED.

208. The chord of the sub-dominant, as *fa la ut re*, may be inverted in three different manners; but the method of inverting it which is most in practice is the chord of the lesser sixth *la ut re fa*, which is marked with a 6, and the chord of the seventh *re fa la ut*. See LXIV.

RULES for the CONTINUED BASS.

209. The continued bass is a fundamental bass, whose chords are only inverted in order to render it more in the taste of singing, and suitable to the voice. See LXV. in which the fundamental bass which in itself is monotonic and little suited for singing, *ut sol ut sol ut sol ut*, produces, by inverting its chords, this continued

* (ccc) When the triple syncopates in descending diatonically, it is common enough to make the second part of the syncope carry a discord, and the first a concord. See Example LV. where the first part of the syncopated note *sol* is in concord with the notes *ut mi sol ut*, which answers to it in the fundamental bass, and where the second part is a dissonance in the subsequent chord *la ut mi sol*. In the same manner, the first part of the syncopated note *fa* is in concord with the notes *re fa la ut*, which answer to it; and the second part is a dissonance in the subsequent chord *sol fi re fa*, which answer to it, &c.

(DDD) We are obliged to mark likewise, in the continued bass, the chord of the sub-dominant with a $\frac{6}{7}$, which in the fundamental bass is figured with a 6 alone; and this to distinguish it from the chords of the sixth and of the lesser sixth. (See Examples LVI. and LXV.) For what remains, the chord of the great sixth in the fundamental bass carries always the sixth major, whereas in the continued bass it may carry the sixth minor. For instance, the chord of the seventh *ut mi sol fi*, gives the chord of the great sixth *mi sol fi ut*, thus improperly called, since the sixth from *mi* to *ut* is minor.

(EEE) M. Rameau has justly observed, that we ought rather to figure this lesser sixth with a $\frac{6}{7}$, to distinguish it from the sensible sixth which arises from the chord of the tonic dominant, and from the sixth which arises from the perfect chord. In the mean time he figures in his works with a 6 alone, the lesser sixths which do not arise from the tonic dominant; that is to say, he figures them as those which arise from the perfect chord; and we have followed him in that, though we thought with him, that it would be better to mark this chord by a particular figure.

(FFF) The chord of the seventh *fi re fa la* gives, when inverted, the chord *fa la fi re*, composed of a third, a tritone, and a sixth. This chord is commonly marked with a 6, as if the tritone were a just fourth. It is his business who performs the accompaniment, to know whether the fourth above *fa* be a tritone or a fourth redundant. One may, as to what remains, figure this chord thus $\frac{6}{7}$.

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continued bass highly proper to be sung, *ut fa ut re mi fa*
mi, &c. (300.)

The continued bass then is properly nothing else but a treble with respect to the fundamental bass. Its rules immediately follow, which are properly no other than those already given for the treble.

RULE I.

210. Every note which carries the chord of the false fifth, and which of consequence must be what we have called a *sensible note*, ought (77.) to rise diatonically upon the note which follows it. Thus in example LXV. the note *fa*, carrying the chord of the false fifth marked with an 8, rises diatonically upon *ut* (111).

RULE II.

211. Every note carrying the chord of the tritone should descend diatonically upon the subsequent note. Thus in the same example LXV. *fa*, which carries the chord of the tritone figured with a 4+, descends diatonically upon *mi*. (Art. 202.)

RULE III.

212. The chord of the second is commonly put in practice upon notes which are syncopated in descending, because these notes are dissonances which ought to be prepared and resolved (200, 202.) See the example LXVI. where the second *ut*, which is syncopated, and which descends afterwards upon *fa*, carries the chord of the second (111).

3 Y 2

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(300) The continued bass is proportionably adapted to singing, as the sounds which form it more scrupulously observe the diatonic order, because this order is the most agreeable of all. We must therefore endeavour to preserve it as much as possible. It is for this reason that the continued bass in Example LXV. is much more in the taste of singing, and more agreeable, than the fundamental bass which answers to it.

(111) The continued bass being a kind of treble with relation to the fundamental bass, it ought to observe the same rules with respect to that bass as the treble. Thus a note, for instance *re*, carrying a chord of the seventh *re fa la ut*, to which the chord of the sub-dominant *fa la ut re* corresponds in the fundamental bass, ought to rise diatonically upon *mi*, (Art. 129. N° 2. and Art. 202.)

(111) When there is a *reposé* in the treble, the note of the continued bass ought to be the same with that of the fundamental bass, (see Example LXVII.) In the closes which are found in the treble at *fa* and *ut* (bars third and fourth), the notes in the fundamental and continued bass are the same, viz. *sol* for the first cadence, and *ut* for the second. This rule ought above all to be observed in final cadences which terminate a piece or a modulation.

It is necessary, as much as possible, to prevent coincidences of the same notes in the treble and continued bass, unless the motion of the continued bass should be contrary to that of the treble. For example, in the second note of the second bar in Example LXVII. *mi* is found at the same time in the continued bass and in the treble; but the treble descends from *fa* to *mi*, whilst the bass rises from *re* to *mi*.

Two octaves, or two fifths, in succession, must likewise be shunned. For instance, in the treble sounds *sol mi*, the bass must be prevented from sounding *sol mi*, *ut la*, or *re fa*, because in the first case there are two octaves in succession, *sol* against *sol*, and *mi* against *mi*; and because in the second case there are two fifths in succession, *ut* against *sol*, and *la* against *mi*, or *re* against *sol*, and *fa* against *mi*. This rule, as well as the preceding, is founded upon this principle, that the continued bass ought not to be a copy of the treble, but to form a different melody.

Every time that several notes of the continued bass answer to one note alone of the fundamental, the composer satisfies himself with figuring the first of them. Nay he does not even figure it if it be a tonic; and he draws above the others a line, continued from the note upon which the chord is formed. See Example LXVIII. where the fundamental bass *ut* gives the continued bass *ut mi sol mi*; the two *mi*'s ought in this bass to carry the chord 6, and *sol* the chord $\frac{4}{2}$; but as these chords are comprehended in the perfect chord *ut mi sol ut*, which is the first of the continued bass, we place nothing above *ut*, only we draw a line over *ut mi sol mi*.

In like manner, in the second bar of the same example, the notes *fa* and *re* of the continued bass, rising from the note *sol* alone of the fundamental bass which carries the chord *sol fa re fa*, we think it sufficient to figure *fa* with the number of the tritone 4X, and to draw a line above *fa* and *re*.

It should be remarked, that this *fa* ought naturally to descend to *mi*; but this note is considered as subsisting so long as the chord subsists; and when the chord changes, we ought necessarily to find the *mi*, as may be seen by that example.

In general, whilst the same chord subsists in passing through different notes, the chord is reckoned the same as if the first note of the chord had subsisted; in such a manner, that, if the first note of the chord is, for instance, the sensible note, we ought to find the tonic when the chord changes. See Example LXIX. or this continued bass, *ut fa sol fa re ut*, is reckoned the same with this *ut fa ut*. (Example LXX.)

If a single note of the continued bass answers to several notes of the fundamental bass, it is figured with the different chords which agree to it. For example, the note *sol* in a continued bass may answer to this fundamental bass *ut sol ut*, (see Example LXXI.); in this case, we may regard the note *sol* as divided into three parts, of which the first carries the chord $\frac{4}{2}$, the second the chord 7, and the third the chord $\frac{4}{2}$.

We shall repeat here, with respect to the rules of the continued bass, what we have formerly said concerning the rules of the fundamental bass in the note upon the third rule, Art. 193. The rules of the continued bass have exceptions, which practice and the perusal of good authors will teach. There are likewise several other rules which might require a considerable detail, and which will be found in the *Treatise of Harmony* by M. Rameau, and elsewhere. These rules, which are proper for a complete dissertation, did not appear to me indispensably necessary in an *elementary essay upon music*, such as the present. The books which we have quoted at the end of our *preliminary discourse* will more particularly instruct the reader concerning this practical detail.

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CHAP.

IX. Of some Licenses assumed in the Fundamental Bass.

§ 1. Of BROKEN and INTERRUPTED CADENCES.

238 Broken ca-
dence, how
executed. 213. The broken cadence is executed by means of a dominant which rises diatonically upon another, or upon a tonic by a license. See, in the example LXXIV.

239 Interrupted
cadence,
how form-
ed. 214. The interrupted cadence is formed by a dominant which descends by a third upon another (136). See, in the example LXXV. *sol mi* (LLL).

These cadences ought to be permitted but rarely and with precaution.

§ 2. Of SUPPOSITION.

260 Chord by
supposition
what. 215. When a dominant is preceded by a tonic in the fundamental bass, we add sometimes, in the continued bass to the chord of that dominant, a new note which is a third or a fifth below; and the chord which results from it in this continued bass is called a chord by supposition.

See Suppo-
sition. For example, let us suppose, that in the fundamental bass we have a dominant *sol* carrying the chord of the seventh *sol si re fa*; let us add to this chord the note *ut*, which is a fifth below this dominant, and we shall have the total chord *ut sol si re fa*, or *ut re fa sol si*, which is called a chord by supposition (MMM).

Of the different kinds of chords by supposition.

216. It is easy to perceive, that chords by supposi-

tion are of different kinds. For instance, the chord of the tonic *sol si re fa* gives,

1. By adding the fifth *ut*, the chord *ut sol si re fa*, called a chord of the seventh redundant, and composed of a fifth, seventh, ninth, and eleventh. It is figured with a 7; see LXXVI. (MMN). This chord is not practised but upon the tonic. They sometimes leave what, and out the sensible note, for reasons which we shall give in the note 999, upon the Art. 219; it is then reduced to *ut fa sol re*, and marked with $\frac{1}{2}$ or $\frac{1}{3}$.

2. By adding the third *mi*, we shall have the chord *mi sol si re fa*, called a chord of the ninth, and composed of a third, fifth, seventh, and ninth. It is figured with a 9. This third may be added to every third of the dominant. See LXXVII. (ooo).

3. If to a chord of the simple dominant, as *re fa la ut*, we should add the fifth *sol*, we would have the chord *sol re fa la ut*, called a chord of the eleventh, and which is figured with a 2 or 3. (See LXXVIII).

OBSERV.

217. WHEN the dominant is not a tonic dominant, they often take away some notes from the chord. For example, let us suppose that there is in the fundamental bass this simple dominant *mi*, carrying the chord *mi sol si re*: if there should be added the third *ut* beneath, we shall have this chord of the continued bass *ut mi sol si re*, but they suppress the seventh *si*, for reasons which shall be explained in the note 999 upon Art.

(LLL) One may sometimes, but very rarely, cause several tonics in succession to follow one another in ascending or descending diatonically, as *ut mi sol ut, re fa la re, si re fa si*; but, besides that this succession is harsh, it is necessary, in order to render it practicable, that the fifth below the first tonic should be found in the chord of the tonic following, as here *fa*, a fifth below the first tonic *ut*, is found in the chord *re fa la re*, and in the chord *si re fa si* (37 and note G).

(MMM) Though supposition be a kind of license, yet it is in some measure founded on the experiment related in the note (F), where you may see that every principal or fundamental sound causes its twelfth and seventeenth major in descending to vibrate, whilst the twelfth and the seventeenth major ascending resound: which seems to authorize us in certain cases to join with the fundamental harmony this twelfth and seventeenth in descending; or, which is the same thing, the fifth or the third beneath the fundamental sound.

Even without having recourse to this experiment, we may remark, that the note added beneath the fundamental sound, causes that very fundamental sound to be heard. For instance, *ut* added beneath *sol*, causes *sol* to resound. Thus *sol* is found in some measure to be implied in *ut*.

If the third added beneath the fundamental sound be minor, for example, if to the chord *sol si re fa*, we add the third *mi*, the supposition is then no longer founded on the experiment, which only gives the seventeenth major, or, what is the same thing, the third major beneath the fundamental sound. In this case the addition of the third minor must be considered as an extension of the rule, which in reality has no foundation in the chords emitted by a sonorous body, but is authorized by the sanction of the ear and by practical experiment.

(NNN) Many musicians figure this chord with a 7; M. Rameau suppresses this 7, and merely marks it to be the seventh redundant by a 7* or 7#. But it may be said, how shall we distinguish this chord from the seventh major, which, as it would seem, ought to be marked with a 7*? M. Rameau answers, that there is no danger of mistake, because in the seventh major, as the seventh ought to be prepared, it is found in the preceding chord; and thus the sharp subsisting already in the preceding chord, it would be useless to repeat it.

Thus *re sol*, according to M. Rameau, would indicate *re fa* la ut, sol si re fa**. If we would change *fa**

of the second chord into *fa*, it would then be necessary to write *re sol*. In notes such as *ut*, whose natural seventh is major, the figure 7 preceded or followed by a sharp will sufficiently serve to distinguish the chord of the seventh redundant *ut sol si re fa*, from the simple chord of the seventh *ut mi sol si*, which is marked with a 7 alone. All this appears just and well founded.

(ooo) Supposition introduces into a chord dissonances which were not in it before. For instance, if to the chord *mi sol si re*, we should add the note of supposition *ut* descending by a third, it is plain that, besides the dissonance

Principles of Composition. Art. 219. In this state the chord is simply composed of a third, fifth, and ninth, and is marked with a 9. See LXXIX (PPP).

218. What is more, in the chord of the simple dominant, as *re fa la ut*, when the fifth *sol* is added, they frequently obliterate the sounds *fa* and *la*, that too great a number of dissonances may be avoided, which reduces the chord to *sol ut re*. This last is composed only of the fourth and the fifth. It is called a *chord of the fourth*, and it is figured with a 4. (See LXXX.)

219. Sometimes they only remove the note *la*, and then the chord ought to be figured with 1 or † (QQQ).

220. Finally, in the minor mode, for example, in that of *la*, where the chord of the tonic dominant (109), is *mi sol[♯] fa re*; if we add to this chord the third *ut* below, we shall have *ut mi sol[♯] fa re*, called the *chord of the fifth redundant*, and composed of a third, a fifth redundant, a seventh, and a ninth. It is figured with a ♯5, or a +5. See LXXXI. (RRR.)

§ 3. Of the CHORD of the DIMINISHED SEVENTH.

221. In the minor mode, for instance, in that of *la*, *mi* a fifth from *la* is the tonic dominant (109), and carries the chord *mi sol[♯] fa re*, in which *sol* is the sensible note. For this chord they sometimes substitute

that other *sol[♯] fa re fa*, (116), all composed of minor thirds; and which has for its fundamental sound the sensible note *sol*. This chord is called a *chord of the flat, or diminished seventh*, and is figured with a ♭7 in the fundamental bass, (see LXXXII.) but it is always considered as representing the chord of the tonic dominant.

222. This chord in the fundamental bass produces in the continued bass the following chords:

1. The chord *fa re fa sol[♯]*, composed of a third, false fifth, and sixth major. They call it the *chord of the sixth sensible and false fifth*; and it is figured thus ♯6, or +6. (See LXXXIII.)

2. The chord *re fa sol[♯] fa*, composed of a third, a tritone, and a sixth, they call it the *chord of the tritone and third minor*; and they mark it thus ♯b. (See LXXXIV.)

3. The chord *fa sol[♯] fa re*, composed of a second redundant, a tritone, and a sixth. They call it the *chord of the second redundant*, and they figure it thus ♯2, or +2. (See LXXXV. (SSS).)

223. Besides, since the chord *sol[♯] fa re fa* represents the chord *mi sol[♯] fa re*, it follows, that if we operate by supposition upon the first of these chords, it must be performed as one would perform it upon

dissonance between *mi* and *re* which was in the original chord, we have two new dissonances, *ut fa*, and *ut re*, that is to say, the seventh and the ninth. These dissonances, like the others, ought to be prepared and resolved. They are prepared by being syncopated, and resolved by descending diatonically upon one of the consonances of the subsequent chord. The sensible note alone can be resolved in ascending; but it is even necessary that this sensible note should be in the chord of the tonic dominant. As to the dissonances which are found in the primitive chord, they should always follow the common rules. (See Art. 202.)

(PPP) Several musicians call this last chord the *chord of the ninth*; and that which, with M. Rameau, we have simply called a *chord of the ninth*, they term a *chord of the ninth and seventh*. This last chord they mark with a 9; but the denomination and figure used by M. Rameau are more simple, and can lead to no error; because the chord of the ninth always includes the seventh, except in the cases of which we have already spoken.

(QQQ) They often remove some dissonances from chords of supposition, either to soften the harshness of the chord, or to remove discords which can neither be prepared nor resolved. For instance, let us suppose, that in the continued bass the note *ut* is preceded by the sensible note *fa*, carrying the chord of the false fifth, and that we should choose to form upon this note *ut* the chord *ut mi sol[♯] fa re*, we must obliterate the seventh *fa*, because

in retaining it we should destroy the effect of the sensible note *fa*, which ought to rise to *ut*.

In the same manner, if to the harmony of a tonic dominant *sol[♯] fa re fa*, one should add the note by supposition *ut*, it is usual to retrench from this chord the sensible note *fa*; because, as the *re* ought to descend diatonically to *ut*, and the *fa* to rise to it, the effect of the one would destroy that of the other. This above all takes place in the *suspense*, concerning which we shall presently treat.

(RRR) *Supposition* produces what we call *suspense*; and which is almost the same thing. Suspension consists in retaining as many as possible of the sounds in a preceding chord, that they may be heard in the chord which

succeeds. For instance, if this fundamental bass be given *ut sol[♯] ut*, and this continued bass above it *ut ut ut*,

it is a supposition; but if we have this fundamental bass *ut sol[♯] sol[♯] ut*, and this continued bass above it *ut sol[♯] ut ut*, it is a suspense; because the perfect chord of *ut*, which we naturally expect after *sol* in the continued bass, is

suspended and retarded by the chord *ut*, which is formed by retaining the sounds *sol fa re fa* of the preceding

chord to join them to the note *ut* in this manner, *ut sol fa re fa*; but this chord *ut* does nothing in this case but *suspend* for a moment the perfect chord *ut mi sol ut*, which ought to follow it.

(SSS) The chord of the diminished seventh, such as *sol[♯] fa re fa*, and the three derived from it, are termed *chords of substitution*. They are in general harsh, and proper for imitating melancholy objects.

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mi sol \times *fi re*; that is to say, that it will be necessary to add to the chord *sol* \times *fi re fa*, the notes *ut* or *la*, which are the third or fifth below *mi*, and which will produce,

1. By adding *ut*, the chord *ut sol* \times *fi re fa*, composed of a fifth redundant, a seventh, a ninth, and eleventh, which is the octave of the fourth. It is called a chord of the fifth redundant and fourth, and thus marked $\frac{1}{4}$, or $\times \frac{1}{4}$. (See LXXXVI.)

2. By adding *la*, we shall have the chord *la sol* \times *fi re fa*, composed of a seventh redundant, a ninth, an eleventh, and a thirteenth minor, which is the octave of the sixth minor. It is called the chord of the seventh redundant and sixth minor, and marked $\frac{7}{6}$, or $\times \frac{7}{6}$. (See LXXXVII.) It is of all chords the most harsh, and the most rarely practised (rrr).

In the *Treatise of Harmony* by M. Rameau, and elsewhere, may be seen a much longer detail of the chords by supposition: But here we delineate the elements alone.

CHAP. X. Of some Licenses used in the Treble and Continued Bass.

267
License 1st. 224. SOMETIMES in a treble, the dissonance which ought to have been resolved by descending diatonically upon the succeeding note, instead of descending, on the contrary rises diatonically: but in that case, the note upon which it ought to have descended must be found in some of the other parts. This license ought to be rarely practised.

In like manner, in a continued bass, the dissonance in a chord of the sub-dominant inverted, as *la* in the chord *la ut mi sol*, inverted from *ut mi sol la*, may sometimes descend diatonically instead of rising as it ought to do, Art. 129. N^o 2.; but in that case the note ought to be repeated in another part, that the dissonance may be there resolved in ascending.

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License 2d. 225. Sometimes likewise, to render a continued bass more agreeable by causing it to proceed diatonically, they place between two sounds of that bass a note

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which belongs to the chord of neither. See Example XCIV. in which the fundamental bass *sol ut* produces the continued bass *sol la fi sol ut*, where *la* is added on account of the diatonic modulation. This *la* has a line drawn above it to show its resolution by passing under the chord *sol fi re fa*.

In the same manner, (see XCV.) this fundamental bass *ut fa* may produce the continued bass *ut re mi ut fa*, where the note *re* which is added passes under the chord *ut mi sol ut*.

CHAP. XI. Containing the Method of finding the Fundamental Bass when the continued Bass is figured.

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226. To exercise yourself with greater ease in finding the fundamental bass, and to render it more familiar to you, it is necessary to observe how eminent masters, and above all how M. Rameau has put the rules in practice. Now, as they never place any thing but the continued bass in their works, it becomes then necessary to know how to find the fundamental bass when the continued bass is figured. This problem may be easily solved by the following rules.

227. 1. Every note which has no figure in the continued bass, ought to be the same, and without a figure in the fundamental bass; it either is a tonic, or reckoned such (uuu).

2. Every note which in the continued bass carries a 6, ought in the fundamental bass to give its third below not figured $\frac{1}{4}$, or its fifth below marked with a 7. $\frac{1}{4}$ See 2d. We shall distinguish these two cases below. (See LVI. and LXIV. and the note (zzz).

3. Every note carrying $\frac{2}{4}$ gives in the fundamental bass its fifth below not figured. (See LVII.)

4. Every note figured with a 7 or a $\frac{7}{4}$, is the same in both basses, and with the same figure (xxx).

5. Every note figured with a 2 gives in the fundamental bass the diatonic note above figured with a 7. See LXII. (rrr).

6. Every note marked with a 4 gives in the fundamental

(rrr) As the chord of the diminished seventh *sol* \times *fi re fa*, and the chord of the tonic dominant *mi sol* \times *fi re*, only differ one from the other by the notes *mi* and *fa*; one may form a diatonic modulation of these two notes, and then the fundamental bass does nothing but pass from the tonic dominant to the sensible note, and from that note to the tonic dominant, till it arrives at the tonic. (See XCII.)

For the same reason, as the chord of the diminished seventh *sol* \times *fi re fa*, and the chord *fi re fa la*, which carries the fifth *fi* of the tonic dominant *mi*, only differs by the sensible note *sol*, and the tonic *la*; one may sometimes, while the treble modulates *sol* \times *la sol* \times *la sol* \times *la*, ascend in the fundamental bass, from the bass note to the third above, provided one descend at least from thence to the tonic dominant, and from thence to the tonic; (see XCIII.) As to what remains, this and the preceding examples are licenses.

(uuu) I say a tonic, or reckoned such, because it may perhaps be a dominant from which the dissonance has been removed. But in that case one may know that it is a real dominant by the note which precedes it. For instance, if the note *sol*, carrying a perfect chord, is preceded by *re* a simple dominant, carrying the chord *re fa la ut*, that note *sol* is not a real tonic; because, in order to this, it would have been necessary that *re* should have been a tonic dominant, and should have carried the chord *re fa* \times *la ut*; and that a simple dominant, as *re*, carrying the chord *re fa la ut*, should only naturally descend to a dominant, (Art. 194.)

(xxx) Sometimes a note which carries a 7 in the continued bass, gives in the fundamental bass its third above, figured with a 6. For example, this continued bass *la fi ut* gives this fundamental bass *ut sol ut*; but in this case it is necessary that the note figured with a 6 should rise by a fifth, as we see here *ut* rise to *sol*.

(rrr) A note figured with a 2, gives likewise sometimes in the fundamental bass its fourth above, figured with

Principles of Composition. mental bass the diatonic note above, figured with a 7. (See LXI.)

7. Every note figured with an 8 gives its third below figured with a 7. (See LVIII.)

8. Every note marked with a 6 gives the fifth below marked with a 7; (see LX.) and it is plain by Art. 187, that in the chord of the seventh, of which we treat in these three last articles, the third ought to be major, and the seventh minor, this chord of the seventh being the chord of the tonic dominant. (See Art. 102.)

9. Every note marked with a 9 gives its third above figured with a 7. (See LXXVII. and LXXIX.)

10. Every note marked with a 2 gives the fifth above figured with a 7. (See LXXVIII.)

11. Every note marked with a 5, or with a +5, gives the third above figured with a 7. (See LXXXI.)

12. Every note marked with a 7 gives a fifth above figured with a 7, or with a 7. (See LXXVI.) It is the same case with the notes marked $\frac{1}{2}$, $\frac{1}{3}$, or $\frac{1}{4}$: which shows a retrenchment, either in the complete chord of the eleventh, or in that of the seventh redundant.

13. Every note marked with a 4 gives a fifth above figured with a 7, or a 7. (See LXXX.)

14. Every note marked with a 2 gives the third minor below, figured with a 7. (See LXXXIII.)

15. Every note marked with a 6 gives the tritone above figured with a 7. (See LXXXIV.)

16. Every note marked with a +2 gives the second redundant above, figured with a 7. (See LXXXV.)

17. Every note marked with a 7 gives the fifth redundant above, figured with a 7. (See LXXXVI.)

18. Every note marked with a 6 gives the seventh redundant above, figured with a 7. (See LXXXVII.) (xxx).

REMARK.

228. We have omitted two cases, which may cause some uncertainty. A difficulty in finding the fundamental bass.

The first is that where the note of the continued bass is figured with a 6. We now present the reason of the difficulty.

Suppose we should have the dominant *re* in the fundamental bass, the note which answers to it in the continued bass may be *la* carrying the figure 6 (see LXIV.); that is to say, the chord *la ut re fa*: now if we should have the sub-dominant *fa* in the fundamental

with a 6; but it is necessary in that case that the note figured with a 6, may even here rise to a fifth. (See note xxx).

These variations in the fundamental bass, as well in the chord concerning which we now treat, as in the chord figured with a 7; and in two others which shall afterwards be mentioned (Art. 228 and 229), are caused by a deficiency in the signs proper for the chord of the sub-dominant, and for the different arrangements by which it is inverted.

M. l'Abbé Rouffier, to redress this deficiency, had invented a new manner of figuring the continued bass. His method is most simple for those who know the fundamental bass. It consists in expressing each chord by only signifying the fundamental sound with that letter of the scale by which it is denominated, to which is joined a 7 or 6, or a 6, in order to mark all the discords. Thus the fundamental chord of the seventh *re fa la ut* is expressed by a *D*; and the same chord, when it is inverted from that of the sub-dominant *fa la ut re*, is characterized by *F*; the chord of the second *ut re fa la*, inverted from the dominant *re fa la ut*, is likewise represented by *D*; and the same chord *ut re fa la* inverted from that of the sub-dominant *fa la ut re* is signified by *F*; the case is the same when the chords are differently inverted. By this means it would be impossible to mistake either with respect to the fundamental bass of a chord, or with respect to the note which forms its dissonance, or with respect to the nature and species of that discord.

(xxx) We may only add, that here and in the preceding articles, we suppose, that the continued bass is figured in the manner of M. Rameau. For it is proper to observe, that there are not, perhaps, two musicians who characterize their chords with the same figures; which produces a great inconveniency to the person who plays the accompaniments: but here we do not treat of accompaniments. For every reason, then, we should advise imitators to prefer the continued basses of M. Rameau to all the others, as by them they will most successfully study the fundamental bass.

It is even necessary to advertise the reader, and I have already done it (note xxx), that M. Rameau only marks the lesser sixth by a 6 without a line, when this lesser sixth does not result from the chord of the tonic dominant; in such a manner that the 6 renders it uncertain whether in the fundamental bass we ought to choose the third or the fifth below; but it will be easy to see whether the third or the fifth is signified by that figure. This may be distinguished, 1. In observing which of the two notes is excluded by the rules of the fundamental bass. 2. If the two notes may with equal propriety be placed in the fundamental bass, the preference must be determined by the tone or mode of the treble in that particular passage. In the following chapter we shall give rules for determining the mode.

There is a chord of which we have not spoken in this enumeration, and which is called the *chord of the sixth redundant*. This chord is composed of a note, of its third major, of its redundant fourth or tritone, and its redundant sixth, as *fa la si re*. It is marked with a 6. It appears difficult to find a fundamental bass for this chord; nor is it indeed much in use amongst us. (See the note upon the Art. 115.)

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tion.

mental base, this sub-dominant might produce in the continued base the same note *la* figured with a 6. When therefore one finds in the continued base a note marked with a 6, it appears at first uncertain whether we should place in the fundamental base the fifth below marked with a 7, or the third below marked with a 6.

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Another.

229. The second case is that in which the continued base is figured with a 6. For instance, if there

should be found *fa* in the continued base, one may be ignorant whether he ought to insert in the fundamental base *fa* marked with a 6, or *re* figured with a 7.

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Solution.

230. You may easily extricate yourself from this little difficulty, in leaving for an instant this uncertain note in suspense, and in examining what is the succeeding note of the fundamental base; for if that note be in the present case a fifth above *fa*, that is to say, if it is *ut*, in this case, and in this alone, he may place *fa* in the fundamental base. It is a consequence of this rule, that in the fundamental base every sub-dominant ought to rise by a fifth (195).

CHAP. XII. What is meant by being in a Mode or Tone.

273
Method of
determin-
ing the
mode in
which we
are.

231. In the first part of this treatise (Chap. VI.) we have explained, how by the means of the note *ut*, and of its two fifths *sol* and *fa*, one in ascending, which is called a *tonic dominant*, the other in descending, which is called a *sub-dominant*, the scale *ut re mi fa la si ut* may be found: the different sounds which form this scale compose what we call the *major mode of ut*, because the third *mi* above *ut* is major. If therefore we would have a modulation in the major mode of *ut*, no other sounds must enter into it than those which compose this scale, in such a manner that if, for instance, I should find *fa* in this modulation, this *fa* discovers to me that I am not in the mode of *ut*, or at least that, if I have been in it, I am no longer so.

232. In the same manner, if I form this scale in ascending *la si ut re mi fa sol la*, which is exactly similar to the scale *ut re mi fa sol la si ut* of the major

mode of *ut*, this scale, in which the third from *la* to *ut* is major, shall be in the major mode of *la*; and if I incline to be in the minor mode of *la*, I have nothing to do but to substitute for *ut* sharp *ut* natural; so that the major third *la ut* may become minor *la ut*; I shall have then

la si ut re mi fa sol la,

which is (85) the scale of the minor mode of *la* in ascending; and the scale of the minor mode of *la* in descending shall be (90)

la sol fa mi ut re si la,

in which the *sol* and *fa* are no longer sharp. For it is a singularity peculiar to the minor mode, that its scale is not the same in rising as in descending (89).

233. This is the reason why, when we wish to begin a piece in the major mode of *la*, we place three sharps at the cleff upon *fa*, *ut*, and *sol*; and on the contrary, in the minor mode of *la*, we place none, because the minor mode of *la*, in descending, has neither sharps nor flats.

234. As the scale contains twelve sounds, each distant from the other by the interval of a semitone, it is obvious that each of these sounds can produce both a major and a minor mode, which constitute 24 modes upon the whole. Of these we shall immediately give a table, which may be very useful to discover the mode in which we are.

A TABLE of the DIFFERENT MODES.

Major Modes.

Maj. Mode	
of <i>ut</i>	<i>ut re mi fa sol la si ut</i> .
of <i>sol</i>	<i>sol la si ut re mi fa sol</i> .
of <i>re</i>	<i>re mi fa sol la si ut re</i> .
of <i>la</i>	<i>la si ut re mi fa sol la</i> .
of <i>mi</i>	<i>mi fa sol la si ut re mi</i> .
of <i>si</i>	<i>si ut re mi fa sol la si</i> .
of <i>fa</i>	<i>fa sol si ut re mi fa</i> (AAAA).
of <i>ut</i>	<i>re mi fa sol la si ut re</i> .
of <i>sol</i>	<i>la si ut re mi fa sol</i> .
of <i>re</i>	<i>mi fa sol la si ut re</i> .
of <i>la</i>	<i>si ut re mi fa sol</i> .
of <i>mi</i>	<i>fa sol la si ut re</i> .

of

(AAAA) The major mode of *fa*, of *ut* or *re*, and of *sol* or *la*, are not much practised. In the opera of *Pyramus and Thisbe*, p. 267, there is a passage in the scene, of which one part is in the major mode of *fa*, and the other in the major mode of *ut*, and there are six sharps at the cleff.

When a piece begins upon *ut*, there ought to be seven sharps placed at the cleff: but it is more convenient only to place five flats, and to suppose the key *reb*, which is almost the same thing with *ut*. It is for this reason that we substitute here the mode of *reb*, for that of *ut*.

It is still much more necessary to substitute the mode of *lab* for that of *sol*; for the scale of the major mode of *sol* is

sol la si ut re mi fa sol,

in which you may see that there are at the same time both a *sol* natural and a *sol*: it would then be necessary, even at the same time, that upon *sol* there should and should not be a sharp at the cleff; which is shocking and inconsistent. It is true that this inconvenience may be avoided by placing a sharp upon *sol* at the cleff, and by marking the note *sol* with a natural through the course of the music wherever it ought to be natural; but this would become troublesome, above all if there should be occasion to transpose. In the article 236, we shall give an account of transposition. One might likewise in this series, instead of *sol* natural, which is the note immediately before the last, substitute *fa*, that is to say, *fa* twice sharp: which, however, is not absolutely the same sound with *sol* natural, especially upon instruments whose scales are fixed, or whose intervals are invariable. But in this case two sharps may be placed at the cleff upon *fa*, which would produce another inconvenience. But by substituting *lab* for *sol*, the trouble is eluded.

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sition.

of *la* } *fi ut re mi fa sol la fi*.
or *fi* }
of *mi* } *fa sol la fi ut re mi fa*.
or *fa* }
of *fi* } *ut re mi fa sol la fi ut*.
or *ut* }

Minor Modes.

Of *la*.

In descending. *la sol fa mi re ut fi la*.
In rising. *la fi ut re mi fa sol la*.

Of *mi*.

In descending. *mi re ut fi la sol fa mi*.
In rising. *mi fa sol la fi ut re mi*.

Of *fi*.

In descending. *fi la sol fa mi re ut fi*.
In rising. *fi ut re mi fa sol la fi*.

Of *fa*.

In descending. *fa mi re ut fi la sol fa*.
In rising. *fa sol la fi ut re mi fa*.

Of *ut*.

In descending. *ut fi la sol fa mi re ut*.
In rising. *ut re mi fa sol la fi ut*.

Of *sol* or *lab*.

In descending. *sol fa mi ut fi la sol*.
In rising. *lab fi ut re mi fa sol lab*.

Of *re* or *mi*.

In descending. *mi re ut fi la sol fa mi*.
In rising. *mi fa sol la fi ut re mi*.

Of *la* or *fi*.

In descending. *fi la sol fa mi re ut fi*.
In rising. *fi ut re mi fa sol la fi*.

Of *mi* or *fa*.

In descending. *fa mi re ut fi la sol fa*.
In rising. *fa sol la fi ut re mi fa*.

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al basis should begin in the same mode, and that Principles
In descending basis should likewise end in it; nay, that of Compo-
In rising: *ut re* repeat in its fundamental note, which sition.

Of *fa* and *la* in that of *la* &c. &c.

In descending. *sol fa mi re ut fi*.
In rising. *sol la fi ut re mi fa sol*.

Of *re*.

In descending. *re ut fi la sol fa mi re*.
In rising. *re mi fa sol la fi ut re* (2222.)

235. These then are all the modes, as well major Modes crowded with sharps and flats are little practised, as being extremely difficult in execution. and flats little practised.

236. From thence it follows,

1. That when there are neither sharps nor flats at the cleft, it is a token that the piece begins in the major mode of *ut*, or in the minor mode of *la*.

2. That when there is one single sharp, it will always be placed upon *fa*, and that the piece begins in the major mode of *sol*, or the minor of *mi*, in such a manner that it may be sung as if there were no sharp, by singing *fi* instead of *fa*, and in singing the tune as if it had been in another cleft. For instance, let there be a sharp upon *fa* in the cleft of *sol* upon the first line; one may then sing the tune as if there were no sharp: And instead of the cleft of *sol* upon the first line, let there be the cleft of *ut*; for the *fa*, when changed into *fi*, will require that the cleft of *sol* should be changed to the cleft of *ut*, as may be easily seen. This is what we call *transposition* (§).

237. It is evident, that when *fa* is changed into *fi*, *sol* must be changed into *ut*, and *mi* into *la*. Thus by transposition, the air has the same melody as if it were in the major mode of *ut*, or in the minor mode of *la*.

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See Trans-
position.278
All the
modes re-
ducible to
of the major
of *ut* and
the minor
of *la*.

(2222) We have already seen, that in each mode, the principal note is called a *tonic*; that the fifth above that note is called a *tonic dominant*, or the *dominant of the mode*, or simply a *dominant*; that the fifth beneath the tonic, or, what is the same thing, the fourth above that tonic, is called a *sub-dominant*; and in short, that the note which forms a semitone beneath the tonic, and which is a third major from the dominant, is called a *sensible note*. The other notes have likewise in every mode particular names which it is advantageous to know. Thus a note which is a tone immediately above the tonic, as *re* in the mode of *ut*, and *fi* in that of *la*, is termed a *sub-tonic*; the following note, which is a third major or minor from the tonic, according as the chord is major or minor, such as *mi* in the major mode of *ut*, and *ut* in the minor mode of *la*, is called a *mediant*; in short, the note which is a tone above the dominant, such as *la* in the mode of *ut*, and *fa* in that of *la*, is called a *sub-dominant*.

† Though our author's account of this delicate operation in music will be found extremely just and compendious; though it proceeds upon simple principles, and comprehends every possible contingency; yet as the manner of thinking upon which it depends may be less familiar to English readers, if not profoundly skilled in music, it has been thought proper to give a more familiar, though less comprehensive, explanation of the manner in which *transposition* may be executed.

It will easily occur to every reader, that if each of the intervals through the whole diatonic series were equal, in a mathematical sense, it would be absolutely indifferent upon what note any air were begun, if within the compass of the gammut; because the same equal intervals must always have the same effects. But since, besides the natural semitones, there is another distinction of diatonic intervals into *greater* and *lesser tones*; and since these vary their positions in the series of an octave, according as the note from whence you begin is placed, that note is consequently the best key for any tune whose natural series is most exactly correspondent with the intervals which that melody or harmony requires. But in instruments whose scales are fixed, notwithstanding the temperament and other expedients of the same kind, such a series is far from being easily found, and is indeed in common practice almost totally neglected. All that can frequently be done is, to take care that the ear may not be sensibly shocked. This, however, would be the case, if, in transposing any tune, the situation of the semitones, whether natural or artificial, were not exactly correspondent in the series to which your air must be transposed, with their positions in the scale from which you transpose it. Suppose,

for

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tion.

of *la*. The major mode then of *sol*, and the minor of *mi*, are by transposition reduced to those of *ut* major, and of *la* minor. It is the same case with all the other modes, as any one may easily be convinced (cccc).

CHAP. XIII. To find the Fundamental Bass of a given Modulation.

238. As we have reduced to a very small number

the rules of the fundamental bass, and those which in the treble ought to be observed with relation to this bass, it should no longer be difficult to find the fundamental bass of a given modulation, nay, frequently to find several; for every fundamental bass will be legitimate, when it is formed according to the rules which we have given (Chap. VI.); and that, besides this, the dissonances which the modulation may form with

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Method of
finding a
fundamen-
tal bass to a
given air
not diffi-
cult, and
why.

for instance, your air should begin upon *ut* or C, requiring the natural diatonic series through the whole gamut, in which the distance between *mi* and *fa*, or E and F, as also that between *fi* and *ut*, or B and C, is only a semitone. Again, Suppose it necessary for your voice, or the instrument on which you play, that the same air should be transposed to *sol* or G, a fifth above its former key; then because in the first series the intervals between the third and the fourth, seventh and eighth notes, are no more than semitones, the same intervals must take the same place in the octave to which you transpose. Now, from *sol* or G, the note with which you propose to begin, the three tones immediately succeeding are full; but the fourth, *ut* or C, is only a semitone; it may therefore be kept in its place. But from *fa* or F, the seventh note above, to *sol* or G, the eighth, the interval is a full tone, which must consequently be redressed by raising your *fa* a semitone higher. Thus the situations of the semitonic intervals in both octaves will be correspondent; and thus, by conforming the positions of the semitones in the octave to which you transpose, with those in the octave in which the original key of the tune is contained, you will perform your operation with as much success as the nature of fixed scales can admit: But the order in which you must proceed, and the intervals required in every mode, are minutely and ingeniously delineated by our author.

(cccc) Two sharps, *fa*♯ and *ut*♯, indicate the major mode of *re*, or the minor of *fi*; and then, by transposition, the *ut*♯ is changed into *fi*, and of consequence, *re* into *ut* and *fi* into *la*.

Three sharps, *fa*♯ *ut*♯ *sol*♯ indicate the major mode of *la*, or the minor of *fa*♯; and it is then *sol*♯, which must be changed into *fi*, and of consequence *la* into *ut*, and *fa*♯ into *la*.

Four sharps, *fa*♯ *ut*♯ *sol*♯ *re*♯, indicate the major mode of *mi*, or the minor of *ut*♯; then the *re*♯ is changed into *fi*, and of consequence *mi* into *ut*, and *ut*♯ into *la*.

Five sharps, *fa*♯ *ut*♯ *sol*♯ *re*♯ *la*♯, indicate the major mode of *fi*, or the minor of *sol*♯; *la* then is changed into *fi*, and of consequence *fi* into *ut*, and *sol*♯ into *la*.

Six sharps, *fa*♯ *ut*♯ *sol*♯ *re*♯ *la*♯ *mi*♯, indicate the major mode of *fa*♯; *mi*♯ then is changed into *fi*, and of consequence *fa*♯ into *ut*.

Six flats, *fi*♭ *mi*♭ *la*♭ *re*♭ *sol*♭ *ut*♭, indicate the minor mode of *mi*♭; *ut* is changed into *fa*, and of consequence *mi*♭ into *la*.

Five flats, *fi*♭ *mi*♭ *la*♭ *re*♭ *sol*♭, indicate the major mode of *re*♭, or the minor mode of *fi*♭; then the *fi*♭ is changed into *fa*, and of consequence the *re*♭ into *ut*, and the *sol*♭ into *la*.

Four flats, *fi*♭ *mi*♭ *la*♭ *re*♭, indicate the major mode of *la*♭, or the minor mode of *fa*; *re*♭ then is changed into *fa*, and of consequence *la*♭ into *ut*, and *fi* into *la*.

Three flats, *fi*♭ *mi*♭ *la*♭, indicate the major mode of *mi*♭, or the minor of *ut*; the *la*♭ then is changed into *fa*, and of consequence *mi*♭ into *ut*, and the *sol* into *la*.

Two flats, *fi*♭ *mi*♭, indicate the major mode of *fi*♭, or the minor of *sol*; *mi*♭ then is changed into *fa*, and of consequence *fi* into *ut*, and the *fa* into *la*.

One flat, *fi*♭, indicates the major mode of *fa*, or the minor mode of *re*, and *fi*♭ is changed into *fa*; of consequence the *fa* is changed into *ut*, and the *re* into *la*.

All the major modes then may be reduced to that of *ut*, and the modes minor to that of *la* minor.

It only remains to remark, that many musicians, and amongst others the ancient musicians of France, as Lulli, Campra, &c. place one flat less in the minor mode: so that in the minor mode of *re*, they place neither sharp nor flat at the cleff; in the minor mode of *sol*, one flat only; in the minor mode of *ut*, two flats, &c.

This practice in itself is sufficiently indifferent, and scarcely merits the trouble of a dispute. Yet the method which we have here described, according to M. Rameau, has the advantage of reducing all the modes to two; and besides it is founded upon this simple and very general rule, That in the major mode, we must place as many sharps or flats at the cleff, as are contained in the diatonic scale of that mode in ascending; and in the minor mode, as many as are contained in that same scale in descending.

However this be, I here present you with a rule for transposition, which appears to me more simple than the rule in common use.

For the Sharps.

Suppose *sol*, *re*, *la*, *mi*, *fi*, *fa*, and change *sol* into *ut* if there is one sharp at the cleff, *re* into *ut* if there are two sharps, *la* into *ut* if there are three, &c.

For the Flats.

Suppose *fa*, *fi*, *mi*, *la*, *re*, *sol*, and change *fa* into *ut* if there is only one flat at the cleff, *fi* into *ut* if there are two flats, *mi* into *ut* if there are three, &c.

Principle of Composition. this bass will both be prepared, if it is necessary that they should be so, and always resolved (ppp).

239. It is of the greatest utility in searching for the fundamental bass, to know what is the tone or mode of the melody to which that bass should correspond.— But it is difficult in this matter to assign general rules, and such as are absolutely without exception, in which nothing may be left that appears indifferent or discretionary; because sometimes we seem to have the free choice of referring a particular melody either to one mode or another. For example, this melody *sol ut* may belong to all the modes, as well major as minor; in which *sol* and *ut* are found together; and each of these two sounds may even be considered as belonging to a different mode.

240. For what remains, one may sometimes, as it should seem, operate without the knowledge of the mode, for two reasons: 1. Because, since the same sounds belong to several different modes, the mode is sometimes considerably undetermined; above all, in the middle of a piece, and during the time of one or two bars. 2. Without giving ourselves much trouble about the mode, it is often sufficient to preserve us from deviating in composition, if we observe in the simplest manner the rules above prescribed (Ch. VI.) for the procedure of the fundamental bass.

241. In the mean time, it is above all things necessary to know in what mode we operate at the beginning of the piece, because it is indispensable that the funda-

mental bass should begin in the same mode, and that the treble and bass should likewise end in it; nay, that they should even terminate in its fundamental note, which in the mode of *ut* is *ut*, and *la* in that of *la*, &c. Besides, in those passages of the modulation where there is a cadence, it is generally necessary that the mode of the fundamental bass should be the same with that of the part to which it corresponds.

242. To know upon what mode or in what key a piece commences, our inquiry may be entirely reduced to distinguishing the major mode of *ut* from the minor of *la*. For we have already seen (Art. 236 and 237.), that all the modes may be reduced to these two, at least in the beginning of the piece. We shall now therefore give a detail of the different means by which these two modes may be distinguished.

1. From the principal and characteristic sounds of the mode, which are *ut mi sol* in the one, and *la ut mi* in the other; so that if a piece should, for instance, begin thus, *la ut mi la*, it may be almost constantly concluded, that the tone or mode is in *la* minor, although the notes *la ut mi* belong to the mode of *ut*.

2. From the sensible note, which is *fi* in the one, and *sol* in the other; so that if *sol* appears in the first bars of a piece, one may be certain that he is in the minor of *la*.

3. From the adjuncts of the mode, that is to say, the modes of its two fifths, which for *ut* are *fa* and *sol*, and *re* and *mi* for *la*. For example, if after having be-

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Difficulty of assigning general rules for ascertaining the mode of a melody whose fundamental bass is sought.

281
Reasons why one may proceed without the knowledge of the mode, and how he may be preserved from deviating in composition.

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Knowledge of the mode is indispensable, and why.

(pppp) We often say, that we are upon a particular key, instead of saying that we are in a particular mode. The following expressions therefore are synonymous; such a piece is in *ut* major, or in the mode of *ut* major, or in the key of *ut* major.

We have seen that the diatonic scale or gammut of the Greeks was *la fi ut re mi fa sol la* (Art. 49.) A method has likewise been invented of representing each of the sounds in this scale by a letter of the alphabet; *la* by A, *fi* by B, *ut* by C, &c. It is from hence that these forms of speaking proceed: Such a piece is upon A, with mi, la, and its third minor; or, simply, it is upon A, with mi, la, and its minor; such another piece upon C, with sol, ut, and its third major; or, simply, upon C, with sol, ut, and its major; to signify that the one is the mode of *la* minor, or that the other is that of *ut* major; this last manner of speaking is more concise, and on this account it begins to become general.

They likewise call the cleff of *ut* *fa* F, the cleff of *re* *sol* G, &c. to denominate the cleff of *fa*, the cleff of *sol*, &c.

They say likewise to take the A *mi* la, to give the A *mi* la; that is to say to take the unison of a certain note called *la* in the harpsichord, which *la* is the same that occupies the fifth line, or the highest line in the first cleff of *fa*. This *la* divides in the middle the two octaves which subsist (note xx) between the *sol* which occupies the first line in the cleff of *sol* upon that same line, and that *sol* which occupies the first line in the cleff of *fa* upon the fourth; and as it possesses (if we may speak so) the middle station between the sharpest and lowest sounds, it has been chosen to be the sound with relation to which all the voices and instruments ought to be tuned in a concert (§).

(§) Thus far our author: And though the note is no more than an illustration of the technical phraseology in his native language, we did not think it consistent with the fidelity of a translation to omit it. We have little reason to envy, and still less to follow the French in their abbreviations of speech; the native energy of our tongue supercedes this necessity in a manner so effectual, that, in proportion as we endeavour to become succinct, our style, without the smallest sacrifice of perspicuity, becomes more agreeable to the genius of our language; whereas, in French, laconic diction is equally ambiguous and disagreeable. Of this we cannot give a more flagrant instance than the note upon which these observations are made, in its original. We must, however, follow the author's example, in reciting a few technical phrases upon the same subject, which occur in our language, and which, if we are not mistaken, will be found equally concise, at the same time that they are more natural and intelligible. When we mean to express the fundamental note of that series within the diatonic octave which any piece of music demands, we call that note the *key*. When we intend to signify its mode, whether major or minor, we denominate the harmony *sharp* or *flat*. When in a concert we mean to try how instruments are in tune by that note upon which, according to the genius of each particular instrument, they may best agree in unison, we desire the musicians who join us to sound A.

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tion.

gun a melody by some of the notes which are common to the modes of *ut* and of *la* (as *mi re mi fa mi re ut si ut*), I should afterwards find the mode of *sol*, which I ascertain by the *fa**, or that of *fa* which I ascertain by the *si* or *ut**, I may conclude that I have begun in the mode of *ut*; but if I find the mode of *re*, or that of *mi*, which I ascertain by *si**, *ut**, or *re**, &c. I conclude from thence that I have begun in the mode of *la*.

4. A mode is not for ordinary deserted, especially in the beginning of a piece, but that we may pass into one or other of these modes which are most relative to it, which are the mode of its fifth above, and that of its third below, if the original mode be major, or of its third above if it be minor. Thus, for instance, the modes which are most intimately relative to the major mode of *ut*, are the major mode of *sol*, and that of *la* minor. From the mode of *ut* we commonly pass either into the one or the other of these modes; so that we may sometimes judge of the principal mode in which we are, by the relative mode which follows it, or which goes before it, when these relative modes are decisively marked. For what remains, besides these two relative modes, there are likewise two others into which the principal mode may pass, but less frequently, viz. the mode of its fifth below, and that of its third above, as *fa* and *mi* for the mode of *ut* (FFFF).

† See Cadence.

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Having as-
certained
the mode,
the funda-
mental bass
is easily
found.

5. The modes may still be likewise distinguished by the cadences of the melody. These cadences ought to occur at the end of every two, or at most of every four bars, as in the fundamental bass: now the note of the fundamental bass which is most suitable to these closes†, is always easy to be found. For the sounds which occur in the treble may be consulted M. Rameau, p. 54. of his *Nouveau Systeme de Musique theorique et pratique* (FFFF).

When a person is once able to ascertain the mode, and can render himself sure of it by the different means which we have pointed out, the fundamental bass will cost little pains. For in each mode there are three fundamental sounds.

1. The tonic of the mode, or its principal sound,

which carries always the perfect chord major or minor, according as the mode itself is major or minor.

Major mode of UT. *ut mi sol ut*.

Minor mode of LA. *la ut mi la*.

2. The tonic dominant, which, is a fifth above the tonic, and which, whether in the major or minor mode, always carries a chord of the seventh, composed of a third major followed by two thirds minor.

Tonic dominant.

Major mode of UT. *sol si re fa*.

Tonic dominant.

Minor mode of LA. *mi sol* si re*.

3. The sub-dominant, which is a fifth below the tonic, and which carries a chord composed of a third, fifth, and sixth major, the third being either greater or lesser, according as the mode is major or minor.

Sub-dominant.

Major mode of UT. *fa la ut re*.

Minor mode of LA. *re fa la si*.

These three sounds, the tonic, the tonic dominant, and the sub-dominant, contain in their chords all the notes which enter into the scale of the mode; so that when a melody is given, it may almost always be found which of these three sounds should be placed in the fundamental bass, under any particular note of the upper part. Yet it sometimes happens that not one of these notes can be used. For example, let it be supposed that we are in the mode of *ut*, and that we find in the melody these two notes *la si* in succession; if we confine ourselves to place in the fundamental bass one of the three sounds *ut sol fa*, we shall find nothing for the sounds *la* and *si* but this fundamental bass *fa sol*; now such a succession as *fa* to *sol* is prohibited by the fifth rule for the fundamental bass, according to which every sub-dominant, as *fa*, should rise by a fifth; so that *fa* can only be followed by *ut* in the fundamental bass, and not by *sol*.

To remedy this, the chord of the sub-dominant *fa la ut re* must be inverted into a fundamental chord of the seventh, in this manner, *re fa la ut*, which has been called the *double employment* (Art. 105.) because it is a secondary manner of employing the chord of the sub-

(FFFF) It is certain that the minor mode of *mi* has an extremely natural connexion with the mode of *ut*, as has been proven (Art. 92.) both by arguments and by examples. It has likewise appeared in the note upon Art. 93. that the minor mode of *re* may be joined to the major mode of *ut*; and thus in a particular use, this mode may be considered as relative to the mode of *ut*, but it is still less so than the major modes of *sol* and *fa*, or than those of *la* and *mi* minor; because we cannot immediately, and without license, pass in a fundamental bass from the perfect minor chord of *ut* to the perfect minor chord of *re*; and if you pass immediately from the major mode of *ut* to the minor mode of *re* in a fundamental bass, it is by passing, for instance, from the tonic *ut*, or from *mi sol ut*, to the tonic dominant of *re*, carrying the chord *la ut* mi sol*, in which there are two sounds *mi sol*, which are found in the preceding chord, or otherwise from *ut mi sol ut* to *sol si re mi*, a chord of the subdominant in the minor mode of *re*, which chord has likewise two sounds, *si* and *mi*, in common with that which went immediately before it.

(FFFF) All these different manners of distinguishing the modes ought, if we may speak so, to give mutual light and assistance one to the other. But it often happens, that one of these signs alone is not sufficient to determine the mode, and may even lead to error. For example, if a piece of music begins with these three notes, *mi ut sol*, we must not with too much precipitation conclude from thence that we are in the major mode of *ut*, although these three sounds, *mi ut sol*, be the principal and characteristic sounds in the major mode of *ut* we may be in the minor mode of *mi*, especially if the note *mi* should be long. You may see an example in the fourth act of *Zoroaster*, where the first air sung by the priests of Arimanes begins thus with two times *sol mi si*, each of these notes being a crotchet. The air is in the minor mode of *sol*, and not in the major mode of *mi*, as one would at first be tempted to believe it. Now we may be sensible that it is in *sol* minor, by the relative modes which follow, and by the notes where the cadences fall.

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tion.

Principles of Composition. sub-dominant. By these means we give to the modulation *la fi*, this fundamental base *re sol*, which procedure is agreeable to rules.

Here then are four chords, *ut mi sol ut*, *sol fi re fa*, *fa la ut re*, *re fa la ut*, which may be employed in the major mode of *ut*. We shall find in like manner, for the minor mode of *la*, four chords,

la ut mi la, *mi sol fi re*,
re fa la fi, *fi re fa la*.

And in this mode we sometimes change the last of these chords into *fi re fa la*, substituting the *fa* for *fi*. For instance, if we have this melody in the minor mode of *la* *mi fa sol la*, we would cause the first note *mi* to carry the perfect chord *la ut mi la*, the second note *fa* to carry the chord of the seventh *fi re fa la*, the third note *sol* the chord of the tonic dominant *mi sol fi re*, and in short, the last the perfect chord *la ut mi la*.

On the contrary, if this melody is given always in the minor mode *la la sol la*, the second *la* being syncopated, it might have the same base as the modulation *mi fa sol la*, with this difference alone, that *fi* might be substituted for *fa* in the chord *fi re fa la*, the better to mark out the minor mode.

Besides these chords which we have just mentioned, and which may be regarded as the principal chords of the mode, there are still a great many others; for example, the series of dominants,

ut la re sol ut fa fi mi la re sol ut,
which are terminated equally in the tonic *ut*, either entirely belong, or at least may be reckoned as belonging (GGGG) to the mode of *ut*; because none of these dominants are tonic dominants, except *sol*, which is the tonic dominant of the mode of *ut*; and besides because the chord of each of these dominants forms no other sounds than such as belong to the scale of *ut*.

But if I were to form this fundamental base,

$\begin{matrix} 7 & 7 & 7 & 7b \\ ut & la & re & sol & ut, \end{matrix}$

considering the last *ut* as a tonic dominant in this manner, *ut mi sol fi*; the mode would then be changed at the second *ut*, and we should enter into the mode of *fa*, because the chord *ut mi sol fi* indicates the tonic dominant of the mode of *fa*; besides, it is evident that the mode is changed, because *fi* does not belong to the scale of *ut*.

In the same manner, were I to form this fundamental base

$\begin{matrix} 7 & 7 & 7 & 6 \\ ut & la & re & sol & ut, \end{matrix}$

considering the last *ut* as a tonic dominant in this manner *ut mi sol la*; this last *ut* would indicate the mode of *sol*, of which *ut* is the sub-dominant.

In like manner, still, if in the first series of dominants, I caused the first *re* to carry the third major, in this manner, *re fa la ut*; this *re* having become a tonic dominant, would signify to me the major mode of *sol* and the *sol* which should follow it, carrying the chord *fi re fa*, would relapse into the mode of *ut*, from whence we had departed.

Finally, In the same manner, if in this series of dominants, one should cause *fi* to carry *fa* in this manner, *fi re fa la*, this *fa* would show that we had departed from the mode *ut*, to enter into that of *sol*.

From hence it is easy to form this rule for discovering the changes of mode in the fundamental base.

1. When we find a tonic in the fundamental base, we are in the mode of that tonic; and the mode is major or minor, according as the perfect chord is major or minor.

2. When we find a sub-dominant, we are in the mode of the fifth above that sub-dominant; and the mode is major or minor, according as the third in the chord of the sub-dominant is major or minor.

3. When we find a tonic dominant, we are in the mode of the fifth below that tonic dominant. As the tonic dominant carries always the third major, one cannot be secure by the assistance of this dominant alone, whether the mode be major or minor: but it is only necessary for the composer to cast his eye upon the following note, which must be the tonic of the mode in which he is; by the third of this tonic he will discover whether the mode be major or minor.

243. Every change of the mode supposes a cadence; and when the mode changes in the fundamental base, it is almost always either after the tonic of the mode in which we have been, or after the tonic dominant of that mode, considered then as a tonic by favour of a close which ought necessarily to be found in that place: Whence it happens that cadences in a melody for the most part preface a change of mode which ought to follow them.

244. All these rules, joined with the table of modes which we have given (Art. 234.), will serve to discover in what mode we are in the middle of a piece, especially in the most essential passages, as cadences (HHHH).

I here subjoin the soliloquy of Arnida, with the continued and fundamental bases. The changes of the mode will be easily distinguished in the fundamental base,

(GGGG) I have said, that they may be reckoned as belonging to this mode, for two reasons: 1. Because, properly speaking, there are only three chords which essentially and primitively belong to the mode of *ut*, viz: *ut* carrying the perfect chord, *fa* carrying that of the sub-dominant, and *sol* that of the tonic dominant, to which we may join the chord of the seventh, *re fa la ut* (Art. 105.): but we here regard as extended the series of dominants in question, as belonging to the mode of *ut*, because it preserves in the ear the impression of that mode. 2. In a series of dominants, there are a great many of them which likewise belong to other modes; for instance, the simple dominant *la* belongs naturally to the mode of *sol*, the simple dominant *fi* to that of *la*, &c. Thus it is only improperly, and by way of extension, as I have already said, that we regard here these dominants as belonging to the mode of *ut*.

(HHHH) Two modes are so much more intimately relative as they contain a greater number of sounds common to both; for example, the minor mode of *ut* and the major of *sol*, or the major mode of *ut* and the minor of

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tion

bass, by the rules which we have just given at the end of the article 242. This soliloquy will serve for a lesson to beginners. M. Rameau quotes it in his New System of Music, as an example of modulation highly just and extremely simple. (See Plate VI. and the following (1111)).

CHAP. XIV. Of the Chromatic and Enharmonic.

287
Chromatic,
what.

245. We call that melody *chromatic* which is composed of several notes in succession, whether rising or descending by semitones. (See LXXXVIII. and LXXXIX.)

288
To an air
descending
by chroma-
tic in-
tervals,
fundamen-
tal bass,
what.

246. When an air is chromatic in descending, the most natural and ordinary fundamental bass is a concatenated series of tonic dominants; all of which follow one another in descending by a fifth, or, which is the same thing, in rising by a fourth. See LXXXVIII (LLLL).

289
Ascending
what.

247. When the air is chromatic in ascending, one may form a fundamental bass by a series of tonics and of tonic dominants, which succeed one another alternately by the interval of a third in descending, and of a fourth in ascending, (see LXXXIX.) There are many other ways of forming a chromatic air, whether in rising or descending; but these details in an elementary essay are by no means necessary.

290
Enharmoni-
c little
practised.

248. With respect to the enharmonic, it is very rarely put in practice; and we have explained its formation in the first book, to which we refer our readers. We shall content ourselves with saying, that,

in the beautiful soliloquy of the fourth act of Dardanus, at the words *lieux funestes*, &c. "fatal places, &c." we find an example of the enharmonic; an example of the diatonic enharmonic in the trio of the Fatal Sisters, in Hippolitus and Aricia, at the words *Ou cours-tu malheureux*, "Whither, unhappy, dost thou run;" and that there are no examples of the chromatic enharmonic, at least in our French operas. M. Rameau had imitated an earthquake by this species of music, in the second act of the Gallant Indians; but he informs us, that in 1735 he could not cause it to be executed by the band. The trio of the Fatal Sisters, in Hippolitus, has never been sung in the opera as it is composed. But M. Rameau asserts, (and we have heard it elsewhere by people of taste, before whom the piece was performed), that the trial had succeeded when made by able hands that were not mercenary, and that its effect was astonishing.

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CHAP. XV. Of Design, Imitation, and Fugue. See Design.

249. In music, the name of *design*, or *subject*, is generally given to a particular air of melody, which the composer intends should prevail through the piece; whether it is intended to express the meaning of words to which it may be set, or merely inspired by the impulse of taste and fancy. In this last case, design is distinguished into *imitation* and *fugue*.

250. *Imitation* consists in causing to be repeated the melody of one or of several bars in one single part, or in the whole harmony, and in any of the various modes that what.

of *la*: on the contrary, two modes are less intimately relative as the number of sounds which they contain as common to both is smaller; for instance, the major mode of *ut* and the minor of *fa*, &c.

When you find yourself led away by the current of the modulation, that is to say, by the manner in which the fundamental bass is constituted, into a mode remote from that in which the piece was begun, you must continue in it but for a short time, because the ear is always impatient to return to the former mode.

(1111) It is extremely proper to remark, that we have given the fundamental, the continued bass, and in general the modulation of this soliloquy, merely as a lesson in composition extremely suitable to beginners; not that we recommend the soliloquy in itself as a model of expression. Upon this last object what we have said may be seen in what we have written concerning the liberties to be taken in music, Vol. IV. p. 435, of our Literary Miscellany. It is precisely because this soliloquy is a proper lesson for initiates, that it would be a bad one for the mature and ingenious artist. The novice should learn tenaciously to observe his rules; the man of art and genius ought to know on what occasions and in what manner they may be violated when this expedient becomes necessary.

(LLLL) We may likewise give to a chromatic melody in descending, a fundamental bass, into which may enter chords of the seventh and of the diminished seventh, which may succeed one another by the intervals of a false fifth and a fifth redundant: thus in the example XC. where the continued bass descends chromatically, it may easily be seen that the fundamental bass carries successively the chords of the seventh and of the seventh diminished, and that in this bass there is a false fifth from *re* to *sol**, and a fifth redundant from *sol** to *ut*.

The reason of this license is, as it appears to me, because the chord of the diminished seventh may be considered as representing (Art. 221.) the chord of the tonic dominant; in such a manner that this fundamental bass

7 7 7 7 7 7
la re sol* ut fa* fi mi la

(see Example XCI.) may be considered as representing (Art. 116.) that which is written below,

7 7 7 7 7 7
la re mi ut fa* fi mi la

Now this last fundamental bass is formed according to the common rules, unless that there is a broken cadence

from *re* to *mi*, and an interrupted cadence from *mi* to *ut*, which are licenses (Art. 213 and 214.)

Principles that may be chosen. When all the parts absolutely repeat the same air† or melody, and beginning one after the other, this is called a *canon*. *Fugue* consists in alternately repeating that air in the treble, and in the bass, or even in all the parts, if there are more than two.

† See Air,
Canon,
Fugue.

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Principal
rules for
composing
in several
parts.

251. Imitation and fugue are sometimes conducted by rules merely deducible from taste, which may be seen in the 332d and following pages of M. Rameau's *Treatise on Harmony*; where will likewise be found a detail of the rules for composition in several parts. The chief rules for composition in several parts are, that the discords should be found, as much as possible, prepared and resolved in the same part; that a discord should not be heard at the same time in several parts, because its harshness would disgust the ear; and that in no particular part there should be found two octaves or two fifths in succession (MMMM) with respect to the bass. Musicians, however, do not hesitate sometimes to violate this precept, when taste or occasion require. In music, as in all the other fine arts, it is the business of the artist to assign and to observe rules; the province of men who are adorned with taste and genius is to find the exceptions.

CHAP. XVI. Definitions of the Different Airs.

252. We shall finish this treatise by giving in a few words the characteristic distinctions of the different airs to which names have been given, as *chacoon*, *minuet*, *rigadoon*, &c.

The *chacoon* is a long piece of music, containing three times in each bar, of which the movement is regular, and the bars sensibly distinguished. It consists of several couplets, which are varied as much as possible. Formerly the bass of the chacoon was a *constrained bass*, or regulated by a rhythm terminating in 4 bars, and proceeding again by the same number; at present composers of this species no longer confine themselves to that practice. The chacoon begins, for the most part, not with the perfect time, which is struck by the hand or foot, but with the imperfect, which passes while the hand or foot is elevated.

The *villanelle* is a chacoon a little more lively, with its movement somewhat more brisk than the ordinary chacoon.

The *passacaille* only differs from a chacoon as it is more slow, more tender, and beginning for ordinary with a perfect time.

The *minuet* is an air in triple time, whose movement is regular, and neither extremely brisk nor slow, consisting of two parts or strains, which are each of them repeated; and for which reason they are called by the French *reprises*: each strain of the minuet begins with a time which is struck, and ought to consist of 4, of 8, or of 12 bars; so that the cadences may be easily distinguished, and recur at the end of each 4 bars.

The *sarabando* is properly a slow minuet; and the

courant a very slow sarabando: this last is no longer in use. The *passpied* is properly a very brisk minuet which does not begin like the common minuet, with a stroke of the foot or hand; but in which each strain begins in the last of the three times of which the bar consists.

The *loure* is an air whose movement is slow, whose time is marked with $\frac{6}{8}$, and where two of the times in which the bar consists are beaten; it generally begins with that in which the foot is raised. For ordinary the note in the middle of each time is shortened, and the first note of the same time pointed.

The *jig* is properly nothing else but a loure very brisk, and whose movement is extremely quick.

The *forlane* is a moderate movement, and in a mediocrity between the loure and the jig.

The *rigadoon* has two times in a bar, is composed of two strains, each to be repeated, and each consisting of 4, of 8, or of 12 bars: its movement is lively; each strain begins, not with a stroke of the foot, but at the last note of the second time.

The *lourée* is almost the same thing with the rigadoon.

The *gavotte* has two times in each bar, is composed of two strains, each to be repeated, and each consisting of 4, of 8, or of 12 bars: the movement is sometimes slow, sometimes brisk; but never extremely quick, nor very slow.

The *tambourin* has two strains, each to be repeated, and each consisting of 4, of 8, or of 12 bars, &c. Two of the times that make up each bar are beaten, and are very lively; and each strain generally begins in the second time.

The *musette* consists of two or three times in each bar; its movement is neither very quick nor very slow; and for its bass it has often no more than a single note, which may be continued through the whole piece.

A P P E N D I X.

THE treatise of D'Alembert, of which we have given a translation, is well entitled to the merit of accuracy; but perhaps a person who has not particularly studied the subject, may find difficulty in following the scientific deductions of that author.—We subjoin, therefore, a few general observations on the philosophy of musical sound, commonly called *harmonics*, which may perhaps convey the full portion of knowledge of the theory of music, with which one in search only of general information, and not a professed student of this particular science, would choose to rest satisfied.

The theory of musical sound, which only in the beginning of the present century was ultimately established by mathematical demonstration, is no other than that which distinguished the ancient musical sect who.

(MMMM) Yet there may be two fifths in succession, provided the parts move in contrary directions, or, in other words, if the progress of one part be ascending, and the other descending; but in this case they are not properly two fifths, they are a fifth and a twelfth: for example, if one of the parts in descending should sound *fa re*, and the other *ut la* in rising, *ut* is the fifth of *fa*, and *la* the twelfth of *re*.

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who followed the opinions of Pythagoras on that subject.

No part of natural philosophy has been more fruitful of hypothesis than that of which musical sound is the object. The musical speculators of Greece arranged themselves into a great number of different sects, the chief of whom were the Pythagoreans and the Aristoxenians.

Pythagoras supposed the air to be the *vehicle* of sound; and the agitation of that element, occasioned by a similar agitation in the parts of the sounding body, to be the *cause* of it. The vibrations of a string or other sonorous body, being communicated to the air, affected the auditory nerves with the sensation of sound; and this sound, he argued, was acute or grave in proportion as the vibrations were quick or slow.—He discovered by experiment, that of two strings equal in every thing but length, the shorter made the quicker vibrations, and emitted the acuter sound:—in other words, that the number of vibrations made in the same time, by two strings of different lengths, was inversely as those lengths; that is, the greater the length the smaller the number of vibrations in any given time. Thus sound, considered in the vibrations that cause it, and the dimensions of the vibrating body, came to be reduced to quantity, and as such was the subject of calculation, and expressible by numbers.—For instance, the two sounds that form an octave could be expressed by the numbers 1 and 2, which would represent either the number of vibrations in a given time, or the length of the strings; and would mean, that the acuter sound vibrates twice, while the graver vibrates once; or that the string producing the lower sound is twice the length of that which gives the higher. If the vibrations were considered, the higher sound was as 2, the lower as 1; the reverse, if the length was alluded to. In the same manner, in the same sense, the 5th would be expressed by the ratio of 2 to 3, and the 4th by that of 3 to 4.

Aristoxenus, in opposition to the calculations of Pythagoras, held the ear to be the sole standard of musical proportions. That sense he accounted sufficiently accurate for musical, though not for mathematical, purposes, and it was in his opinion absurd to aim at an artificial accuracy in gratifying the ear beyond its own power of distinction. He, therefore, rejected the velocities, vibrations, and proportions of Pythagoras as foreign to the subject, in so far as they substituted *abstract causes* in the room of *experience*, and made music the object of *intellect* rather than of *sense*.

Of late, however, as has been already mentioned, the opinions of Pythagoras have been confirmed by absolute demonstration; and the following propositions, in relation to musical sound, have passed from conjecture to certainty.

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Sound is generated by the vibrations of elastic bodies, which communicate the like vibrations to the air, and these again the like to our organs of hearing. This is evident, because sounding bodies communicate tremors to other bodies at a distance from them. The vibrating motion, for instance, of a musical string, excites motion in others, whose tension and quantity of matter dispose their vibrations to keep time with the undulations of air propagated from it (the string first set in motion.)

If the vibrations be isochronous, and the sound musical, continuing at the same pitch, it is said to be acuter, sharper, or higher, than any other sound whose vibrations are slower; and graver, flatter, or lower, than any other whose vibrations are quicker.—For while a musical string vibrates, its vibrations become quicker by increasing its tension or diminishing its length; its sound at the same time will be more acute: and, on the contrary, by diminishing its tension or increasing its length, the vibrations will become slower and the sound graver. The like alteration of the pitch of the sound will follow, by applying, by means of a weight, an equal degree of tension to a thicker or heavier and to a smaller or lighter string, both of the same length, as in the smaller string the mass of matter to be moved by the same force is less.

If several strings, however, different in length, density, and tension, vibrate altogether in equal times, their sounds will have all one and the same pitch, however they may differ in loudness or other qualities.—They are called *unisons*. The vibrations of unisons are isochronous.

The vibrations of a musical string, whether wider or narrower, are nearly isochronous. Otherwise, while the vibrations decrease in breadth till they cease, the pitch of the sound could not continue the same (which we perceive by experience it does,) unless where the first vibrations are made very violently; in which case, the sound is a little acuter at the beginning than afterwards.

Lastly, The word *vibration* is understood to mean the time which passes between the departure of the vibrating body from any assigned place and its return to the same.

M U S

Glass Music. See HARMONICA.

MUSIMON, in natural history, the name of an animal esteemed a species of sheep, described by the ancients as common in Corsica, Sardinia, Barbary, and the north-east parts of Asia. It has been doubted whether the animal described under this name is now anywhere to be found in the world; and whether it was not, probably, a spurious breed between two animals of different species, perhaps the sheep and goat,

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which, like the mule, not being able to propagate its species, the production of them may have been discontinued.

Buffon supposes it to be the sheep in a wild state; and it is described as such by Mr Pennant. These animals live in the mountains, and run with great swiftness among the rocks. Those of Kamtschatka are so strong, that 10 men can scarce hold one; and the horns are so large as sometimes to weigh 30 pounds, and

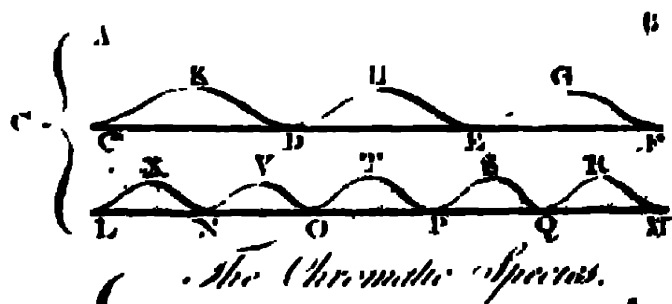
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• Tone tone semitone tone tone tone semitone

A *ut re mi fa sol la si ut*

B *ut re mi fa sol la si ut re re re re re re re re*

Scale first *Scale second*



• The diatonic Scale of the Greeks

A *ut re mi fa sol la*

B *ut re mi fa sol la*

The Fundamental base

Scale.

A *ut re mi fa sol la*

B *ut re mi fa sol la*

The Fundamental base

A *ut re mi fa sol la si ut*

B *ut re mi fa sol la si ut*

The Fundamental base

Scale.

A *ut re mi fa sol la*

B *ut re mi fa sol la*

The Fundamental base

ut re mi fa sol la si ut re re re re re re re re

Scale first *Scale second.*

• The first Scale of the minor mode

A *ut re mi fa sol la*

B *ut re mi fa sol la*

The Fundamental base

Scale

A *ut re mi fa sol la*

B *ut re mi fa sol la*

The Fundamental base

• The second Scale of the minor mode

A *ut re mi fa sol la*

B *ut re mi fa sol la*

The Fundamental base

Scale.

A *ut re mi fa sol la*

B *ut re mi fa sol la*

The Fundamental base

Scale

A *ut re mi fa sol la*

B *ut re mi fa sol la*

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XXIX. XXX. XXXI. XXXII. XXXIII. XXXIV. XXXV. XXXVI. XXXVII.

XXXVIII. XXXIX. XL. XLI. XLII. XLIII. XLIV. XLV. XLVI.

Perfect Cadence unperfact Cad.

XLVII. XLVIII. XLIX. L. LI.

dissonance prepared. dis. pre. L. dis. pre. l.i.

Treble part Treble Treble Treble

Fundamental Bass Fund. Bass Fund. Bass

LII. LIII. LIV. LV. LVI. LVII. LVIII.

dissonance resolved. dis. ref. dis. ref.

Treble Treble Treble

Fundamental B. Fund. B. Fund. B. F. B. F. B.

LIX. LX. LXI. LXII. LXIII. LXIV. LXV. LXVI.

Th. B. T. B. T. B. T. B. T. B. Thorough Bass T. B.

F. B. F. B. F. B. F. B. F. B. Fundamental Bass F. B.

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LXVII.

LXVIII

Treble. Treble.

Thorough Bass Th. B.

Fundamental Bass Fund. B.

LXIX

LXX.

LXXI.

The Key T.B. or tonic The Sensible Note Key T.B. Sens. N. Key T.B. Fund. B.

Fund. B. Fund. B.

LXXII

LXXIII.

LXXIV.

LXXV.

F. B. F. B. F. B. Broken Cadence F. B. Interrupted Cadence

LXXVI. LXXVII. LXXVIII. LXXIX. LXXX. LXXXI. LXXXII. LXXXIII. LXXXIV. LXXXV.

T.B. T.B. T.B. T.B. T.B. T.B. T.B. T.B. T.B. T.B.

Fund. B. F. B. F. B. F. B. F. B. F. B. F. B. F. B. F. B.

MUSIC.

Pl. 827

LXXXVI. LXXXVII.

LXXXVIII.

LXXXIX.

Cromatic modulation descending. Cromatic modulation descending.

T.B. T.B. The Treble The Treble

F.B. F.B. Fund. B. Fund. B.

XC.

XCI.

Treble. Fund. B.

Fund. B.

XCH.

Treble. Fund. B.

XCH.

XCIV.

XC.

Treble Th. B. F. B.

Fund. B. Fund. B.

MUSIC.

Pl. 328

En fin, il est en ma puis_sance, Ce fatal enne mi, Ce superbe vain_

Th.B.

F.B.

queur, Le charme du som meil le livre à ma ran geance, Je rai per_

T.B.

F.B.

cer son in vin ci ble cœur; Par luy, tous mes Captifs sont sortis d escl

T.B.

F.B.

MUSIC.

Pl. 329

vage; Qu'il eprouve toute ma rage Quel trouble me saisit! Qui me fait hési-

T.B.

F.B.

-ter. Queste qu'en la fa - veur la pitié me veut di re. Frapons, Ciel! qui peut m'arrê

T.B.

F.B.

ter. Achavons je fremis! Vengeons nous je soû pire! Est-ce ainsi que je

T.B.

F.B.

MUSIC.

Pl. 880

dois me venger anjour d'huy! Ma co-le-re se teint Quand j'aprouche de luy

Th.B.

F.B.

Plus je le vois! plus ma vengeance est vaine; Mon bras tremble et se rompt

Th.B.

F.B.

luse á ma haine! Ah! quelle cruau te de luy ravir le jour! A ce jeune fil

Th.B.

F.B.

MUSIC.

Pl. 831

ros, tout cé-de sur la terre: Qui croiroit qu'il fût ne seulement pour la guerre, Il

Th.B.

F.B.

semble être fait pour l'A-mour. Ne puis-je me venger à moins qu'il ne pe

Th.B.

F.B.

riffe. Hé! ne suffi-t-il pas que l'Amour le pu nisse. Puisqu'il n'a pu trou

Th.B.

F.B.

ver mes yeux as ses charmants; Qu'il m'aime au moins par mes enchante-

T.B.

F.B.

-ments; Que s'il se peut, je le ha-is se.

T.B.

F.B.

Translation. Intended to give such Readers as do not understand French, an idea of the Song.

At length the victim in my power I see,
This fatal year resigns him to my rage;
Subdued by sleep he lies, and leaves me free,
With chastning hand my fury to assuage.
That mighty heart invincible and fierce,
Which all my captives freed from servile chains;
That mighty heart, my vengeful hand shall pierce;
My rage inventive wanton in his pains.
Ha! in my soul what perturbation reigns!
What would compassion in his favour plead?
Strike, hand, O heaven! what charm thy force restrains?
Obey my wrath. I sigh; yet let it bleed.
And is it thus my just revenge improves
The fair occasion to chastize my foe?
As I approach, a softer passion moves,
And all my boasting fury melts in woe.
Trembling, relax'd, and faithless to my hate,
The dreadful task this coward arm declines.

How cruel thus to urge his instant fate,
Depriv'd of life amid his great designs!
In youth how blooming! what a heavenly grace,
Thro' all his form, resistless power displays!
How sweet the smile that dwells upon his face,
Relentless rage disarming whilst I gaze!
Tho' to the prowess of his conquering arms
Earth stood with all her hosts oppos'd in vain;
Yet is he form'd to spread more mild alarms,
And bind all nature in a softer chain.
Can then his blood, his precious blood, alone
Extinguish all the vengeance in my heart?
Tho' still surviving, might he not stave
For all the wounds I feel, by gentler smart?
Since all my charms, unfeeling, he defies,
Let Magic force his stubborn soul subdue;
Whilst I, inflexible to tears and sighs,
With hate (if I can hate) his peace pursue.

Musk and so capacious, that young foxes often shelter themselves in the hollow of such as by accident fall off in the deserts. See OVIS.

MUSIS (Agostino de), a noted engraver, better known by the name of *Agostino Veneziano*, or in England by that of "Augustin the Venetian; but *Musi* was his proper family name. He was a native of Venice, and scholar of Marc Antonio Raimondi. It is not certain at what period he began his studies under that celebrated master; but the first dated print by Agostino appeared A. D. 1509, at which time, it is probable, his tutor still resided at Venice. After the death of Raphael, which happened in 1520, Agostino de Musis, and Marc de Ravenna, his fellow-disciple, who had conjointly assisted each other, separated, and worked entirely upon their own account. It is uncertain at what time Agostino died; but his prints are not dated later than 1533. So that it may be reasonably supposed that he did not long survive that period. Agostino de Musis imitated the style of his master with great attention, and was, upon the whole, the most successful of all his scholars. In neatness and mechanical execution with the graver, he has often equalled if not sometimes exceeded him; but in point of taste, and in the purity and correctness of outline, he certainly fell greatly short of him. Agostino's drawing had more of manner and stiffness; the heads of his figures are not so accurately marked; nor the other extremities expressed with equal truth.

MUSIVUM AURUM. See CHEMISTRY, N° 1224.

MUSK, a very strong scented substance found under the belly of an East Indian animal. See MOSCHUS.

According to Tavernier, the best and greatest quantities of musk come from the kingdom of Boutan, from whence it is carried for sale to Patna, the chief town of Bengal. After killing the animal, the peasants cut off the bag, which is about the size of an egg, and is situated nearer the organs of generation than the navel. They next take out the musk, which has then the appearance of clotted blood. When they want to adulterate it, they put a mass of the animal's blood and liver into the place of the musk they had extracted. In two or three years this mixture produces certain small animals which eat the good musk; so that when opened, a great consumption is perceived. Others, after extracting a portion of the musk, put in small pieces of lead to augment the weight. The merchants who transport the musk to foreign countries are less averse to this trick than the former; because in this case none of the animals above-mentioned are produced. But the deceit is still worse to discover, when, of the skin taken from the belly of a young animal, they make little bags, which they sew so dexterously with threads of the same skin, that they resemble genuine bags. Those they fill with what they take out of the genuine bags, and some fraudulent mixture, which it is extremely difficult for the merchants to detect. When the bags are sewed immediately on their being cut, without allowing any part of the odour to dissipate in the air, after they have abstracted as much of the musk as they think proper, if a person applies one of these bags to his nose, blood will be drawn by the mere force of the odour, which must necessarily be weakened or diluted in order to render it agreeable without injuring the

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brain. Our author brought one of the animals with him to Paris, the odour of which was so strong, that it was impossible for him to keep it in his chamber. It made every head in the house giddy; and he was obliged to put it in a barn, where the servants at last cut away the bag; the skin, notwithstanding, always retained a portion of the odour. The largest musk bag seldom exceeds the size of a hen's egg, and cannot furnish above half an ounce of musk: three or four of them are sometimes necessary to afford a single ounce. In one of his voyages to Patna, Tavernier purchased 1663 bags, which weighed 1557 ounces and a half; and the musk, when taken out of the bags, weighed 452 ounces.

Musk affords the strongest of all known odours. A small bit of it perfumes a large quantity of matter. The odour of a small particle extends through a considerable space. It is likewise so fixed and permanent, that at the end of several years it seems to have lost no part of its activity. When it comes to us, it is dry, with a kind of unctuousity, of a dark reddish brown or rusty blackish colour, in small round grains, with very few hard black clots, and perfectly free from any sandy or other visible foreign matter. If chewed, and rubbed with a knife on paper, it looks smooth, bright yellowish, and free from bitterness. Laid on a red hot iron, it catches flame, and burns almost entirely away, leaving only an exceeding small quantity of light grayish ashes: if any earthy substances have been mixed with the musk, the quantity of the residuum will readily discover them.

Musk has a bitterish subacid taste; a fragrant smell, agreeable at a distance, but when smelt near to, so strong as to be disagreeable unless weakened by the admixture of other substances. If a small quantity be infused in spirit of wine in the cold for a few days, it imparts a deep, but not red tincture: this, though it discovers no great smell of the musk, is nevertheless strongly impregnated with its virtues; a single drop of it communicates to a whole quart of wine a rich musky flavour. The degree of flavour which a tincture drawn from a known quantity of musk communicates to vinous liquors, is perhaps one of the best criteria for judging of the goodness of this commodity. Neumann informs us, that spirit of wine dissolves 10 parts out of 30 of musk, and that water takes up 12; that water elevates its smell in distillation, whilst pure spirit brings over nothing.

Musk is a medicine of great esteem in the eastern countries; among us, it has been for some time pretty much out of use, even as a perfume, on a supposition of its occasioning vapours, &c. in weak females and persons of a sedentary life. It appears, however, from late experience, to be, when properly managed, a remedy of good service even against those disorders which it has been supposed to produce. Dr Wall has communicated (in the *Philosoph. Transac.* N° 474.) an account of some extraordinary effects of musk in convulsive and other diseases, which have too often baffled the force of medicine. The doctor observes, that the smell of perfumes is often of disservice, where the substance, taken inwardly and in considerable quantity produces the happiest effects; that two persons, labouring under a *subfultus tendinum*, extreme anxiety, and want of sleep, from the bite of a mad

4 A

dog,

Musk dog, by taking two doses of musk, each of which was 16 grains, were perfectly relieved from their complaints. He likewise observes, that convulsive hiccups, attended with the worst symptoms, were removed by a dose or two of 10 grains; and that in some cases, where this medicine could not, on account of strong convulsions, be administered to the patient by the mouth, it proved of service when injected as a glyster. He likewise adds, that under the quantity of six grains, he never found much effect from it; but that, taken to 10 grains and upwards, it never fails to produce a mild diaphoresis, without at all heating or giving any uneasiness: that, on the contrary, it eases pain, raises the spirits; and that, after the sweat breaks out, the patient usually falls into a refreshing sleep: that he never met with any hysterical person, how averse soever to perfumes, but could take it, in the form of a bolus, without inconvenience. To this paper is annexed an account of some farther extraordinary effects of musk, observed by another gentleman. Repeated experience has since confirmed its efficacy in these disorders. The dose has sometimes been increased, particularly in convulsive disorders, to the quantity of a scruple or half a dram every three or four hours, with two or three spoonfuls of the musk julep between. The julep is the only officinal preparation of it. It is combined with opium in tetanus, and with mercury in rabies canina.

Musk Animal. See MOSCHUS.

Musk Ox. See BOS.

Musk Rat, in zoology. See CASTOR.

MUSKET, or **MUSQUET**, properly a fire arm borne on the shoulder, and used in war; to be fired by the application of a lighted match.

The length of the barrel is fixed to three feet eight inches from the muzzle to the touch-pan, and its bore is to be such as may receive a bullet of 14 in a pound, and its diameter differs not above one 50th part from that of the bullet.

Muskets were anciently borne in the field by the infantry, and were used in England so lately as the beginning of the civil wars. At present they are little used, except in the defence of places; fusées or firelocks having taken their place and name.

MUSKETON, a kind of short thick musket, whose bore is the 38th part of its length; it carries five ounces of iron, or seven and a half of lead, with an equal quantity of powder. This is the shortest kind of blunderbuss.

MUSLIN, a fine sort of cotton cloth, which bears a downy knot on its surface. There are several sorts of muslins brought from the East Indies, and more particularly from Bengal; such as doreas, betelles, mulmala, tajeche, &c. Muslin is now manufactured in Britain, and brought to very great perfection.

MUSONIUS, (Caius Rufus), a Stoic philosopher of the second century, was banished into the island of Gyare, under the reign of Nero, for criticising the manners of that prince; but was recalled by the emperor Vespasian. He was the friend of Apollonius Tyaneus, and the letters that passed between them are still extant.

MUSQUETOE. See CULPA.

MUSSULMAN, or **MUSYLMAN**, a title by which the Mahometans distinguish themselves; signifying, in

the Turkish language, "true believer, or orthodox." **Mussulman, Musl.**

In Arabic, the word is written *Moslem, Mosleman, or Moselman*. The appellation was first given to the Saracens, as is observed by Leunclavius.—There are two kinds of Mussulmans, very averse to each other; the one called *Sonnites*, and the other *Shiites*.—The Sonnites follow the interpretation of the Alcoran given by Omar; the Shiites are the followers of Ali. The subjects of the king of Persia are Shiites; and those of the grand signior, Sonnites. See SONNA, and ALCORAN.

Some authors will have it, that the word Mussulman signifies *saved*, that is, predestinated; and that the Mahometans give themselves the appellation, as believing they are all predestinated to salvation.—Martinus is more particular as to the origin of the name; which he derives from the Arabic *مؤمن*, *muslem*, "saved, snatched out of danger;" the Mahometans, he observes, establishing their religion by fire and sword, massacred all those who would not embrace it, and granted life to all that did, calling them *Mussulmans*, q. d. *eripi à periculo*; whence the word, in course of time, became the distinguishing title of all those of that sect, who have affixed to it the signification of *true believers*.

MUST, **MUSTUM**, sweet wine newly pressed from the grape; or the new liquor pressed from the fruit before it has worked or fermented. See WINE.

Must of Rhenish wine. This is a liquor that, though drank by some, is found extremely to affect the brain; for not having passed the natural effervescence which it would have been subject to, in the making of wine, its salts are locked up till the heat of the stomach setting them to work, they raise their effervescence there, and send up abundance of subtile vapours to the brain. The Rhenish must is of two kinds, being made either with or without boiling. That made without boiling is only put up so close in the vessel that it cannot work; this is called *stumm wine*. That by boiling is thus prepared: they take strong vessels not quite filled, and putting them into a cellar, they make a fire mild at first, but increased by degrees, and afterwards they gradually lessen it again, that the boiling may cease of itself. This operation is finished in 36 or 40 hours, according to the size of the vessel; and the wine boilers, instead of common candles, which would melt by the heat, use thin pieces of split beech wood. These also serve for a double purpose, not only lighting them, but giving them notice of the boiling being enough; before that time, the quantity of vapours thrown up makes them burn dim; but as soon as it is finished, the vapours ascend in less quantity, and the lights burn brisk and clear. About seven or eight days after this boiling, the must begins to work, and after this working it is called *wine*. They have also another kind of Rhenish must which is thus prepared: they boil the liquor to half the quantity, and put into it the medicinal ingredients they are most fond of; such as orange peel, elecampane root, and juniper berries, or the like; being thus medicated, the whole works much more slowly than it otherwise would.—If the boiled must be too violent an effervescence cast out its lees, it will on this become vapid and dead, unless this separation is stopped by some fatty substance.

Mustard. France, such as fresh butter or the like: they put this in upon a vine leaf, or else apply hard to the mouth of the vessel.

A must for artificial wine may be thus made: Take 20 pounds of fine sugar, five gallons of water, four ounces of white tartar finely pulverized, or cream of tartar, and boil them in a large vessel over a gentle fire.

MUSTARD. See **SINAPI.**

MUSTARD Seed, is one of the strongest of the pungent, stimulating, diuretic medicines, that operate without exciting much heat. It is sometimes taken unbruised, to the quantity of a spoonful at a time, in paralytic, cachectic, and serous disorders. It is applied also as an external stimulant, to benumbed and paralytic limbs; to parts affected with fixed rheumatic pains; and to the soles of the feet, in the low stage of acute diseases, for raising the pulse; in this intension, a mixture of equal parts of the powdered seeds and crumbs of bread, with the addition sometimes of a little bruised garlic, are made into a cataplasm with a sufficient quantity of vinegar. See **SINAPISM.**

Mustard seed yields upon expression, a considerable quantity of oil, which is by some recommended externally against rheumatisms and palsies, though it has nothing of that quality by which the seeds themselves prove useful in those disorders; the oil being mild and insipid as that of olives, and the pungency of the seed remaining entire in the cake left after expression; nor is any considerable part of the pungent matter extracted by rectified spirit. The bruised seeds give out readily to water nearly the whole of their active matter: added to boiling milk they curdle it, and communicate their pungency to the whey. The powder of mustard seed may be made into the consistence of a loch with warm water, in which a little sea salt has been dissolved. Of this a common spoonful, sometimes two, diluted with tepid water, are given on an empty stomach; it operates as well as an emetic, and proves an excellent remedy in most nervous disorders, according to Dr. Monro, in *Med. Ess. Edin. Vol. II. Art. xix. p. 303, note.*

MUSTELA, the **OTTER** and **WEASEL**; a genus of quadrupeds of the order of *feræ*. There are six cutting teeth in each jaw; those of the upper jaw, erect, sharp-pointed, and distinct; of the lower jaw, blunter, huddled together, and two placed within the line of the rest: The tongue is smooth.

Plate
ecclxxxi 1. The lutris, or sea otter, having hairy feet and a hairy tail. The length from nose to tail is about three feet long, and the tail is about 13 inches; the body and the limbs are black, except the fore part of the head, which is white or gray; the largest individual weighs from 70 to 80 pounds; the fur is very thick, long, black, and glossy, sometimes varying to silvery, with a soft down beneath. The sea otter inhabits the coasts of North-west America and Eastern Asia, and the intermediate islands. It lives mostly in the sea, and swims with great facility; frequenting shallows which abound in sea weeds, and feeding on lobsters, fish, *spie* or cuttle fish, and shell fish. It is a harmless animal; very affectionate to its young, insomuch that it will pine to death at the loss of them, and die on the very spot where they have been taken from it.

Before the young can swim, the dams carry them in their paws, lying in the water on their backs: they swim often on their back, their sides, and even in a perpendicular posture; are very sportive; embrace, and kiss each other: they breed but once a-year, and have but one young at a time, suckle it for a year, and bring it on shore. They are dull sighted, but quick scented; and run very swiftly on land. They are hunted for their skins, which are of great value; being sold to the Chinese for 70 or 80 rubles a-piece: each skin weighs 3½ lb. The young are reckoned very delicate meat, scarce to be distinguished from a sucking lamb. The cry of this creature is nearly similar to a young dog; and it is sometimes interrupted by another cry similar to that of the saki or fox-tailed monkey. It may be nourished with the flour of manioc diluted in water.

2. The lutra, or common otter, has naked feet, and the tail is about half the length of the body. It is in general about two feet long, from the tip of the nose to the base of the tail. The fur is of a deep brown colour, with two small white spots on each side of the nose, and one beneath the chin. This animal inhabits Europe, North America, and Asia, as far south as Persia. It frequents fresh water lakes, rivers, and fish ponds; and preys on fish, frogs, and fresh water crustaceous animals, being exceedingly destructive to fish ponds. The otter procreates in February, and the female brings forth three or four young ones in May; the male calls the female by a soft murmuring noise. The otter shows great sagacity in forming its habitation: it burrows under ground on the banks of some river or lake: it always makes the entrance of its hole, under water; working upwards to the surface of the earth, and forming, before it reaches the top, several holes or lodges, that, in case of high floods, it may have a retreat: for no animal affects lying drier at top: it makes a minute orifice for the admission of air. It is further observed, that this animal, the more effectually to conceal its retreat, contrives to make even this little air hole in the middle of some thick bush. Our author also informs us, that the otter is capable of being tamed; that he will follow his master like a dog, and even fish for him, and return with his prey. Though the otter does not cast his hair, his skin is browner, and sells dearer in winter than in summer; and makes a very fine fur. His flesh has a disagreeable fishy taste. His retreats exhale a noxious odour from the remains of putrid fishes; and his own body has a bad smell. The dogs chase the otter spontaneously, and easily apprehend him when at a distance from water or from his hole. But, when seized, he defends himself, bites the dogs most cruelly, and sometimes with such force as to break their leg-bones, and never quits his hold but with life. The beaver, however, who is not a very strong animal, pursues the otters, and will not allow them to live on the same banks with himself.

3. The lutreola, or small otter, has very broad hairy feet, and a white mouth; and seldom exceeds a foot in length. The body is of a tawny and dusky colour mixed together; the fur having two series of hairs, the shorter of which are yellowish and the long black. This animal inhabits Poland, Finland, Russia, and Siberia; frequenting marshy places, and preying

Mustela. on fish and frogs. It is caught with dogs and traps, and is excessively fetid; but its fur is very valuable, being esteemed next in beauty to that of the sable.

• Plate
ccccxxiii.

4. The *canadensis*, or Canadian otter, is of a black colour, and the fur is smooth. It has a long taper tail; and inhabits Canada and other parts of North America.

5. The *guanensis*, or small Guiana otter, with the hind feet webbed, the toes of the fore feet unconnected, and a long taper naked tail, inhabits Cayenne, and probably other parts of South America. It is only about seven inches long from the nose to the rump; the tail is near seven; the upper parts of the head and body are marked with large brownish black spots, exactly corresponding on both sides, and the intervals are of a yellowish gray colour; all the under parts of the body and head, and the fore parts of the fore legs, are white, and there is a white spot over each eye; the ears are large and round; and the mouth is garnished with long whiskers. Buffon informs us that there are three species of otters in Cayenne: 1st, Black, which weighs from 40 to 50 French pounds. 2d, Yellowish, weighing 20 or 25 pounds. 3d, The small grayish kind above described, which only weighs three or four pounds. The other two are not described; but they are said to appear in numerous troops, to be very fierce and dangerous, and to defend themselves against dogs, biting very cruelly: they litter in holes which they dig on the banks of rivers; are often tamed and brought up in houses.

The otters, of which there are several more species described by authors, are distinguished from the following tribe, the *weasels*, by having their feet palmated or webbed; whereas the latter have their toes separate, or unconnected by any web or membrane.

1. The *galera*, *tayra*, or Guinea weasel, is of an uniform dusky colour, the fur very rough. It is about the size of a rabbit, and is shaped like a rat. It inhabits Guinea; where it burrows in the ground by means of its fore feet, which are strong and formed for digging. It is very common about the negro villages, and is exceedingly fierce and destructive to poultry.

2. The *foina*, or common martin, is of a blackish chestnut colour, with the throat and breast white: the head and body measure 18 inches in length, the tail 10. The martin inhabits Britain, Germany, France, and most parts of the south of Europe, and even the warmer parts of Russia. He lives in woods, and goes about during the night in quest of prey. He is a most elegant lively animal. His movements are all exceedingly nimble, he rather bounds and leaps than walks. He climbs rough walls with ease and alacrity; enters the pigeon or hen houses, eats the eggs, pigeons, fowls, &c. and the female often kills great numbers, and transports them to her young. He likewise seizes mice, rats, moles, and birds in their nests. M. Buffon kept one of these animals for a considerable time. He tamed to a certain degree, but never formed any attachment, and continued always so wild, that it was necessary to chain him. He made war against the rats, and attacked the poultry whenever they came in his way. He often got loose, though chained by the middle of the body. At first he went to no great distance, and returned in a few hours; but without discovering any symptoms of joy or affection to any particular person. He, however, called for victuals

like a cat or a dog. Afterwards he made longer excursions; and at last he thought proper never to return. He was then about a year and a half old, seemingly the age at which nature assumes her full ascendancy. He ate every thing presented to him except salad and herbs; was fond of honey, and preferred hemp seed to every other grain. It was remarked that he drank very often; that he sometimes slept two days successively, and at other times would sleep none for two or three days; that, before sleeping, he folded himself in a round form, and covered his head with his tail; and that, while awake, his motions were so violent, so perpetual, and so incommodious, that, though he had not disturbed the fowls, it was necessary to chain him, to prevent him from breaking every thing. The same author informs us, that he has had in his possession several martins of a more advanced age, which had been taken in nets; but they continued to be totally savage, at all who attempted to touch them, and would eat nothing but raw flesh. The character of this animal is somewhat differently given by Mr Pennant; who says "it is very good-natured, sportive, and capable of being tamed." The younger females bring three or four at a birth; when older, they produce six or seven. They breed in hollows of trees, and are often, in winter, found in magpies nests. The skin and excrements have a mulky smell.

3. The *martes*, or pine martin, has the body of a dark or blackish chestnut colour, the breast and throat yellow. It inhabits the north of Europe, Asia, and America; and is more rarely found in Britain, France, Germany, and Hungary; and as far as Tonquin and China. They live in large woods or forests, keeping in the day time in the hollows of trees, occupying squirrels nests, especially for their young, and go about only by night. They prey on squirrels, mice, rats, and small birds; eat likewise berries, ripe fruit, and honey; and, in winter, go in quest of pigeons and poultry. They procreate in February; and the female is said, after nine months, to bring forth seven or eight young ones. The head of this species is shorter, and the legs are somewhat longer, than in the common martin. The fur is far superior in fineness to that of the common kind, and is a prodigious article in commerce: Those about Mount Caucasus, with an orange throat, are more esteemed by furriers than the rest.

4. The *Guiana* or South American martin, is of a dark brown colour, with a white forehead, and a long narrow stripe along the side of the neck. The body and head are near two feet long, and the tail is only about five inches. It inhabits Guiana.

5. The *laniger*, woolly weasel, or small Guiana martin, is covered with white woolly hair, and has a long taper tail: the body and head are near 16 inches long, and the tail near 9. It inhabits Cayenne.

6. The *zibellina*, or sable, has a great resemblance to the martin: from which it differs in having a longer head; longer ears, surrounded by a yellow margin; longer and more elegant fur; the feet more thickly clothed with hair; and the tail shorter than the hind legs when extended, while that of the martin is much longer. The colour of the hair is cinereous at the bottom, and black at the tips; the chin is cinereous, sometimes white, yellowish, or spotted; the mouth is garnished with long whiskers; and the feet are large, with white claws. It inhabits the northern parts of

Asia.

Mus. Asia and America, Siberia, Kamtschatka, and the Kurile islands, and formerly in Lapland, being found in Asia as low as 58°, and in America even to 40° of latitude. The sables frequent the banks of rivers and the thickest parts of the woods; avoiding the rays of the sun, which are said in a short time to change the colour of their hair. They live in holes, of the earth, or beneath the roots of trees: sometimes they will form nests in the trees, and skip with great agility from one to the other; they are very lively, and much in motion during the night. Grælin tells us, that after eating, they generally sleep half an hour or an hour, when they may be pushed, shaken, and even pricked, without awaking. During the night they are excessively active and restless. A tame one kept by Gmelin was accustomed to rise upon its hind legs on sight of a cat, in order to prepare for the combat: In the woods they are much infested by wild cats. During summer the sables prey on crickets, weasels, and squirrels, but especially on hares; in winter, on birds; in autumn, on whortleberries, cranberries, and the berries of the service tree; but during this last season their skins are at the worst; that diet causing their skins to itch, and to rub off their fur against the trees. They bring forth at the end of March or beginning of April; and have from three to five at a time, which they suckle for four or five weeks. In spring, after shedding the coat, the fur is sometimes of a tawny cast, and sometimes varies to snowy whiteness. The blackest are reputed the best; and sometimes sell, even in Siberia, from one to ten pounds sterling each. See the article **SABLE**.

Plate
cccxxxiii.

7. The putorius, or pole cat, is of a dirty yellow colour, with white muzzle and ears. He inhabits most parts of Europe, and in the temperate climates of Asiatic Russia; and has a great resemblance to the martin in temperament, manners, disposition, and figure. Like the latter, he approaches our habitations, mounts on the roofs, takes up his abode in hay lofts, barns, and unfrequented places, from which he issues during the night only in quest of prey. He burrows under ground, forming a shallow retreat about two yards in length, generally terminating under the roots of some large tree. He makes greater havoc among the poultry than the martin, cutting off the heads of all the fowls, and then carrying them off one by one to his magazine. If, as frequently happens, he cannot carry them off entire, on account of the smallness of the entry to his hole, he eats the brains, and takes only the heads along with him. He is likewise very fond of honey, attacks the hives in winter, and forces the bees to abandon them. The females come in season in the spring; and bring forth three, four, or five at a time. In the deserts of Asiatic Russia, polecats are sometimes found, especially in winter, of a white colour; they are likewise found beyond lake Baikal, with white or yellowish rumps bounded with black. It is exceedingly fetid, like several other species of this genus, especially the martin and sable, giving out from the anus a most offensive vapour when frightened. The male is mostly of a yellowish tinge, having a whitish muzzle, while the muzzle of the female is commonly of a yellowish dirty white.

8. The furo, or ferret, has red and fiery eyes; the colour of the whole body is of a very pale yellow;

the length from nose to tail is about 14 inches, the tail five. In its wild state it inhabits Africa: from thence it was brought into Spain, in order to free that country from multitudes of rabbits with which it was over-run: and from Spain the rest of Europe has been supplied. This creature is incapable of bearing the cold, and cannot subsist even in France unless in a domestic state. The ferret is not in our climates endowed with the same capacity of finding his subsistence as other wild animals, but must be carefully nourished within doors, and cannot exist in the fields; for those who are lost in the burrows of rabbits never multiply, but probably perish during the winter. Like other domestic animals, he varies in colour. The female ferret is less than the male; and when in season, we are assured, she is so extremely ardent, that she dies if her desires are not gratified. Ferrets are brought up in casks or boxes, where they are furnished with beds of hemp or flax. They sleep almost continually. Whenever they awake, they search eagerly for food: and brawn, bread, milk, &c. are commonly given them. They produce twice every year; and the female goes six weeks with young. Some of them devour their young as soon as they are brought forth, instantly come again in season, and have three litters, which generally consist of five or six, and sometimes of seven, eight, or nine. They are employed for hunting rabbits; and as in this country they are apt to degenerate, warreners are in use to cross the breed procuring an intercourse between a female ferret and a male polecat, by leaving the former, when in season near the haunts of the latter: The produce is of a much darker colour than the ferret, having a great resemblance to the polecat. This animal is by nature a mortal enemy to the rabbit. Whenever a dead rabbit is for the first time presented to a young ferret, he flies upon it and bites it with fury: but if it be alive, he seizes it by the throat or the nose, and sucks its blood. When let into the burrows of rabbits, he is muzzled, that he may not kill them in their holes, but only oblige them to come out, in order to be caught in the nets. If the ferret is let in without a muzzle, he is in danger of being lost: for, after sucking the blood of the rabbit, he falls asleep; and even smoking the hole is not a certain method of recalling him; because the holes have often several entries which communicate with each other, and the ferret retires into one of those when incommoded with the smoke. Boys likewise use the ferret for catching birds in the holes of walls, or of old trees. The ferret, though easily tamed, and rendered docile, is extremely irascible; his odour is always disagreeable; but when he is irritated it becomes much more offensive. His eyes are lively and his aspect is inflammatory: all his movements are nimble; and he is at the same time so vigorous, that he can easily mangle a rabbit, though at least four times larger than himself.

9. The sarmatica, or Sarmatian weasel, is of a brownish black colour, spotted and striped irregularly with obscure yellow, and is about 14 inches in length exclusive of the tail, which is six inches in length. It resembles the polecat, but has a narrower head, a more lengthened body, a longer tail, and shorter hair, except on the feet and tail; inhabits Poland, especially Volhynia in the deserts of Russia between the Volga and Tanais, the mountains of Caucasus, Georgia, and Bucharua.

Mus. charia. This is a most voracious animal, which feeds on marmots, rats, mice, jerboas, birds, and other small animals. It precreates in spring, and after eight weeks the female, which has eight teats, brings forth from four to eight young ones. It lives in holes, sometimes of its own burrowing, but mostly in those which have been made by other animals, and is exceedingly fetid.

Plate 10. The *vulgaris*, or common weasel, *foumart*, or whitret, has the upper parts of the body of a pale reddish brown; the lower parts white. It inhabits the temperate and northern parts of Europe, Asia, and America, and as far to the southward as the northern provinces of Persia, and is said to be found even in Barbary. In the more northern parts of Russia and Sweden, particularly in West Bothnia, it becomes white in winter like the ermine; but even in this state it is easily distinguishable from the latter, being a great deal smaller; the body and head not exceeding seven inches long, and the tail two inches and a half. It is very destructive to young birds, poultry, and young rabbits; and is besides a great devourer of eggs. It does not eat its prey on the place; but, after killing it by one bite near the head, carries it off to its young, or to its retreat. It preys also on moles, as appears by its being sometimes caught in the mole traps. It is a remarkably active animal; and will run up the sides of walls with such ease, that scarce any place is secure from it; and the body is so small, that there is scarce any hole but what is pervious to it.—This species is much more domestic than any of the rest, and frequents out houses, barns, and granaries. It clears its haunt in a short time from mice and rats, being a much greater enemy to them than the cat itself. In summer, however, they retire farther from houses, especially into low grounds, about mills, along rivulets, concealing themselves among brush-wood, in order to surprise birds; and often take up their abode in old willows, where the female brings forth her young. She prepares for them a bed of straw, leaves, and other herbage, and litters in the spring, bringing from six to eight or more at a time. The young are born blind; but soon acquire sight and strength sufficient to follow their mothers. Their motion consists of unequal and precipitant leaps; and when they want to mount a tree, they make a sudden bound, by which they are at once elevated several feet high. They leap in the same manner when they attempt to seize a bird. These creatures, as well as the polecat and ferret, have a disagreeable odour, which is stronger in summer than in winter; and when pursued or irritated, their smell is felt at a considerable distance. They move always with caution and silence, and never cry but when they are hurt. Their cry is sharp, rough, and very expressive of resentment. As their own odour is offensive, they seem not to be sensible of a bad smell in other bodies. M. Buffon informs us, that a peasant in his neighbourhood took three new littered weasels out of the carcass of a wolf that had been hung up on a tree by the hind feet. The wolf was almost entirely putrefied, and the female weasel had made a nest of leaves and herbage for her young in the thorax of this putrid carcass. The weasel may be perfectly tamed, and rendered as caressing and frolicsome as a dog or squirrel. The method of taming them is to stroke them often and gently over the back; and to threaten,

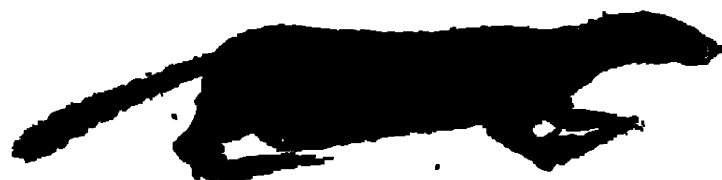
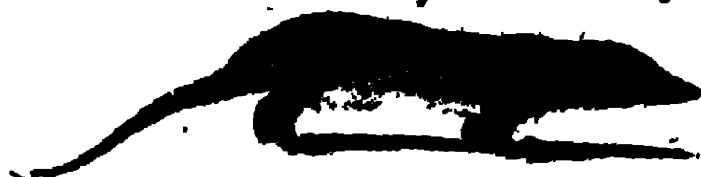
and even to beat them when they bite. In the domestic state their odour is never offensive but when irritated. They are fed with milk, boiled flesh, and water.

11. The *erminea*, or ermine, has the tail tipped with black, and has been distinguished by authors into two varieties, the *float* and the *white ermine*, though the difference seems chiefly to depend on climate and the season of the year; the float of a pale tawny brown or reddish yellow colour in summer, becoming the white ermine of winter in cold countries. They inhabit the north of Europe, Asia, and America, and as far as the northern parts of Persia and China; living in heaps of stones on the banks of rivers, in the hollows of trees, and particularly in forests, especially those of beech, preying on squirrels and lemmings. In manners and food the animal resembles the common weasel, but does not frequent houses, haunting chiefly in woods and hedges, especially such as border on brooks or rivulets. In general appearance it comes very near to the martin, but is shorter in the body, being scarcely ten inches long from nose to rump, and the tail about five and a half; the hair is likewise shorter and less shining than in that animal. In the northern regions, the fur of the ermine becomes entirely white during winter, except the outer half of the tail, which remains black. The skin is reckoned valuable, and sells in Siberia from two to three pounds sterling a hundred; but in ancient times it was in much greater request than now. In summer, the upper part of the body is of a pale tawny brown colour; the edges of the ears, and ends of the toes, are yellowish white; the throat, breast, and belly, are white; in winter, in the more temperate regions, it is sometimes mottled with brown and white; but in more severe winters becomes entirely white; the farther north and the more rigorous the climate, the white is the purer; those of Britain generally retain a yellowish tinge. In Persia and other more southern parts, it is brown the whole year. In Siberia they burrow in the fields, and are taken in traps baited with flesh. In Norway they are either shot with blunt arrows, or taken in traps made of two flat stones, one being propped up with a stick, to which is fastened a baited string, which when the animals nibble, the stone falls down and crushes them to death. The Laplanders take them in the same manner, only instead of stones make use of two logs of wood.

There are about 12 other species of the weasel tribe described by authors.—A beautiful species of *weasel*, as it is called by some authors and universally considered by the Arabians, is described by Mr Bruce in his Appendix, under the name of *El Fennec*. It is about ten inches long from the snout to the tail; the tail near five inches and a quarter, and about half an inch of it black at the tip. From the point of the fore shoulder to the point of the fore toe it is two inches and seven eighths; from the occiput to the point of the nose, two inches and a half; and the ears are three inches and three eighths in length; and about an inch and a half in breadth, with the cartilages very large. They are doubled, and have a pit on the outside; the border of the inside is thick and covered with white soft hair, the middle part being bare and of a rose or pink colour. The pupil of the

Mustella.

Plate CCCXXXIII.



Ch. Bell & Son, N. York.

Musk. eye is large and black, surrounded with a deep blue iris; the mustachoes are thick and strong; the tip of the nose is very sharp, black, and polished. There are four grinders on each side of the mouth, six fore teeth in each jaw, and the upper jaw projected beyond the lower one. The canine teeth are large, long, and very sharp pointed; the legs small, and the feet broad, with four toes armed with short, black, sharp retractile claws; those on the fore feet being sharper than those behind. The whole body of the animal is of a dirty white, approaching to cream colour; the hair of the belly rather whiter, longer, and softer than the rest, with a number of paps upon it.

Mr Bruce obtained one of these animals for two sequins, by means of a janizary, who had it from a Turkish foot soldier just returned from Biscara, a southern district of Mauritania Cæsariensis, now called the *Province of Constantina*. According to his account, they are not uncommon in this district, though more frequently to be met with in the neighbouring date territories of Beni Mezab and Werglab, the residence of the ancient Melano-Gætuli. In the Werglab the animals are hunted for their skins, which are sold at Mecca, and afterwards exported to India. Mr Bruce kept this one for several months at his country house near Algiers, that he might learn its manners. Its favourite food he tells us was dates or other sweet fruit, yet it is also very fond of eggs. It devoured those of pigeons and small birds with great avidity when first brought to him; but did not seem to know how to manage hen's eggs, though when they were broken to him he ate the contents with as great avidity as the others. When hungry, he would eat bread, especially with honey or sugar. His attention was greatly engrossed by the sight of any bird flying across the room where he was, or confined in a cage near him, and could not be diverted from viewing it by placing biscuit before him; so that it seems probable, that he preys upon them in his wild state. He was extremely impatient of having his ears touched; so that it was with much difficulty that they could be measured; and, on account of this impatience, it was found impossible to count the protuberances or paps on his belly. He seemed very much frightened at the sight of a cat; and endeavoured to hide himself, though he did not appear to meditate any defence. On this occasion also he lowered his ears, which at other times he kept erect. Notwithstanding his impatience, he would suffer himself, though with difficulty, to be handled in the day-time; but in the night he was extremely restless, always endeavouring to make his escape; and though he did not attempt the wire, yet with his sharp teeth he would soon have made his way through a wooden one, as two others which they attempted to bring along with him actually did. These animals are very swift of foot. They build their nest in trees, particularly the palms, of which they eat the fruit; feeding also on locusts and other insects, and perhaps sometimes preying upon small birds. Mr Bruce has a long criticism on Dr Spatmann for pretending that one Mr Brander was the discoverer of this animal, whereas he says that he himself gave it to Mr Brander. This is the same animal with that formerly described as a species of *CANIS*† under the name of *zerda*, and of which a figure is given in

† See *Canis*,
No 14.

Plate CXX. Its exact place in the zoological system has not yet been ascertained.

MUSTER, in a military sense, a review of troops under arms, to see if they be complete and in good order; to take an account of their numbers, the condition they are in, viewing their arms and accoutrements, &c. Muster
Mutilation

MUSTER-Master-general, or *Commissary-general of the MUSTERS*; one who takes account of every regiment, their number, horses, arms, &c. reviews them, sees the horses be well mounted, and all the men well armed and accoutred, &c.

MUSTER-Rolls, *Rolls* of soldiers in each company, troop, or regiment, by which they are paid, and the strength of the army is known.

MUTABILITY is opposed to immutability. See **IMMUTABILITY**.

MUTATION, the act of changing, or sometimes the change itself.

MUTATION, in the ancient music, is applied to the changes or alterations that happen in the order of the sounds which compose the melody.

MUTATIONES, among the Romans, post stages, or places where the public couriers were supplied with fresh horses.—The *mutationes* were wholly designed for the use of these couriers, or messengers of state; in which respect they differ from *mansiones*.

MUTCHKIN, a liquid measure used in Scotland; it contains four gills, and is the fourth part of a Scotch pint.

MUTE, in a general sense, signifies a person that cannot speak, or has not the use of speech.

MUTE, in law, a person that stands dumb or speechless, when he ought to answer, or to plead. See **ARRAIGNMENT**.

MUTE, in grammar, a letter which yields no sound without the addition of a vowel. The simple consonants are ordinarily distinguished into mutes and liquids, or semi-vowels. See the articles **CONSONANT**, **LIQUID**, &c.

The mutes in the Greek alphabet are nine, three of which, viz. π, ς, τ, are termed *tenuis*; three β, γ, δ, termed *media*; and three φ, χ, θ, termed *aspirates*. See the article **ASPIRATE**, &c.

The mutes of the Latin alphabet are also nine, viz. B, C, D, G, I, K, P, Q, T.

MUTILATION, the retrenching or cutting away any member of the body.

This word is also extended to statues and buildings, where any part is wanting, or the projecture of any member, as a cornice or an impost, is broken off. It is sometimes also used in a more immediate manner for castration: (See **CASTRATION** and **EUNUCH**). The practice of this sort of mutilation is of various kinds: The Hottentots are said to cut away one testicle from their children, upon supposition that they are thereby made lighter and more active for running. In other countries, poor people completely mutilate their boys, to prevent the misery and want which would attend their offspring. Those who have nothing in view but the improvement of a vain talent, or the formation of a voice which disfigures nature, as was the case formerly in Italy, are contented with cutting away the testicles. But in some countries of Asia, especially among the Turks, and in a part of Africa, those whom

jealousy

Mutilation. Jealousy inspires with distrust, would not think their wives safe in the custody of such eunuchs: They employ no slaves in their seraglios who have not been deprived of all the external parts of generation.

Amputation is not the only means of accomplishing this end. Formerly, the growth of the testicles was prevented, and their organization destroyed, by simple rubbing, while the child was put into a warm bath made of a decoction of plants. Some pretend that by this species of castration the life is in no danger. Amputation of the testicles is not attended with much danger; but complete amputation of the external parts of generation is often fatal. This operation can only be performed on children from seven to ten years of age. Eunuchs of this kind, owing to the danger attending the operation, cost in Turkey five or six times more than others. *Chardin* relates, that this operation is so painful and dangerous after 15 years of age, that hardly a fourth part of those by whom it is undergone escape with life. *Pietro della Valle*, on the contrary, informs us, that in Persia those who suffer this cruel and dangerous operation as a punishment for rapes and other crimes of this kind, are easily cured though far advanced in life; and that nothing but ashes is applied to the wound.

There are eunuchs at Constantinople, throughout all Turkey, and in Persia, of a gray complexion: they come for the most part from the kingdom of Golconda, the peninsula on this side the Ganges, the kingdoms of Assam, Aracan, Pegu, and Malabar. Those from the gulf of Bengal are of an olive colour. There are some white eunuchs who come from Georgia and Circassia, but their number is small. The black eunuchs come from Africa, and especially from Ethiopia. These, in proportion to their horrible appearance, are the more esteemed and cost deater. It appears that a very considerable trade is carried on in this species of men; for *Tavernier* informs us that when he was in the kingdom of Golconda in the year 1657, twenty-two thousand eunuchs were made in it. In that country they are sold at the fairs.

Eunuchs who have been deprived only of their testicles, continue to feel a titillation in what remains, and to have the external sign even more frequently than other men. But the part which remains is very small, and continues almost in the same state in which it was when the operation was performed during childhood.

If the different kinds of eunuchs are examined with attention, it will be found almost universally, that castration and its consequences have produced greater or less changes on their shape and appearance, independent of its physical effects.

Eunuchs, says *M. Withof*, are timid, irresolute, fearful, suspicious, and unsleady: And this seems to hold generally, though not universally, or without exceptions; (see the article *EUNUCH*). The reason is, that their blood has not received all the necessary preparation in passing through the spermatic vessels. Thus being deprived of the properties of males, they participate of the dispositions of females and their very soul is of an intermediate sex. They are not, however, without advantages: They become larger and fatter than other men; but they sometimes grow to a disgusting size. Though only substances are more abun-

dant in eunuchs, they are likewise less subject to gout and to madness than men who have a greater quantity of blood and of splenetic humours. The abundant circulation of oily liquor prevents roughness or inequalities in the trachea and palate. This, joined to the flexibility of the epiglottis and of the other organs of the voice, makes it so sonorous and extensive, and at the same time so sweet, that it is almost impossible for eunuchs to pronounce distinctly the letter R. Is this factitious advantage a sufficient consolation to these unhappy men for the barbarity of those who have dared to sacrifice nature at the shrine of avarice? It is impossible to reflect on all the motives for making eunuchs without a sigh of pity and regret; and yet it must not be supposed that this abominable cruelty is always infallibly attended with that advantage which is sometimes expected from it. Of two thousand victims to the luxury and extravagant caprices of the art, hardly three are found who unite good talents with good organs. The other languishing and inactive wretches, are outcasts from both sexes, paralytic members in the community, an useless burden upon the earth, by which they are supported and nourished. But let us pay the tribute which is due to that virtuous pontiff Pope Clement VIII. who, listening to the voice of modesty and humanity, proscribed and abolished this detestable and infamous practice. Mutilation, he declared was the most abominable and disgraceful of crimes.

MUTILLA, in zoology, a genus of animals belonging to the order of insecta hymenoptera. There are ten species; the most remarkable of which is the *occidentalis*, or velvet ant, an inhabitant of North America. It has six legs, with short crooked antennæ; the abdomen large, with a black list crossing the lower part of it, and another black spot at the joining of the thorax; excepting which, the whole body and head resembles crimson velvet. The trunk or shell of the body is of such a strong and hard contexture, that though trode upon by men and cattle they receive no harm. They have a long sting in their tails, which causes inflammation and great pain for half an hour to those who are stung by them; which usually happens to negroes and others that go barefooted. They are mostly seen running very nimbly on sandy roads in the hottest summer weather; and always single. What they feed on, in what manner they breed, and where they secure themselves in winter, is unknown.

MUTINA (anc. geog.), a noble city of the Cispadana, made a Roman colony in the same year with Parma, situated between the rivers Gabellus and Scultenna, on the Via Æmilia. Here D. Brutus, being besieged by Antony, was relieved by the consuls Hirtius and Pansa. The Greeks called it *Mytine*; except Polybius, in whom it is *Motine*; and in Ptolemy *Mutina*, after the Roman manner.—Now *Modena*, a city of Lombardy, and capital of a cognominal duchy. E. Long. 11. 20. N. Lat. 44. 45.

MUTINY, in a military sense, to rise against authority.—“Any officer or soldier who shall presume to use traitorous or disrespectful words against the sacred person of his majesty, or any of the royal family, is guilty of mutiny.

“Any officer or soldier who shall behave himself with

Mutilla

Mutiny.

Mutiny with contempt or disrespect towards the general or other commander in chief of our forces, or shall speak words tending to their hurt or dishonour, is guilty of mutiny.

"Any officer or soldier who shall begin, excite, cause, or join in, any mutiny or sedition, in the troop, company, or regiment, to which he belongs, or in any other troop or company in our service, or in any party, post, detachment, or guard, on any pretence whatsoever, is guilty of mutiny."

"Any officer or soldier who, being present at any mutiny or sedition, does not use his utmost endeavours to suppress the same, or coming to the knowledge of any mutiny, or intended mutiny, does not without delay give information to his commanding officer, is guilty of mutiny."

"Any officer or soldier, who shall strike his superior officer, or draw, or offer to draw, or shall lift up any weapon, or offer any violence against him, being in the execution of his office, on any pretence whatsoever, or shall disobey any lawful command of his superior officer, is guilty of mutiny."

MUTINY AB. See **MILITARY STATE**.

MUTIUS (Caius) surnamed *Codrus*, and afterwards *Scavola*, was one of the illustrious Roman family of the Mutii, and rendered his name famous in the war between Porfenna king of Tuscany and the Romans. That prince resolving to restore the family of Tarquin the Proud, went to besiege Rome 507 B. C. Mutius resolved to sacrifice himself for the safety of his country; and boldly entering the enemy's camp, killed Porfenna's secretary, whom he took for Porfenna himself. Being seized and brought before Porfenna, he told him boldly, that 300 young men like himself had sworn to murder him; *but since this hand has missed thee*, continued he, *it may be punished*; then putting his right hand on the burning coals, he let it burn with such constancy as astonished the beholders. The king, amazed at the intrepidity of this young Roman, ordered that he should have his freedom and return to Rome, and soon after concluded a peace with the Romans. From this action Mutius obtained the surname of *Scavola*, "or left-handed," which was enjoyed by his family.

MUTIVS Scavola (Q.), surnamed the *Auger*, was an excellent civilian, and instructed Cicero in the laws. He was made prætor in Asia; was afterwards consul, 95 B. C. He governed Asia with such prudence and equity, that his example was proposed to the governors who were sent into the provinces. Cicero says, "that he was the most eloquent orator of all the civilians, and the most able civilian of all the orators." He was assassinated in the temple of Vesta, during the wars of Marius and Sylla, 82 B. C.

He ought not to be confounded with **Quintus Mutius Scavola**, another excellent civilian, who was prætor in Asia, tribune of the people, and at length consul, 95 B. C. He governed Asia with such prudence and equity, that his example was proposed to the governors who were sent into the provinces. Cicero says, "that he was the most eloquent orator of all the civilians, and the most able civilian of all the orators." He was assassinated in the temple of Vesta, during the wars of Marius and Sylla, 82 B. C.

MUTTON, the common name of the flesh of a sheep after the animal has been killed. Mutton has been commonly preferred to all the fleshes of quadrupeds. And indeed, besides its being more perfect, it has the advantage over them of being more generally suited to different climates: whereas beef, &c. re-

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quires a very nice intermediate state, which it seems to enjoy chiefly in England; for although Scotland supplies what are reckoned the best cattle, it is in the rich English pastures that they are brought to perfection. Now the sheep can be brought almost to the same perfection in this bleak northern region as in the southern countries.

MUTUAL, a relative term, denoting something that is reciprocal between two or more persons.

Thus we say, *mutual assistance*, *mutual aversion*, &c. There are mutual or reciprocal duties, offices, &c. between superiors and inferiors; as the king and his subjects, the master and his servants, &c.

Vaugelas makes a distinction between *mutual* and *reciprocal*: *mutual*, according to him, is understood of what is between two only; and *reciprocal*, of what is between more than two: but this distinction is little regarded in common use.

MUTULE, in architecture, a kind of square modillion set under the cornice of the Doric order.

MUTUNUS, or **MUTINUS** (fab. hist.), a deity among the Romans, much the same as the Priapus of the Greeks. The Roman matrons, and particularly newly married women, disgraced themselves by the obscene ceremonies which custom obliged them to observe before the statue of this impure deity.

MUZZLE of a GUN or MORTAR, the extremity at which the powder and ball is put in; and hence the muzzle ring is the metalline circle or moulding that surrounds the mouth of the piece.

MYA, the GAPER, in zoology; a genus belonging to the order of vermes testacea, the characters of which are these. It has a bivalve shell gaping at one end; the hinge, for the most part, furnished with a thick, strong, and broad tooth, not inserted into the opposite valve. Its animal is an ASCIDIA, the most remarkable species are,

1. The *declivis*, or sloping mya, has a brittle half-transparent shell, with a hinge slightly prominent near the open, and sloping downwards. It inhabits the rivers of Europe. It is frequent about the Hebrides; the fish eaten there by the gentry.

2. The *mya pictorum* has an oval brittle shell, with a single longitudinal tooth like a lamina in one shell, and two in the other; the breadth is a little above two inches, the length one. It inhabits rivers. The shells are used to put water colours in, whence the name. Otters feed on this and the other fresh water shell fish.

3. The *margaritifera*, or pearl mya, has a very thick coarse, opaque shell; often much decorticated; oblong, bending inward on one side, or arcuated; black on the outside; usual breadth from five to six inches, length two and a quarter. It inhabits great rivers, especially those which water the mountainous parts of Great Britain.—This shell is noted for producing quantities of pearl. There have been regular fisheries for the sake of this precious article in several of our rivers. Sixteen have been found within one shell. They are the disease of the fish, analogous to the stone in the human body. On being squeezed, they will eject the pearl, and often cast it spontaneously in the sand of the stream. The river Conway was noted for them in the days of Camden. A notion also prevails, that Sir Richard Wynne of Gwydir, chamberlain to Cath-

Mya.

Plate
cccxxxv.
fig 1.

Fig. 2.

Fig 3. & 4.

Mya rine queen to Charles II. presented her majesty with a pearl (taken in this river) which is to this day honoured with a place in the regal crown. They are called by the Welsh *cregin diluw*, or "deluge shells," as if left there by the flood. The Irt in Cumberland was also productive of them. The famous circumnavigator, Sir John Hawkins, had a patent for fishing in that river. He had observed pearls plentiful in the straits of Magellan, and flattered himself with being enriched by procuring them within his own island. In the last century, several of great size were got in the rivers of the counties of Tyrone and Donegal in Ireland. One that weighed 36 carats was valued at 40 l. but being foul, lost much of its worth. Other single pearls were sold for 4 l. 10 s. and one for 10 l. This last was sold a second time to Lady Glenleah, who put into a necklace, and refused 80 l. for it from the Duchess of Ormond. Suetonius reports, that Cæsar was induced to undertake his British expedition for the sake of our pearls; and that they were so large that it was necessary to use the hand to try the weight of a single one. Mr Pennant supposes that Cæsar only heard this by report; and that the crystalline balls called *mineral pearl*, were mistaken for them. We believe that Cæsar was disappointed of his hope: yet we are told that he brought home a buckler made with British pearl, which he dedicated to, and hung up in, the temple of Venus Genetrix; a proper offering to the goddess of beauty, who sprung from the sea. It may not be improper to mention, that notwithstanding the classics honour our pearl with their notice, yet they report them to have been small and ill coloured, an imputation that in general they are still liable to. Pliny says, that a red small kind was found about the Thracian Bosphorus, in a shell called *mya*; but does not give it any mark to ascertain the species.

Linnaeus made a remarkable discovery relating to the generation of pearls in this fish.—It is a fish that will bear removal remarkably well; and it is said, that in some places they form reservoirs for the purpose of keeping it, and taking out the pearl, which, in a certain period of time, will be again renewed. From observations on the growth of their shells, and the number of their annular laminae or scales, it is supposed the fish will attain a very great age; 50 or 60 years are imagined to be a moderate computation. The discovery turned on a method which Linnaeus found, of putting these shell-fish into a state of producing pearls at his pleasure; though the final effect did not take place for several years: He says, that in five or six years after the operation, the pearl would have acquired the size of a vetch. We are unacquainted with the means by which he accomplished this extraordinary operation; but it was probably published at the time, and considered as important, since it is certain that the author was rewarded with a munificent premium from the states of the kingdom on this account. We regret that we cannot speak more fully on this head; but may observe, that it is probable, from a paper published many years afterwards in the Berlin Acts, that the method consisted in injuring the shell externally, perhaps by a perforation; as it has been observed, that these concretions in shell-fish are found on the inside, exactly opposite to perforations and injuries made from without by scurpines and other animals.

MYAGRUM, GOLD OF PLEASURE, in botany: *Myagrum* || *Myosotis*.
A genus of the filiculosa order, belonging to the tetradynamia class of plants; and in the natural method ranking under the 39th order, *Siliquosa*. The filicula is terminated by an oblong style; the cell generally monospermous. There are five species: but the only remarkable one is the *fativum*, which grows naturally in corn fields in the south of France and Italy, and also in some parts of Britain. It is an annual plant, with an upright stalk a foot and a half high, sending out two or four side branches, which grow erect; the flowers grow in loose spikes at the end of the branches, standing upon short footstalks an inch long; they are composed of four small yellowish petals, placed in form of a cross; these are succeeded by oval capsules, which are bordered and crowned at the top with the style of the flower, having two cells filled with red seeds.—This is cultivated in Germany for the sake of the expressed oil of the seeds, which the inhabitants use for medicinal, culinary, and economical purposes. The seeds are a favourite food with geese. Horses, goats, sheep, and cows, eat the plant.

MYCALE, a city and mountain of Caria; also a promontory of Asia opposite Samos, celebrated for a battle which was fought there between the Greeks and Persians about the year of Rome 275. The Persians were about 100,000 men, who had just returned from the unsuccessful expedition of Xerxes in Greece.—They had drawn their ships to the shore, and fortified themselves strongly, as if determined to support a siege. They suffered the Greeks to disembark from their fleet without the least molestation, and were soon obliged to give way before the cool and resolute intrepidity of an inferior number of men. The Greeks obtained a complete victory, slaughtered some thousands of the enemy, burned their camp, and sailed back to Samos with an immense booty, in which were 70 chests of money.

MYCENÆ (anc. geog.), a town of Argolis, in Peloponnesus. The kingdom of the Argives was divided into two portions by Acrisius and his brother Proetus. Argos and Mycenæ were their capitals.—These, as belonging to the same family, and distant only about 50 stadia or six miles and a quarter from each other, had one tutelary deity, Juno, and were jointly proprietors of her temple, the Heraeum, which was near Mycenæ. It was here that Agamemnon reigned. He enlarged his dominions by his valour and good fortune, and possessed, besides Mycenæ, the region about Corinth and Sicyon, and that called afterwards Achæa. On his return from Troy, he was slain with his companions at a banquet. Mycenæ then declined; and under the Heraclidæ was made subject to Argos. (See ARGOS and ARGOLIA.) The Mycenæans sending 80 men, partook with the Lacedæmonians in the glory acquired at Thermopylæ. The jealousy of the Argives produced the destruction of their city, which was abandoned after a siege, and laid waste in the first year of the 78th Olympiad, or 466 years before Christ. Some part of the wall remained in the second century, with a gate, on which were lions, a fountain, the subterraneous edifices where Atreus and his sons had deposited their treasures, and, among other sepulchral monuments, one of Agamemnon, and one of his fellow soldiers and sufferers.

MYCETITES DISCOIDES, in natural history, a name

Mycone name given by Dr Woodward to those kinds of fossil coralloid bodies which the generality of writers had called, after Dr Plott, *porpita*. These are usually small, and of a roundish but flattened figure; they are hollowed on one side with a sort of umbilicus, and striated on the other: they are found on the ploughed lands in Oxfordshire, and some other of our midland counties, and in other places, buried in the solid strata of stone; they are sometimes yellowish, sometimes brownish, and are from the breadth of an inch to a fourth part or less of that size; when broken, they are usually found to consist of a kind of spar, not unlike that of which the shelly coats of the echinitsæ, or the lapides indici, and other spines of echini consist in their fossil state; and in some of them the ridges and striæ are thick set with little knobs and tubercles. The basis in some of these is flat, as it is in others rising in form of a circular elevation from the umbilicus, and others have a circular cavity in the same place.

MYCONE, an island of the Archipelago, situated in E. Long. 25. 51. N. Lat. 37. 28. It is about 36 miles in circuit, and has a town of the same name, containing about 3000 inhabitants. The people of this island are said to be the best sailors in the Archipelago, and have about 150 vessels of different sizes. The island yields a sufficient quantity of barley for the inhabitants, and produces abundance of figs, and some olives; but there is a scarcity of water, especially in summer, there being but one well on the island.—There are a great number of churches and chapels, with some monasteries. The dress of the women in this island is very remarkable, and as different from that of the other islands as that of those islanders is different from the dress of the other European ladies. Their heads are adorned with lively-coloured turbans; their garments are a short white shift plaited before and behind, which reaches to their knees; they have white linen drawers, and red, green, yellow, or blue stockings, with various coloured slippers. An ordinary suit for the better sort will cost 200 crowns.

MYCONUS (anc. geog.), one of the islands called Cyclades, near Delos, under which the last of the Centaurs slain by Hercules are feigned to lie buried. Hence the proverb, *Omnia sub unam Myconum congerere*, applied to an injudicious or unnatural farrago. **Myconii**, the people, noted for baldness. Hence **Myconius**, a bald person. According to Strabo, the inhabitants became bald at the age of 20 or 25; and Pliny says that the children were always born without hair. The island was poor, and the inhabitants very avaricious; whence Archilochus reproached a certain Pericles, that he came to a feast like a Myconian; that is, without previous invitation. Now called *Mycone*, an island in the Archipelago. E. Long. 25° 6'. Lat. 37°.

Plate
cccxxxv.

MYCTERIA, the **JABIRU**, in ornithology; a genus of birds belonging to the order of grallæ. The bill is long, bending upwards, and acute; the nostrils are small and linear; there is no tongue; and the feet have four toes. There are two species: 1. The **Americana**, or **American jabiru**, is about the size of a turkey. The bill is long, stout, and of a black colour; the whole plumage is white, except the head, and about two-thirds of the neck, which are bare of feathers and of a blackish colour; the remainder is also bare, and of a fine red; on the hind head are a few

grayish feathers; the legs are strong, of a great length, and covered with black scales; wings and tail even at the end. This bird is found in all the savannas of Cayenne, Guiana, and other parts of South America. It is migratory and gregarious. It makes its nest in great trees, which grow on the borders; lays two eggs, and brings up the young in the nest till they can descend to the ground. The colour of the young birds is gray; the second year it changes to rose colour, and the third to pure white. They are very wild and voracious, and their food is fish, which they devour in great quantities. The flesh of the young birds is said to be good eating, but that of the old is hard and oily.

2. The **Asiatic**, or **Indian jabiru**, is of a large size. The bill is dusky, almost straight above, and gibbous, near the forehead; the under mandible swelled beneath; and from the base of the bill there passes through and beyond the eye a black streak. The general colour of the plumage is white; the lower half of the back, the prime quills, and the tail, are black; the legs a pale red. This species inhabits the East Indies, and feeds on snails.

MYGDONIA (anc. geog.), a district of Macedonia, to the north of the Sinus Thermaicus, and east of the river Axios, which separates it from Bottæis, and west of the river Strymon, (Pliny). Also a district of Mesopotamia, which took its name from that of Macedonia, running along the Euphrates, from Zeugma down to Thapsacus, extending a great way east, because Nisibis was reckoned to it.

MYGINDA, in botany: A genus of the tetragynia order, belonging to the tetrandria class of plants; and in the natural method ranking with those of which the order is doubtful. The calx is quadripartite; the petals four; the fruit a globose plum.

MYIAGRUS DEUS, in the heathen mythology, a name given sometimes to Jupiter, and sometimes to Hercules, on occasion of their being sacrificed to for the driving away the vast numbers of flies which infested the sacrifices on certain public occasions. The word is usually spelt *Myagrus*; but this must be an error, as this word does not express the *fly destroyer*, but the *mouse destroyer*; and we have it sufficiently testified by the ancients, that flies were the only creatures against whom this deity was invoked. Pliny calls this deity also *Myiodes*; and tells us, that the flies which used to pester the Olympic rites went away in whole clouds on the sacrificing a bull to this god. We find in Athenæus also, that this sacrificing to the god of flies at the Olympic games was a constant custom. Some distinguish these two deities, and tell us that the latter or *Myiodes*, used to visit the nations in vengeance, with a vast multitude of flies; and that, on paying him the due honours of a sacrifice, they all went away again; and this seems to agree with what Pliny tells us in some places.

At the time of the Olympic games, Jupiter was worshipped under the name of *Apomyos* or *Myiagrus Deus*, to supplicate the destruction of those troublesome creatures. This happened only once in many years, when the sacrifices were performed there; but the Elians worshipped him continually under this name, to deprecate the vengeance of heaven, which usually sent, as they expressed it, an army of flies and other insects,

Myiodēs toward the latter end of the summer, that infested the whole country with sickness and pestilence.

Myiasa MYIODES DEUS, in the heathen mythology, a name sometimes given to Hercules, but more frequently to Jupiter, to whom a bull was sacrificed, in order to make him propitious in driving away the flies that infested the Olympic games.

MYLLE (anc. geog.) a Greek city situated on an isthmus of a cognominal peninsula, on the north-east side of the island. *Mylaei*, or *Mylenses*, the people. A town built by those of Zancle (Strabo). *Mylaeus*, the epithet, as *Mylæus Campus*, mentioned by Polybius. Now called *Milazzo*, a port town of Sicily, in the Val di Demona. E. Long. 15. 5. Lat. 38. 36.

MYLASA, or MYLASSA, (anc. geog.), a noble city of Caria in Asia Minor, situated at the distance of about three leagues from the *Sinus Ceramicus*. It was the capital of Hecatomnus king of Caria, and father of Mausolus. Pliny speaks of Menander king of Caria, and says that the Rhodians preserved with the greatest care his portrait painted by Apelles: but it was not in honour of this Menander that a Corinthian pillar was erected at Mylasa, which still exists, and on which is to be seen the following inscription: "The people erected this pillar in honour of Menander, the son of Uliades, and grandson of Euthydemus, the benefactor of his country, and whose ancestors rendered it great services also." Euthydemus, the grandfather of this Menander, lived in the time of Julius Cæsar and Augustus. Caria was taken by Mithridates, and afterwards by Labienus, whose father had been one of Cæsar's generals. Hybrias, whose eloquence and valour deservedly entitled him to a distinguished rank among his countrymen, in vain encouraged them to make a most obstinate defence while it was besieged by the latter. He himself was obliged to yield to necessity, and to take refuge at Rhodes: but scarcely had the conqueror quitted the city, when Hybrias returned, and restored liberty to his country. —Not content with rendering it this service, he also destroyed the power of a dangerous citizen, whose riches and talents rendered him a necessary evil. Euthydemus, often banished, and as often recalled, always too powerful in a state the independence of which he threatened, saw his ambition checked by the zeal and activity of Hybrias. The Romans left to Mylasa that liberty of which it rendered itself so worthy, by the great efforts it made to preserve it. Pliny calls it *Mylasa libera*. Strabo informs us, that it was one of the most magnificent cities of antiquity, and one of those, the temples, porticos, and other public monuments of which were highly admired. A quarry of white marble in the neighbourhood furnished it with abundance of materials for erecting these edifices. —The Mylasians had two temples dedicated to Jupiter, one situated in the city, which was named *Oso*, and another built on a mountain, at the distance of 60 leagues. The latter was dedicated to *Jupiter Stratus*, Jupiter the Warrior. His statue, which was very ancient, inspired great veneration; people came from all quarters to implore his protection; and for the greater accommodation of his votaries a paved way was constructed, which reached from Mylasa to this venerable fabric. This city is now called *Melasso*, and, according to Dr Chandler, is still a large place. —

The houses are numerous, but chiefly of plaster, and mean, with trees interspersed. The air is accounted bad; and scorpions abound as anciently, entering often at the doors and windows, and lurking in the rooms. The plain is surrounded by lofty mountains, and cultivated. Round the town are ranges of broken columns, the remnants of porticoes, now with rubbish bounding the vineyards. A large portion of the plain is covered with scattered fragments, and with piers of ordinary aqueducts, besides inscriptions, mostly ruined and illegible. Some altars dedicated to Hecatomnus have been discovered. Of all the ancient temples which formerly ornamented this city, one only escaped the power of time, the blind zeal of the early Christians, and the barbarous superstition of the Mahometans. This monument was dedicated to Augustus and the divinity of Rome. When Pococke visited Melasso, it was perfect and entire; but at present no traces of it remain, except a few fragments, which have been employed to construct a Turkish mosque.

MYLOGLOSSUM, in anatomy. See ANATOMY, *Table of the Muscles*.

MYLOHYOIDÆUS. *Ibid.*

MYNSICHT (Hadrian), physician to the duke of Mecklenburgh and several other German princes, was distinguished for his knowledge of chemistry, at the beginning of the 17th century. He published a work entitled *Armentarium Medico-Chymicum*, which has undergone various editions. In this work he gives a description of several medicines, about the virtues of which he is not always to be depended upon. To him we are indebted for a knowledge of the salt *de duobus* or the *Arcanum*, which is still in use.

MYOLOGY, (formed of *μῦς*, *mys*, "a muscle," and *λογία*, "discourse"), in anatomy, a description of the muscles; or the knowledge of what relates to the muscles of the human body. See ANATOMY, *Table of the Muscles*.

MYOMANCY, a kind of divination, or method of foretelling future events by means of mice.

Some authors hold myomancy to be one of the most ancient kinds of divination; and think it is on this account that Isaiah, lxvi. 17. reckons mice among the abominable things of the idolaters. But, beside that, it is not certain that the Hebrew word *מכא* used by the prophet signifies a mouse, it is evident it is not the divination by that animal, be it what it will, that is spoken of, but the eating it.

MYOPIA, SHORT-SIGHTEDNESS; a species of vision wherein objects are seen only at small distances. See MEDICINE, N° 361.

MYOSOTIS, SCORPION-GRASS: A genus of the monogynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 41st order, *Asperifolia*. The corolla is salver-shaped, quinquefid, and emarginated; the throat shut up by small arches. There are four species; of which the most remarkable is the scorpioides, or mouse ear. This is a native of Britain, growing naturally in dry fields, and on the margins of springs and rills. It hath naked seeds, and the points of the leaves callous. It varies considerably in different situations. In dry places the plant and flowers are smaller; in moist ones both are larger, and sometimes hairy. The blossoms vary

Myoglossum
||
Myolotix

Myosurus, vary from a full blue to a very pale one, and sometimes a yellow; and appear in a long spirally twisted spike. When it grows in the water, and its taste and smell is thereby rendered less observable, sheep will sometimes eat it; but it is generally fatal to them. Cow, horses, swine, and goats refuse it.

MYOSURUS, in botany: A genus of the polygynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 26th order *Muliflorae*. The calyx is pentaphyllous, the leaves cohering at the base; there are five subulated nectaria resembling petals: the seeds are numerous.

MYOXUS, the Dormouse, in zoology; a genus of quadrupeds belonging to the order of gliris. There are two fore-teeth in each jaw; the upper ones cuneated, the under compressed: the whiskers are long; the tail is hairy and round, growing thicker towards the extremity; the fore and hind legs are of equal length, and the fore-feet have four toes.

1. The glis, or hoary dormouse, is of a pale ash colour on the upper parts of the body, and whitish on the under; and is about the size of the common squirrel, but thicker in the body. It inhabits France and the south of Europe, and the south-west of Russia about the Volga of Samara. This animal, which is the *glis* of Aristotle, *μυοξος* of Oppian, and *glis* of Pliny, was held in great esteem among the Romans, as a luxurious delicacy; they were fed in places called *gliraria*, constructed for the purpose, and they are still eaten by the modern Italians. It forms a nest in the hollow of some tree, in which it sleeps all day; feeds in the night on nuts, walnuts, the seeds of apples, &c. and grows very fat in autumn. About the month of October they gather in troops; and, retiring into subterranean burrows, remain torpid till near the end of May. The female has ten teats, six of which are situated on the breast, and four on the belly; and she brings from nine to twelve young ones at a litter.

2. The nitella, or garden dormouse, is of a tawny colour on the upper parts of the body, and whitish ash tinged with yellow on the under; has a black circle round each eye, and a black spot behind each ear; and is five inches long, besides the tail which measures four. It inhabits the south parts of Europe and Russia, where it lives chiefly in gardens, though it sometimes is found in houses. They are very destructive to fruit, particularly peaches, which they seem to prefer to every other kind. They also eat pears, apricots, and plums; and when soft fruits are not to be had, they will eat almonds, filberts, nuts, and even leguminous plants. Of these they carry off great quantities into their retreats, which they dig in the earth, and particularly in well cultivated gardens; for in old orchards, they are often found in hollow trees, where they make beds of herbs, moss, and leaves. Eight or ten of them are frequently found in the same place, all benumbed, and rolled up in the midst of their provision of fruits and nuts. They copulate in spring, and bring forth in summer. The litter consists of five or six young, who grow very quickly, but are not fertile till the next year. Their flesh is not eatable, but has the same disagreeable odour with the domestic rat.

3. The muscardinus, or common dormouse, is about the size of the domestic mouse, but of a plumper ap-

pearance; the nose is more blunt; the head, sides, belly, and tail, are of a tawny red colour, the throat white. Dormice inhabit woods, or very thick hedges, forming their nests in the hollow of some old tree, or near the bottom of a close shrub: they form little magazines of nuts, and eat in an upright posture like the squirrel. The consumption of their hoard, however, during the rigour of the season is but small; for they sleep most of the time, retiring into their holes; at the approach of winter they roll themselves up, and become torpid. Sometimes they experience a short revival in a warm sunny day, when they take a little food, and relapse into their former state. These animals seldom appear far from their retreats, or in any open place; for which reason they seem less common in Britain than they really are. They make their nests of moss, grass, and dead leaves; and bring usually three or four young at a time.

MYREPSUS (Nicolas), was a physician of Alexandria, to whom we are under great obligations for the pains he took to collect, into a kind of pharmacopoeia, all the compound medicines which he scattered in the works of the Greeks and Arabian writers. His work was accomplished before the beginning of the 14th century; and though written in barbarous Greek, continued for a long time to be the rule of pharmaceutical preparations in Europe. A translation of it into Latin by Leonard Fusch is entitled *Opus Medicamentorum, in Sectiones quadraginta octo digestum*. There are a great many editions of this work: the best is that of Hartman Beverus, Nuremberg, 1658, 8vo.

MYRIAD, a term sometimes used to denote ten thousand.

MYRICA, GALE, or SWEET-WILLOW, in botany: A genus of the tetrandria order, belonging to the diœcia class of plants; and in the natural method ranking under the 5th order, *Amentaceae*. The scale of the male catkin is in the form of a crescent, without any corolla. The scale of the female catkin the same: there is no corolla; but two styles, and a monospermous berry.

1. The gale, Dutch myrtle, or sweet-willow, grows naturally upon bogs in many places both of Scotland and England. It rises about four feet high, with many shrubby stalks, which divide into several slender branches, garnished with stiff spear-shaped leaves of a light yellowish green, smooth, and a little sawed at their points. The female flowers or catkins are produced from the sides of the branches, growing upon separate plants from the female, which are succeeded by clusters of small berries, each having a single seed. It flowers in July, and ripens in autumn. When transplanted into shrubberies, the moistest parts must be assigned to it.

The leaves, flowers, and seeds, of this plant, have a strong fragrant smell, and a bitter taste. They are said to be used among the common people for destroying moths and cutaneous insects, being accounted an enemy to insects of every kind; internally, in infusions, as a stomachic and vermifuge; and as a substitute to hops for preserving malt liquors, which they render more inebriating, and of consequence less salubrious: it is said that this quality is destroyed by boiling.

The

Myrica
||
Myrica

Myrica.

2. The cerifera, wax-bearing myrica, or candleberry myrtle, is a native of North America. It is a small tree about ten or twelve feet high, with crooked stems branching forth near the ground irregularly. The leaves grow irregularly on them all round; sometimes by pairs, sometimes alternately, but generally at unequal distances. They are of a lanceolated figure; and some are serrated at the top, whilst others have their edges wholly entire. They stand on very short footstalks; having their upper surface smooth, and of a shining green colour, whilst their under is of a more dusky hue. The branches of the old plants shed their leaves in the autumn; but the young plants raised from seeds retain them the greatest part of the winter, so as during that season to have the appearance of an evergreen. But this beauty will not be lasting, for they shed their leaves proportionally earlier as the plants get older. There are both male and female trees of this sort: The flowers are small, of a whitish colour, and make no figure; neither does the fruit that succeeds the female, which is a small, dry, blue berry, though produced in clusters, make any show: So that it is from the leaves this tree receives its beauty and value; for these being bruised, as well as the bark of the young shoots, emit the most refreshing and delightful fragrance, that is exceeded by no myrtle, or any other aromatic shrub.

There is a variety of this species of lower growth, with shorter but broader leaves, and of equal fragrance. This grows commonly in Carolina; where the inhabitants collect from its berries a wax of which they make candles, and which occasions its being called the *candleberry tree*. It delights in a moistish soil.

The wax is procured in the following manner: In November and December, when the berries are ripe, a man with his family will remove from home to some island or sand bank near the sea, where these trees most abound, taking with them kettles to boil the berries in. He builds a hut with palmetto leaves for the shelter of himself and family during his residence there, which is commonly four or five weeks. The man cuts down the trees, while the children strip off the berries into a porridge-pot; and having put water to them, they boil them till the oil floats, which is then skimmed off into another vessel. This is repeated till no more oil appears. When cold, this hardens to the consistence of wax, and is of a dirty green colour. Then they boil it again, and clarify it in brass kettles; which gives it a transparent greenness. These candles burn a long time, and yield a grateful smell. They usually add a fourth part of tallow, which makes them burn clearer. Both the above sorts may be propagated by seeds or layers. 1. The seeds of the candleberry myrtle we receive from abroad; those of the sweet gale from the bogs, where they grow in England or Scotland. The best way is to sow them in boxes of earth from a rich pasture, well broken and fine. They should be sown about half an inch deep; and when the hot weather comes on, should be set in the shade. They will often remain until the second year before they come up, especially those seeds that come from abroad. If the boxes are set in the shade, and the plants come up, they will require no other trouble the first summer than keeping clean from weeds; in winter they should be removed to a warm

hedge or wall, where they may enjoy the benefit of the sun. In the following spring they will come up in plenty. In the beginning of May they should resume their shady situation; and this summer they will require no other trouble than weeding and watering in dry weather. In the winter they should be removed into a well-sheltered place; and this may be repeated two years; when in the spring they should be taken out of the boxes, and planted in the nursery at about a foot asunder. 2. These sorts may be also easily propagated by layers; for this operation being performed on the young wood in the autumn, will occasion them to shoot good roots by the autumn following; many of which will be good plants, fit for any place. 3. These plants may likewise be increased by suckers, for many of them often throw them out in vast plenty; so that these being taken out, the strongest and best rooted may be finally set out: whilst the weaker, and those with less root, may be planted in the nursery.

There are five other species, viz. the *nagi*, or Japan myrica, with lanceolate entire veinless leaves, and berries about the size of a cherry: the *ethiopica*, or willow-leaved myrica, with the leaves slightly serrated; a native of Ethiopia: the *quercifolia*, with oblong leaves, sinuated or notched on the sides, like the leaves of the oak; of which there are two varieties, the smooth and the hairy, natives of the Cape of Good Hope: the *trifoliata*, or trifoliate myrica, with ternate leaves toothed on the edges; and the *cordifolia*, or heart-leaved myrica, with subcordated, sawed, sessile leaves; both also natives of the Cape. These are all tender plants, kept as curiosities in the greenhouse, and difficult of propagation.

MYRIOPHYLLUM, in botany: A genus of the polyandria order, belonging to the monœcia class of plants; and in the natural method ranking under the 15th order, *Inundata*. The male calyx is tetraphyllous; there is no corolla; the stamina are eight in number. The female calyx is tetraphyllous; the pistils four; there is no style; and four naked seeds.

MYRISTICA, the NUTMEG-TREE, in botany: A genus of plants belonging to the class diœcia, and order syngenesia, in the *New Genera Plantarum* of Linnæus by Schreber; and of the natural order *Lauri*, in his fourth class *Monocotyledones*.—The male calyx is monophyllous, strong, and parted into three *lacini* of an oval shape, and ending in a point: it has no corolla. In the middle of the receptacle rises a column of the height of the calyx; to the upper part of which the antheræ are attached. They vary in number from three to twelve or thirteen.—The female calyx and corolla as in the male, on a distinct tree. The germen of an oval shape; the style short, with a bifid stigma; the lacini of which are oval and spreading.—The fruit is of that sort called *drupa*. It is fleshy, roundish, sometimes unilocular, sometimes bivalved, and bursts when ripe at the side. The seed is enveloped with a fleshy and fatty membranous substance, which divides into filaments (this, in one of the species, is the mace of the shops). The seed or nutmeg is round or oval shaped, unilocular, and contains a small kernel, variegated on the surface by the fibres running in the form of a screw.

Species. There are five species of this genus according

Myriophyt-
lum
||
Myristica.

Myristica. according to some authors; but several of these being only varieties, may be reduced to three, viz.

1. *Myristica fatua*, or wild nutmeg: this grows in Tobago, and rises to the height of an apple-tree; has oblong, lanceolated, downy leaves, and hairy fruit:—the nutmeg of which is aromatic, but when given inwardly is narcotic, and occasions drunkenness, delirium, and madness, for a time. See a figure in *Gaer-ner de Sem. et Fruct.* T. 41. f. 3. 4.

2. The *myristica sebifera*, (*Virola Sibirica Aublet*, page 904. Tab. 345.) a tree frequent in Guiana, rising to 40 or even to 60 feet high; on wounding the trunk of which, a thick, acrid, red juice runs out. Aublet says nothing of the nutmegs being aromatic; he only observes, that a yellow fat is obtained from them, which serves many economical and medical purposes, and that the natives make candles of it.

3. The *myristica moschata*, or nutmeg, attains the height of 30 feet, producing numerous branches which rise together in stories, and covered with bark which of the trunk is a reddish brown, but that of the young branches is of a bright green colour: the leaves are nearly elliptical, pointed, undulated, obliquely nerved, on the upper side of a bright green, on the under whitish, and stand alternately upon footstalks: the flowers are small, and hang upon slender peduncles, proceeding from the axillæ of the leaves: they are both male and female upon separate trees.

M. Schwartz, who has carefully examined this as well as the two first species, preserved in spirits, places them among the monodelphis.

The nutmeg has been supposed to be the *Gomacum* of Theophrastus, but there seems little foundation for this opinion; nor can it with more probability be thought to be the *Chrysobalanus* of Galen. Our first knowledge of it was evidently derived from the Arabians; by Avicenna it was called *jiaufiban*, or *jauft-band*, which signifies nut of Banda. Rumphius both figured and described this tree; but the figure given by him is so imperfect, and the description so confused, that Linnæus, who gave it the generic name *myristica*, was unable to assign its proper characters. Sonnerat's account of the *muscadier* is still more erroneous; and the younger Linnæus was unfortunately misled by this author, placing the *myristica* in the class *Polyandria*, and describing the corolla as consisting of five petals. Thunberg, who examined the flower of the nutmeg, places it in the class *Monoceria*; and according to his description, the male flower has but one filament, surrounded at the upper part by the antheræ; and as the filaments are short and slender, and the antheræ united, this mistake might easily arise. M. de la Marck informs us, that he received several branches of the *myristica*, both in flower and fruit, from the isle of France, where a nutmeg-tree, which was introduced by Monsieur Poirre in 1770, is now very large, and continually producing flowers and fruit. From these branches, which were sent from Mons. Cere, director of the king's garden in that island, Mons. de la Marck has been enabled to describe and figure this and other species of the *myristica* with tolerable accuracy: and that we have profited by his labours, will appear from the annexed plate, of which the following is an explanation:

Plate
ccccxxiv.

Fig. a. A sprig with fructification. The drupa of

the natural size, and bursting open. Fig. b. the full-grown fruit cut lengthways. Fig. c. Another section of the same. Fig. d. The nutmeg enveloped with its covering, the mace. Fig. e. The fatty membrane or mace spread out. Fig. f. The nutmeg of its natural size. Fig. g. The same with its external tegument removed at one end. Fig. h. The same with its outer tegument entirely removed. Fig. i. A transverse section of the nutmeg. Fig. 1. and 2. Sprigs of the *Myristica moschata* in flower, with a leaf of the natural size, and a representation of the calyx and column in the flower.

Plate
ccccxxv.

The seeds or kernels called *nutmegs* are well known, as they have been long used both for culinary and medical purposes. Distilled with water, they yield a large quantity of essential oil, resembling in flavour the spice itself; after the distillation an insipid sebaceous matter is found swimming on the water; the decoction inspissated, gives an extract of an unctuous, very lightly bitterish taste, and with little or no astringency. Rectified spirit extracts the whole virtue of nutmegs by infusion, and elevates very little of it in distillation; hence the spirituous extract possesses the flavour of the spice in an eminent degree.

Nutmegs, when heated, yield to the press a considerable quantity of limpid yellow oil, which on cooling concretes into a sebaceous consistence. In the shops we meet with three sorts of unctuous substances, called *oil of mace*, though really expressed from the nutmeg. The best is brought from the East Indies in stone jars; this is of a thick consistence, of the colour of mace, and has an agreeable fragrant smell; the second sort, which is paler coloured, and much inferior in quality, comes from Holland in solid masses, generally flat, and of a square figure: the third, which is the worst of all, and usually called *common oil of mace*, is an artificial composition of sebum, palm oil, and the like, flavoured with a little genuine oil of nutmeg.

Method of gathering and preparing Nutmeg. When the fruit is ripe the natives ascend the trees, and gather it by pulling the branches to them with long hooks. Some are employed in opening them immediately, and in taking off the green shell or first rind, which is laid together in a heap in the woods, where in time it putrefies. As soon as the putrefaction has taken place, there spring up a kind of mushrooms, called *bolets moschatyni*, of a blackish colour, and much valued by the natives, who consider them as delicate eating. When the nuts are stripped of their first rind, they are carried home, and the mace is carefully taken off with a small knife. The mace, which is of a beautiful red, but afterwards assumes a darkish or reddish colour, is laid to dry in the sun for the space of a day, and is then removed to a place less exposed to his rays, where it remains for eight days, that it may soften a little. They afterwards moisten it with sea water, to prevent it from drying too much, or from losing its oil. They are careful, however, not to employ too much water, lest it should become putrid, and be devoured by the worms. It is last of all put into small bags, and squeezed very close. Mace must not be confounded with *macer*. See the word *MACER*.

The nuts which are still covered with their ligneous shell, are for three days exposed to the sun, and afterwards

Myristica afterwards dried before a fire till they emit a sound when they are shaken; they then beat them with small sticks in order to remove their shell, which flies off in pieces. These nuts are distributed into three parcels; the first of which contains the largest and most beautiful, which are destined to be brought to Europe; the second contains such as are reserved for the use of the inhabitants; and the third contains the smallest, which are irregular or unripe. These are burnt, and part of the rest is employed for procuring oil by pressure. A pound of them commonly gives three ounces of oil, which has the consistence of tallow, and has entirely the taste of nutmeg. Both the nut and mace, when distilled, afford an essential, transparent, and volatile oil, of an excellent flavour.

The nutmegs which have been thus selected would soon corrupt if they were not watered, or rather pickled, with lime-water made from calcined shellfish, which they dilute with salt water till it attain the consistence of fluid pap. Into this mixture they plunge the nutmegs, contained in small baskets, two or three times, till they are completely covered over with the liquor. They are afterwards laid in a heap, where they heat, and lose their superfluous moisture by evaporation. When they have sweated sufficiently, they are then properly prepared, and fit for a sea voyage.

In the island of Banda, the fruit of the nutmeg tree is preserved entire in the following manner: When it is almost ripe, but previous to its opening, it is boiled in water and pierced with a needle. They next lay it in water to soak for ten days, till it has lost its sour and sharp taste. They then boil it gently in a syrup of sugar, to which, if they wish it to be hard, a little lime is added. This operation is repeated for eight days, and each time the syrup is renewed. The fruit when thus preserved is put for the last time into a pretty thick syrup, and is kept in earthen pots closely shut.

These nuts are likewise pickled with brine or with vinegar; and when they intend to eat them, they first steep them in fresh water, and afterwards boil them in syrup of sugar, &c.

Uses. Nutmegs preserved entire are presented as desserts, and the inhabitants of India sometimes eat them when they drink tea. Some of them use nothing but the pulp; others likewise chew the mace; but they generally throw away the kernel, which is really the nutmeg. Many who perform sea voyages to the north chew this fruit every morning.

The medicinal qualities of nutmeg are supposed to be aromatic, anodyne, stomachic, and restraining; and with a view to the last mentioned effects, it has been much used in diarrhoeas and dysenteries. To many people the aromatic flavour of nutmeg is very agreeable; they however should be cautious not to use it in large quantities, as it is apt to affect the head, and even to manifest an hypnotic power in such a degree as to prove extremely dangerous. Bontius speaks of this as a frequent occurrence in India; and Dr Cullen relates a remarkable instance of this soporific effect of the nutmeg, which fell under his own observation, and concludes, that in apoplectic and paralytic cases the spice may be very improper. He observes, that a person by mistake took two drachms or a little

more of powdered nutmeg: he felt it warm in his stomach, without any uneasiness; but in about an hour after he had taken it he was seized with a drowsiness, which gradually increased to a complete stupor and insensibility; and not long after he was found fallen from his chair, lying on the floor of his chamber in the state mentioned. Being laid a-bed he fell asleep; but waking a little from time to time, he was quite delirious; and he thus continued alternately sleeping and delirious for several hours. By degrees, however, both these symptoms diminished; so that in about six hours from the time of taking the nutmeg he was pretty well recovered from both. Although he still complained of headach, and some drowsiness, he slept naturally and quietly the following night, and next day was quite in his ordinary health.

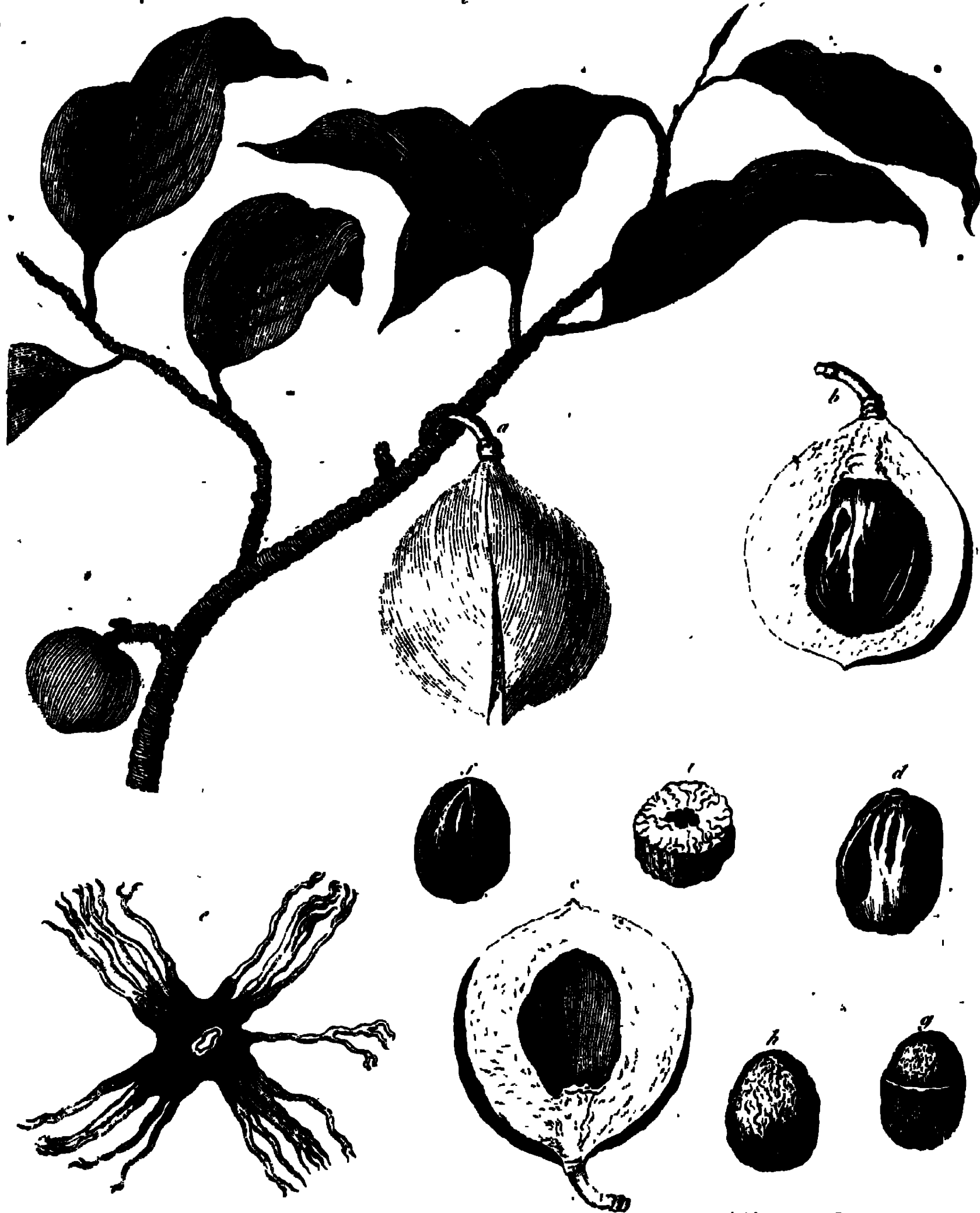
The officinal preparations of nutmeg are a spirit and essential oil, and the nutmeg in substance roasted, to render it more astringent. Both the spice itself and its essential oil enter several compositions, as the confectio aromatica, spiritus ammoniac com. &c. Mace possesses qualities similar to those of the nutmeg, but is less astringent, and its oil is supposed to be more volatile and acrid.

Remarks on the Trade of Nutmegs. Nutmeg trees grow in several islands in the eastern ocean. The wood pigeon of the Moluccas is unintentionally a great planter of these trees, and disseminates them in places where a nation, powerful by its commerce, thinks it for its interest that they should be rooted out and destroyed. The Dutch, whose unwearied patience can surmount the greatest obstacles, have appropriated to themselves the crop of nutmeg, as well as that of cloves and cinnamon, growing in the islands of Ternate, Ceylon, &c. either by right of conquest or by paying subsidies to the islanders, who find these much more profitable than the former produce of their trees. It is nevertheless true, that they have prevailed upon or compelled the inhabitants of the Moluccas to cut down and root out all the clove trees, which they have preserved only in the islands of Amboyna and Ternate, which are in a great measure subject to them. We know for certain, that the Dutch pay 18,000 rixdollars yearly to the king of Ternate, by way of tribute or gift, in order to recompense him for the loss of his clove trees in the other Molucca islands; and that they are more-over bound by treaty to take at 3jd. a pound, all the cloves brought by the natives of Amboyna to their magazines. They have likewise succeeded to destroy the cinnamon everywhere except in the island of Ceylon, which is in their possession. The same is the case with white pepper, &c. so that the trade of the whole of Europe, and of great part of Asia in this species of commodity, passes through their hands.

The Dutch have immense and very rich magazines of these precious aromatics, both in India and Europe. They have actually by them the produce of 16 years, and never supply their neighbours with the last, but always with the oldest crop: in 1760 they sold what was laid up in 1744. It is commonly said, that when the Dutch have too great a quantity of cloves, nutmeg, &c. in their magazines, they throw them into the sea; but the fact is, that they get rid of their superfluous aromatics by burning them. On the

Myristica :

Plate CCCXXXIV



S. Hill Pin. Nat. Sculpt. p. 1.



Myristica.

Plate CCXXXV.

Fig. 1.



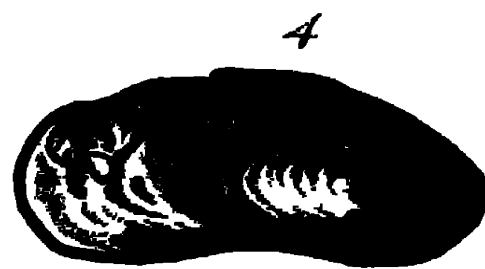
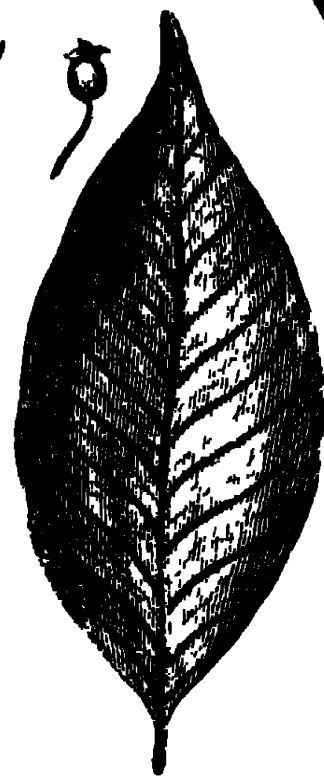
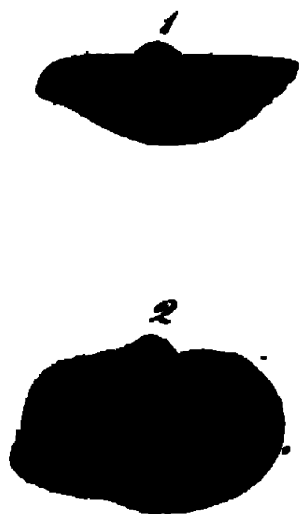
Fig. 2.



Myristica

Americana

Nya



W. Bot. Pin. Ind. Schimper fide

Myrmecophaga. the 10th of June 1760, M. Beaumare saw at Amsterdam, near the Admiralty, a fire, the fuel of which was valued at 8,000,000 of livres; and as much was to be burned on the day following. The feet of the spectators were bathed in the essential oil of these substances; but no person was allowed to gather any of it, much less to take any of the spices which were in the fire. Some years before, upon a similar occasion, and at the same place, a poor man who had taken up some nutmegs which had rolled out of the fire, was, as M. Beaumare was informed, seized and condemned to immediate execution. We will only add, that notwithstanding the jealousy of the Dutch, and the pains they take to preserve the sale of cloves wholly to themselves, they have never been able to prevent their own officers in several parts of India from embezzling and selling considerable quantities of them. M. de Jaucourt informs us, that in order to defraud the Company, they sell them to the vessels of other nations which they meet at sea, and moisten the remainder with water, that they may still have the number of quintals of which their cargo consisted. The quantity sold may amount to 10 quintals in 100 before it can be perceived by the clerks of the magazines at Batavia, where they are received.

We are informed by M. Romé de Lisse, who has lately arrived from India, that the English draw a great deal of cinnamon, pepper, and cloves, from the island of Sumatra. The staple for this commodity, which gives great offence to the Dutch, is at the factory of Bencoolen. We have likewise seen a specimen of pretty good cinnamon raised at Martinico.—The French, to prevent the exportation of specie for these aromatic and exotic productions, have attempted to introduce the culture of them into some of their colonies. A great many plants of the clove and nutmeg-tree have been procured, and planted in the Isle of France, the island of Bourbon, and also at Cayenne, where they have a very promising appearance.

Plate
CCCCXXVI.

MYRMECOPHAGA, or ANT-BEAR, in zoology; a genus of quadrupeds, belonging to the order of bruta: There are no teeth in the mouth; the tongue is long and cylindrical; the head terminates in a long snout or muzzle; and the body is covered with pretty long hair. There are five species, viz.

1. The didactyla, or little ant-bear, hath a conic nose bending a little down; ears small, and hid in the fur; two hooked claws on the fore feet, the exterior being much the largest; four on the hind feet; the head, body, limbs, and upper part and sides of the tail, covered with long soft silky hair, or rather wool, of a yellowish brown colour. From the nose to the tail it measures seven inches and a half; the tail eight and a half, the last four inches of which on the under side are naked. It is thick at the base, and tapers to a point. It inhabits Guinea, climbs trees in quest of a species of ants which build their nests among the branches: has a prehensile power with its tail,

2. The tridactyla, tamanjua-guaca, or tamanoir, has three toes on the fore feet, five on the hind feet, and long hair on the tail. This animal is about four feet long, and the head and snout about 15 inches: it is a native of the East Indies, and feed on ants, &c. in the same manner as the former.

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3. The jubata, or great ant-bear has a long slender nose, small black eyes; short round ears; a slender tongue two feet and a half long, which lies double in the mouth; the legs slender; four toes on the fore feet, five on the hind feet; the two middle claws on the fore feet very large, strong, and hooked; the hair on the upper part of the body is half a foot long, black mixed with gray; the fore legs are whitish, marked above the feet with a black spot; the tail is clothed with very coarse black hair a foot long: the length from the nose to the tail about four feet; the tail two feet and a half. This animal inhabits South America, and the kingdom of Congo in Africa. It covers itself with its tail when asleep and to guard against rain. Its flesh is eaten by the natives of America.

4. The tetractyla, or middle ant-bear, has four toes on the fore feet, and five on the hind, with a tail naked at the extremity; the length from the nose to the tail is one foot seven inches, and the tail ten inches. It inhabits South America.

5. The capensis, or Cape ant-bear, has four claws on the fore paws; a long snout; large pendant ears; and a tail, which is shorter than the body, and tapers at the point. It inhabits the country at the Cape of Good Hope. This animal is much larger than the other species of the genus, so that Kolben compares it to the size of a hog, and asserts that it weighs 100 pounds. It burrows in the ground, sleeps during the day, and only goes abroad at night.

These animals have many properties in common with each other, both in their structure and manners. They all feed upon ants, and plunge their tongues into honey and other liquid or viscid substances. They readily pick up crumbs of bread, or small morsels of flesh. They are easily tamed, and can subsist for a long time without food. They never swallow all the liquor which they take for drink; for a part of it falls back through their nostrils. They run so slowly, that a man may easily overtake them in an open field.—Their flesh, though its taste be very disagreeable, is eaten by the savages. At a distance the great ant-eater has the appearance of a fox; and for this reason some travellers have given him the name of the *American fox*. He has strength sufficient to defend himself from a large dog, or even from the jaguar or Brazilian cat. When attacked, he at first fights on end, and, like the bear, annoys his enemy with the claws of his fore feet, which are very terrible weapons.—He then lies down on his back, and uses all the four feet, in which situation he is almost invincible; and continues the combat to the last extremity. Even when he kills his enemy, he quits him not for a long time after. He is enabled to resist better than most other animals, because he is covered with long bushy hair; his skin is remarkably thick; his flesh has little sensation; and his principle of life is very tenacious.

MYRMELION, or ANT-LION, in zoology; a genus of insects of the nemoptera order. There are 15 species, of which the most remarkable is the formicarius, or ant-eater. The perfect insect is oblong, and of a brown colour. Its head is broad, with two large eyes on the sides, and two antennæ beneath. The neck is rather long, cylindrical, and narrower than the head. The thorax seems composed of two parts; one anterior,

4 C

rior,

Myrmecophaga.
Myrmelion.

Myrmelion,
Myrmidons.

Barbut's
Genera of
Insects,
p. 223.

rior, whence arise the upper wings; and the other posterior, which gives birth to the under ones. The abdomen is of an oblong form, and consists of eight segments, the wings are diaphanous, adorned with a net work of black fibres, charged with several blackish brown spots. The larva of this insect is very fond of ants, which it hunts after, whence its name. The larva proceed from the egg which the perfect insect had deposited in very fine dry sand, in a place sheltered from rain, either within a cleft of a wall or of the ground, or at the foot of a wall generally exposed to the south sun. There they are hatched, and make their usual abode. Their colour is gray, and their body, which is covered with small protuberances, is of an oval form. Its posterior extremity terminates in a point, and is of use to sink itself down into the sand; for it only walks retrogressively, though furnished with six feet. Before the head is placed a dentated forceps, sharp and hollow within, with which the creature catches and sucks flies and other insects, but especially ants. This forceps serves as a mouth or rostrum, as well as for an offensive weapon. The animal's retrograde march not allowing it to run after the insects on which it is to feed, it uses a stratagem. It dives down into the sand, and turning about in a circle, hollows out concentric furrows, gradually deeper and deeper, casting at a distance with its horns the sand it takes from that place. At length it manages to dig a hole in shape like a funnel, at the bottom of which it takes its station, concealed in the sand, nothing but the open extended forceps appearing above it. Mischief overtakes every insect that happens to fall into that hole. The myrmelion, who is apprized of it by the grains of sand rolling down to the bottom, overwhelms him with a shower of dust, which it ejects with its horns, then drags the insect to the bottom of the hole, where it seizes him with its forceps, and sucks its vitals. It does not even spare other myrmelions who in their motions to and fro chance to fall into it. When the larva is come to its full growth, it digs no more holes; it moves backwards and forwards, tracing irregular furrows on the sand, and at length spins itself a cod, shaped like a ball, the outward part of which is formed of the sand in which it lived, and the inward is lined with fine white silk. Within this cod it turns to a chrysalis, which is curved into a semicircle, and wherein may be distinguished all the parts of the perfect insect that is to issue from it. It is more oblong than the larva, but much shorter than the perfect insect. After a certain period, the chrysalis casts off its slough, turns to a winged insect, and breaks through the cod in order to take its flight. The perfect insect is very scarce, but is sometimes met with in sandy places, and near rivulets.

MYRMIDONS (MYRMIDONES,) in antiquity; a people on the southern borders of Thessaly, who accompanied Achilles to the Trojan war. They received their name from Myrmidon, a son of Jupiter and Eurymedusa, who married one of the daughters of Æolus, son of Helen. His son Actor married Ægina the daughter of Asopus. He gave his name to his subjects, who dwelt near the river Peneus in Thessaly. According to some, the Myrmidons received their name from their having arisen from ants or pismires, upon a prayer put up for that purpose by

King Æacus to Jupiter, after his kingdom had been dispeopled by a severe pestilence. According to Strabo, they received it from their industry, because they imitated the diligence of the ants, and like them were indefatigable, and were continually employed in cultivating the earth.

MYRMILLONES were gladiators of a certain kind at Rome, who fought against the Retarii. Their arms were a sword, head-piece, and shield. On the top of the head-piece they wore a fish embossed, called *Megaspes*, whence their name is by some supposed to be derived. The Retarii, in their engagements, made use of a net, in which they endeavoured to entangle their adversaries, and sung during the fight, "*Non te peto, piscem peto; quid me fugis, Gallus?*" "I am not at thee, but I am at thy fish, why dost thou shun me, O Gaul?" The Myrmillones were called Galli, because they wore Gallic armour. They were also named *Secutores*. This kind of gladiators was suppressed by Caligula. See GLADIATORS, RETIARI, &c.

MYROBALANS a kind of medicinal fruit brought from the Indies, of which there are five kinds. 1. The citrine, of a yellowish red colour, hard, oblong, and the size of an olive. 2. The black, or Indian myrobalan, of the bigness of an acorn, wrinkled, and without a stone. 3. Chebulic myrobalans, which are of the size of a date, pointed at the end, and of a yellowish brown. 4. Emble, which are round, rough, the size of gall, and of a dark brown. 5. Balleric, which are hard, round of the size of an ordinary prune, less angular than the rest, and yellow. They are all mightily purgative and astringent. The word comes from the Greek *μυρον*, "ointment," and *βαλανος*, "acorn," as being in the form of an acorn, and used in medicine.

MYRON, an ancient Greek artist, who flourished 442 B. C. The owner of the statue of a braza was an admirable piece of workmanship, and was the occasion of many fine epigrams in Greek.

MYROXYLON, in botany: A genus of the monogynia order, belonging to the decandria class of plants. The calyx is campanulated; the superior petal larger than the rest; the germ longer than the corolla; the legumen monospermous. There is but one species, the *peruiferum*, native of Peru and the warmer parts of America. It is this shrub that yields the balsam of Peru, which is said to be extracted from it by coction in water. This balsam, as brought to us, is nearly of the consistence of thin honey, of a reddish brown colour, inclining to black, an agreeable aromatic smell, and a very hot biting taste. Distilled with water, it yields a small quantity of a fragrant essential oil of a reddish colour, and in a strong fire, without addition, a yellowish red oil. Balsam of Peru is a very warm aromatic medicine, considerably hotter and more acrid than copaiva. Its principal effects are to warm the habit, to strengthen the nervous system, and attenuate viscid humours. Hence its use in some kinds of asthmas, gonorrhœas, dysenteries, suppressions of the uterine discharges, and other disorders proceeding from a debility of the solids or a sluggishness and inactivity of the juices. It is also employed externally, for cleansing and healing wounds and ulcers, and sometimes against palsies and rheumatic pains.—There is another sort of balsam of Peru of a white colour,

Myrmelion
||
Myroxylon.

Myrrh. colour, and considerably more fragrant than the former. This is very rarely brought to us. It is said to be the produce of the same plant which yields the common or black balsam, and to exude from incisions made in the trunk, while the former is obtained by boiling. There is also a third kind, commonly called the red or dry. This is supposed to obtain a different state from the white, merely in consequence of the treatment to which it is subjected after it is got from the tree. It is almost as fragrant as the balsam of Gilead, held in so high esteem among the eastern nations. It is very rarely in use in Britain, and almost never to be met with in our shops.

MYRRH, a gummy-resinous concrete juice, obtained from an oriental tree of which we have as yet no certain account. It comes over to us in globes or drops, of various colours or magnitudes. The best sort is somewhat transparent, friable, in some degree unctuous to the touch, of a uniform brownish or reddish yellow colour, often streaked internally with whitish semicircular or irregular veins; of a moderately strong, not disagreeable smell; and a lightly pungent, very bitter taste, accompanied with aromatic flavour, but not sufficient to prevent its being nauseous to the palate. There are sometimes found among it hard shining pieces, of a pale yellowish colour, resembling gum Arabic, of no taste or smell: sometimes masses of bdellium, darker coloured, more opaque, in-

ternally softer than the myrrh, and differing from it both in smell and taste: sometimes an unctuous gummy resin, of a moderately strong somewhat ungrateful smell, and a bitterish very durable taste, obviously different both from those of bdellium and myrrh: sometimes likewise, as Cartheuser observes, hard compact dark-coloured tears, less unctuous than myrrh, of an offensive smell, and a most ungrateful bitterness, so as, when kept for some time in the mouth, to provoke retching, though so resinous, that little of them is dissolved by the saliva. Great care is therefore requisite in the choice of this drug.

We have, as already observed, no certain information concerning the tree from which this substance flows; we are only told that the myrrh tree, or plant, is a native of Abex in Ethiopia, and is named *bedoms* by the Arabs. It is affirmed by some, that the myrrh we have at present is not equal in quality to that of the ancients, and has not that exquisite smell which all authors ascribe to the latter. They aromatized their most delicious wines with it; and it was presented as a very valuable perfume to our Lord while he lay in the manger (A). But to this it may be easily answered, that there is no disputing about perfumes any more than about tastes and colours. Men are equally changeable with regard to smells, of which we have striking examples in musk and civet (B). The ancients reckoned two kinds of myrrh: the one liquid,

4 C 2

quid,

(A) It was this gum also which was mingled with the wine given him to drink at his passion, to deaden his pains, and produce a stupor. (See Mark xv. 32.) The gall mentioned on the same occasion by St Matthew is probably the same with myrrh; for any thing bitter was usually distinguished by the name of gall. The Hebrews were accustomed to give those that were executed some stupefying draught. The difficulty which arises from the seeming difference betwixt the two evangelists, by some is solved by saying, that St Matthew, writing in Syriac, made use of the word *marra*, which signifies "myrrh, bitterness, or gall" but the Greek translator has taken it for gall, and St Mark for myrrh. Others will have it, that our Saviour's drink was mingled with myrrh as a stupefying drug; but suppose that the soldiers, out of wanton cruelty and inhumanity, infused gall; which was the reason, say they, why, when he had tasted, he refused to drink.

(B) In the *Journal de Physique*, &c. *Suppl.* Tom. XIII. 1778, we find some remarks on myrrh, made by Mr Bruce while in Abyssinia, of which the following is a statement: The same remarks have been since published in the Appendix to his Travels. The ancients, and particularly Dioscorides, who speak of myrrh, seem never to have seen it; or at least that which they have seen and described is altogether unknown to modern physicians and naturalists. The Arabians, however, who form the intermediate link in the chain between the Greek physicians and those of our days, among whom this substance grew, and from whom it received its name, afford an incontestable proof that the myrrh with which we are acquainted is in no respect different from that of the ancients, being produced in the same countries from which the Greeks formerly procured theirs; that is, on the eastern shores of Arabia Felix; on the coasts of the Indian ocean; and on that part of Lower Abyssinia which lies to the south-east of the Red sea, nearly between the 12th and 13th degrees of north latitude, bounded on the west by a meridian running through the island of Massova, and on the east by one which passes through Cape Guardsey in the straits of Babel-mandel. This region the Greeks called *Troglodytia*, and must be distinguished from the country of the Troglodites, a nation different in every respect, and inhabiting the forests between Abyssinia and Nubia. The Abyssinian myrrh was always more valued than that of Arabia; and this preference it still retains to the present day. That part of Abyssinia being partly overflowed with water, and partly desert and overrun by a barbarous nation from the south, the Arabians have very little intercourse with it except by means of some Mahometan merchants, whose desperate adventures, undertaken on chance, sometimes turn out well, but oftener prove very unfortunate. The island of Massova is the common medium of exportation for the Troglodite myrrh; but so little is brought from it in comparison with what is sent from Arabia to Grand Cairo, that this is certainly the only reason which can be assigned for the inferiority of our myrrh to that of the ancients, who received it from Abyssinia. Although these barbarians employ the gum, leaves, and bark of this tree in many diseases to which they are subject, as it is the most common tree in the country, they nevertheless cut it down and burn it for domestic purposes; and as they never plant new trees to replace those which they have cut down, it is probable that in a few years the

Myrrh. quid, which they called *stadi* or *stadi*; the other was solid, and went by the name of *troglodite myrrh*. The stacle was procured by incision, and was received in vessels very closely shut. Large pieces sometimes present externally, or contain a kind of oily juice to which likewise the moderns give the name of *Stadi*.

To prevent this juice from hardening, or at least in a very small degree, it is sufficient to exclude it from the contact of the air immediately after its issuing from the tree; and by these means its aromatic nature will be much better preserved (c).

The medical effects of this aromatic bitter are to warm

the true Troglodite myrrh will be entirely lost; and the erroneous descriptions of the ancient Greeks will lead posterity, as it has done us, to form many mistaken conjectures concerning the nature of the myrrh of the ancients.

Though the Troglodite myrrh was superior to every species of Arabian myrrh, the Greeks plainly perceived that it was not all of the same quality. Pliny and Theophrastus affirm, that this difference was owing to the trees, some of which were wild, and others meliorated by culture; but this is a mere conjecture; for the truth is that none of them are cultivated. The quality of the drug formerly depended, and must still depend, on the age and soundness of the tree, on the way of making the incision, and on the season of the year, and the temperature of the air when the myrrh is gathered. To have the first and most perfect kind of myrrh, the natives select a young vigorous tree, free from moss or any other plant adhering to the bark, and make a deep incision with a hatchet above the first large branches. What runs from this wound the first year, is myrrh of the first growth, and is never plentiful. This operation is performed some time after the rains have ceased, that is from April to June; and the myrrh is produced in July and August. At each return of the season, the sap continues to run in the course to which it has been accustomed; but the tropical rains, which are very violent, and which last for six months, convey so much filth and water into the incision, that by the second year the tree begins to rot at that place; so that the myrrh is of a secondary quality, and at Cairo does not bring so great a price by a third as the myrrh of the first year. That which issues from incisions near the roots and in the trunks of old trees is of the second growth and quality, and sometimes worse; but it is reckoned good myrrh in the shops of Italy everywhere except Venice. It is of a red blackish colour, dirty, solid, and heavy. It loses very little of its weight by being long kept, and can scarcely be distinguished from that of Arabia Felix. The third and worst kind is that which flows from old incisions formerly made in old trees, or which not having been at first observed, has remained a whole year upon the tree. It is black, heavy, and of an earthy colour; it has little smell and bitterness, and is probably the *caucalis* of the ancients.

Myrrh newly gathered has always a strong smell of rancid oil; and when put into water, globules of an oily substance are detached from it, which rise and swim on the surface. This oiliness does not arise from the myrrh, but from being put by the natives into goats skins, which they anointed with butter to make them pliant. It is kept in these skins, and thus carried to market: so that instead of being a fault, as some suppose, it is a proof that the myrrh is newly gathered; which is the best property that myrrh of the first kind can have. Besides, this oily covering must have retained the volatile particles of the fresh myrrh, which escape in such abundance as frequently to occasion a considerable diminution in the weight.

(c) Pliny speaks of the *stadi* as a recent or liquid myrrh: and Dioscorides, chap. 67. says nearly the same thing. Mr Bruce is of opinion (but we think he is mistaken), that the ancient Greeks and Romans, who lay at so great a distance, could never have it in that state; because he was assured by the natives, that it hardened on the tree as soon as it was exposed to the air; and because, though he was near the place where it grows, he never saw it softer than it is commonly found. Dioscorides mentions likewise a species of myrrh, which, he says, is green, and has the consistence of paste. Serapio and the Arabians affirm, that *stadi* was a preparation of myrrh dissolved in water: hence Mr Bruce conjectures, that this green unknown species was likewise a composition of myrrh and some other ingredient; and by no means a kind of Abyssinian myrrh which they could never see either green or soft. The same author supposes, that *apocabalsum*, or gum of Sassa and myrrh, are one and the same substance; and he alleges, that Arabic myrrh may be distinguished from myrrh of Abyssinia in the following manner: A handful of the very small pieces which are found at the bottom of the packet containing the myrrh, is thrown into a basin with a sufficient quantity of warm water to cover them. Here the myrrh remains for some time without any perceptible change, because it dissolves slowly; whereas the gum swells to five times its original size, and appears like so many white particles among the myrrh. But nothing can be inferred from this distinction. Does the Arabian myrrh dissolve, and that of Abyssinia swell? In that case the Arabian myrrh would act like pure gum Arabic, or acacia gum, and that of Abyssinia like gum tragacanth. To us it appears, that Mr Bruce, of whose zeal and labours in other respects we entertain a high opinion, has not performed his experiments with sufficient care; or if there was no mistake in them, we must be allowed to think, that the supposed myrrhs which he employed were nothing but a mixture of Arabian gum acacia, and gum of Bassora, or Egyptian tragacanth. We are more inclined to be of this opinion, when he says that the branches, leaves, and bark of the myrrh tree were brought to him by naked savages from the country of the Troglodites; and that he found that the leaves and bark bore a great resemblance to the acacia vera. Among these leaves he observed some straight prickles, about two inches in length. He likewise mentions, that he saw a sassa tree which was a native of the myrrh country, and covered with beautiful crimson-coloured flowers. We know that the shrub which produces the gum tragacanth is prickly, and has flowers somewhat of a purple colour.

Myrrh warm and strengthen the viscera: it frequently occasions a mild diaphoresis, and promotes the fluid secretions in general. Hence it proves serviceable in languid cases, diseases arising from a simple inactivity, those female disorders which proceed from a cold, mucous, sluggish indisposition of the humours, suppressions of the uterine discharges, cachectic disorders, and where the lungs and thorax are oppressed by viscid phlegm. Myrrh is likewise supposed in a peculiar manner to resist putrefaction in all parts of the body; and in this light stands recommended in malignant, putrid, and pestilential fevers, and in the small-pox; in which last it is said to accelerate the eruption.

The present practice does not seem to expect any peculiar virtue from myrrh; and it is now perhaps less employed than formerly. Some late writers, however, and particularly Dr Simmons, in his treatise on Consumptions, have bestowed very high encomiums on it, even in cases of tuberculous phthisis; and although it can by no means be represented as a remedy much to be depended on, yet there is reason to believe that it has been serviceable in some cases.

Rectified spirit extracts the fine aromatic flavour and bitterness of this drug, and does not elevate any thing of either in evaporation: the gummy substance left by this menstruum has a disagreeable taste, with scarcely any of the peculiar flavour of the myrrh: this part dissolves in water, except some impurities which remain. In distillation with water, a considerable quantity of a ponderous essential oil arises, resembling in flavour the original drug. Myrrh is the basis of an officinal tincture. It enters the pilule ex aloe et myrrha, the pilule à gummi, and pilule stomachicæ, and some other formulæ. But for obtaining its full effects, it must be given in doses of half a drachm or upwards: and it is thought to be advantageously united with a proportion of nitre, cream of tartar, or some other refrigerant salt.

MYRRHINE, or MURRINE. See **MURRINE**.

MYRSINE, in botany: A genus of the monogynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 18th order, *Bicornes*. The corolla is semiquinquefid and connivent; the germen filling the corolla; the berry quinquelocular and pentaspermous.

MYRTIFORM, in anatomy, an appellation given to several parts, from their resembling myrtle berries.

MYRTIS, a Greek woman who distinguished herself by her poetical talents. She flourished about 500 years before the Christian era, and instructed the celebrated Corinna in the several rules of versification. Pindar himself, as some report, was also one of her pupils.

MYRTLE, in botany. See **MYRTUS**.

MYRTOUM MARE, a part of the Ægean sea, lying between Eubœa, Peloponnesus, and Attica. It receives this name from Myrto a woman, or from Myrtos a small island in the neighbourhood, or from Myrtilus the son of Mercury who was drowned there, &c.

MYRTUS (anc. geog.), a small island near Carystus in Eubœa, which gave name to the Mare Myrtoum. Others, according to Pausanias, derive the appellation from *Myrto*, the name of a woman. Strabo extends this sea between Crete, Argia, and Attica.

Pausanias beginning it at Eubœa, joins it at *Helepa*, **Myrtos**: a desert island, with the Ægean sea. Ptolemy carries it to the coast of Caria. Pliny says, that the Cyclades and Sporades are bounded on the west by the Myrtoan coast of Attica.

MYRTUS, in botany, the *Myrtle*: A genus of the monogynia order, belonging to the icosaandria class of plants; and in the natural method ranking under the 19th order, *Hesperidea*. The calyx is quinquefid, superior; there are five petals; the berry is dispermous or trispermous. There are 14 species, of which the most remarkable are,

1. The communis, or common myrtle tree, rises with a shrubby, upright, firm stem, branching numerously all around into a close full head, rising eight or ten feet high; very closely garnished with oval-lanceolate, entire, mostly opposite leaves, from half an inch to an inch and a half long, and one broad, on short footstalks; and numerous, small, pale flowers from the axillas, singly on each footstalk, having diphyllous involucrams; each flower succeeded by a small, oval, dark purple berry. The most material varieties are, broad-leaved Roman myrtle, with oval, shining, green leaves, an inch and a half long, and one broad; and which is remarkably floriferous. Gold-striped broad-leaved Roman myrtle. Broad leaved Dutch myrtle, with spear-shaped, sharp-pointed, dark-green leaves, an inch long, and about three quarters of one broad. Double-flowered Dutch myrtle. Broad-leaved Jews myrtle, having the leaves placed by threes at each joint; by which particular circumstance this species is in universal estimation among the Jews in their religious ceremonies, particularly in decorating their tabernacles; and for which purpose many gardeners about London cultivate this variety with particular care, to sell to the above people, who are often obliged to purchase it at the rate of sixpence or a shilling for a small branch: for the true sort, having the leaves exactly by threes, is very scarce, and is a curiosity; but by care in its propagation, taking only the perfectly ternate-leaved shoots for cuttings, it may be increased fast enough; and is worth the attention of the curious, and particularly those who raise myrtles for the London markets. Orange-leaved Spanish myrtle, with oval spear-shaped leaves, an inch and a half long or more, and one broad, in clusters round the branches, and resemble the shape and colour of orange-tree leaves. Gold-striped leaved orange myrtle. Common upright Italian myrtle, with its branches and leaves growing more erect, the leaves oval, lanceolate-shaped, acute-pointed, and near an inch long and a half one broad. Silver-striped upright Italian myrtle. White-berried upright Italian myrtle. Portugal acute-leaved myrtle, with spear-shaped, oval, acute-pointed leaves, about an inch long. Box-leaved myrtle, with weak branches, small, oval, obtuse, lucid-green, closely-placed leaves. Striped box-leaved myrtle. Rosemary-leaved myrtle, hath erect branches, small, narrow, lanceolate, acute-pointed, shining, green, very fragrant leaves. Silver-striped rosemary-leaved myrtle. Thyme-leaved myrtle, with very small closely-placed leaves. Nutmeg-myrtle, with erect branches and leaves; the leaves oval, acute-pointed, and highly scented like a nutmeg. Broad-leaved nutmeg-myrtle. Silver-striped leaved ditto. Cristated, or cock's-comb myrtle, frequently called *bird's-nest myrtle*,

Myrtus myrtil, hath narrow, sharp pointed leaves, cristated at intervals. These are all beautiful evergreen shrubs of exceeding fragrance; exotics originally of the southern parts of Europe, and of Asia and Africa, and consequently in this country require shelter of a green-house in winter; all of which, though rather of the small-leaved kind, have their foliage closely placed, and remain all the year, and are very floriferous in summer: and where there is a collection of the different sorts, they afford an agreeable source of variety with each other. They therefore claim universal esteem as principal green-house plants, especially as they are all so easily raised from cuttings, and of such easy culture, as to be attainable in every garden where there is any sort of green-house, or garden frames furnished with glasses for protecting them in winter from frost: but some of the broad leaved sorts are so hardy as to succeed in the full ground against a south wall and other warm exposures, all the year, by only allowing them shelter of mats occasionally in severe frosty weather; so that a few of these sorts may also be exhibited in a warm situation in the shrubbery: observing, however, all the sorts are principally to be considered as green-house plants, and a due portion of them must always remain in pots to move to that department in winter.

late
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2. The pimenta, pimento, Jamaica pepper, or all-spice tree, grows above 30 feet in height and two in circumference; the branches near the top are much divided and thickly beset with leaves, which by their continual verdure always give the tree a beautiful appearance; the bark is very smooth externally, and of a gray colour; the leaves vary in shape and in size, but are commonly about four inches long, veined, pointed, elliptical, and of a deep shining green colour: the flowers are produced in bunches or panicles, and stand upon subdividing or trichotomous stalks which usually terminate the branches; the calyx is cut into four roundish segments; the petals are also four, white, small, reflex, oval, and placed opposite to each other between the segments of the calyx; the filaments are numerous, longer than the petals, spreading, of a greenish white colour, and rise from the calyx and upper part of the germen; the antheræ are roundish, and of a pale yellow colour; the style is smooth, simple, and erect; the stigma is obtuse; the germen becomes a round succulent berry, containing two kidney-shaped flatish seeds. This tree is a native of New Spain and the West India islands. In Jamaica it grows very plentifully, and in June, July, and August, puts forth its flowers, which, with every part of the tree, breathe an aromatic fragrance. The berries when ripe are of a deep purple colour, and full of a sweet pulp which the birds devour greedily, and muting the seeds, afterwards propagate these trees in all parts of the woods. It is thought that the seeds passing through them, in this manner, undergo some fermentation, which fits them better for vegetating than those gathered immediately from the tree.

The pimento is a most beautiful odoriferous evergreen, and exhibits a fine variety in the stove at all seasons. It was first introduced and cultivated in this country by Mr Philip Miller in 1739. With respect to flowering, all the varieties of the *myrtus communis* flower here in July and August, most of which are

very floriferous: the broad-leaved Roman kind in particular is often covered with flowers, which in some of the sorts are succeeded here by berries ripening in winter. The pimento also flowers in the stove with great beauty and luxuriance. The flowers of most of the sorts are small, but numerous; and are all formed each of five oval petals and many stamina. As all these plants require protection in this country, they must be kept always in pots, for moving to the proper places of shelter, according to their nature; the *myrtus communis* and varieties to the green-house in winter, the pimento and other delicate kinds to the stove to remain all the year: therefore let all the sorts be potted in light rich earth; and as they advance in growth, shift them into larger pots, managing the myrtles as other green-house shrubs, and the stove kinds as other woody exotics of the stove.

Properties, &c. The leaves and flowers of common upright myrtle have an astringent quality, and are used for cleansing the skin, fixing the teeth when loosened by the scurvy, and strengthening the fibres. From the flowers and young tops is drawn a distilled water that is deterfive, astringent, cosmetic, and used in gargles. A decoction of the flowers and leaves is applied in fomentations. The berries have a binding deterfive quality; and the chemical oil obtained from them is excellent for the hair, and used in pomatums and most other external beautifiers of the face and skin. As an internal medicine, these berries have little or no merit.

In the *Dictionnaire portatif d'Histoire Naturelle*, a fact is related, which, if true, tends to show the strongly astringent quality of myrtle. Myrtle (says he) is likewise the base of a pommade called *pommade de la Comtesse*, and well known on account of an extraordinary historical fact. One of those gay youths who flutter about the toilets of the fair happened one day to be left alone in the storehouse of the graces. With eager curiosity he examined the perfumes, the snuffing bottles, the perfumed powder, the essences, and the cosmetics. To give more of the vermilion and greater pliancy to his lips, and to remove some disagreeable eruptions, he lightly spreads with his indiscreet finger the fatal pommade, looks at himself in the glass, and contemplates his beauty with admiration. The lady enters; he wishes to speak, but his lips contracted, and he could only stammer. The lady looked at him with astonishment; at length casting her eyes on the toilet, she discovered by the open pot the cause of the mistake, and enjoyed a hearty laugh at the expence of her admirer, whose confusion announced his indiscretion.

Pimento berries are chiefly imported into Britain from Jamaica; whence the name *Jamaica pepper*. It is also called *all-spice*, from its taste and flavour being supposed to resemble those of many different spices mixed together. It is one of the staple articles of Jamaica; where the pimento walks are upon a large scale, some of them covering several acres of ground. When the berries arrive at their full growth, but before they begin to ripen, they are picked from the branches, and exposed to the sun for several days, till they are sufficiently dried: this operation is to be conducted with great care, observing that on the first and second day's exposure

Myrtus.

Myfia

Myfore.

exposure they require to be turned very often, and always to be preserved from rain and the evening dews. After this process is completed, which is known by the colour and rattling of the seeds in the berries, they are put up in bags or hogsheds for the market. This spice, which was at first brought over for dietetic uses, has been long employed in the shops as a succedaneum to the more costly oriental aromatics: it is moderately warm, of an agreeable flavour, somewhat resembling that of a mixture of cloves, cinnamon, and nutmegs. Distilled with water it yields an elegant essential oil; so ponderous as to sink in the water, in taste moderately pungent, in smell and flavour approaching to oil of cloves, or rather a mixture of cloves and nutmegs. To rectified spirit it imparts, by maceration or digestion, the whole of its virtue: in distillation it gives over very little to this menstruum, nearly all its active matter remaining concentrated in the inspissated extract. Pimento can scarcely be considered as a medicine: it is, however, an agreeable aromatic, and on this account is not unfrequently employed with different drugs, requiring such a grateful adjunct. Both the Pharmacopœias direct an aqueous and spirituous distillation to be made from these berries, and the Edinburgh College order also the *oleum essentielle piperis Jamaicensis*.

MYSIA, a country of Asia Minor, generally divided into Major and Minor. Mysia Minor was bounded on the north and west by the Propontis and Bithynia, and Phrygia on the southern and eastern borders. Mysia Major had Æolia on the south, the Ægean sea on the west, and Phrygia on the north and east. Its chief cities were Cyzicum, Lampascus, &c. The inhabitants were once very warlike; but they greatly degenerated, and the words *Myserum ultimus* was emphatically used to signify a person of no merit. The ancients generally hired them to attend their funerals as mourners, because they were naturally melancholy and inclined to shed tears. They were once governed by monarchs. They are supposed to be descended from the Mysians of Europe, a nation who inhabited that part of Thrace which was situated between Mount Hæmus and the Danube.

MYSON, a native of Sparta, one of the seven wise men of Greece. When Anarcharis consulted the oracle of Apollo, to know which was the wisest man in Greece, he received for answer, he who is now ploughing his fields. This was Myson.

MYSORE, or **MYSOREAN DOMINIONS**, a kingdom of Asia, in the East Indies, consisting of the following territories usurped or subdued by the late Hyder Ali, and transmitted to his son Tippoo Saib the present sultan.

1. Mysore proper, or Seringapatam (from its capital), forming the independant state of a Hindoo rajah for near 200 years from its dismemberment, as a province of the Bejenagur empire, fell into the hands of Hyder Ali Khan about the year 1763, by cutting off the Dalaway, or regent usurper of the government, and seizing the reins of administration himself; but without leaving even the shadow of any authority to a nominal rajah of his own creation, excepting in the formularies of justice or finance, and preserving on one side of the pagoda coin the impression of two swamies or divinities of the Hindoos, while the other

was made to bear the initial letter of his proper name *Myfore*. Hyder. The whole country, now again reduced into the form of a province dependant on the new Mysorean dominion of a Mussulman in the person of Tippoo, is bounded on the west by the Balagaut hills of Koork, and those called Anemally, bordering the whole coast of Malabar; on the east it frontiers with the Carnatic Payengaut and its dependencies along the Comorandel coast; and, on the north, with the pergunahs of Serah, Bangalore, and Colar, belonging to the Carnatic-Balagaut-Bejapoury, in a longitudinal line little short of 200 English miles. From this latter boundary, in a form nearly triangular, it stretches 240 miles towards the south, where it terminates in a point at the extremity of Dindigul, near the pass of Goodalore, through the Anemally hills, on the confines of Travancore, and within 100 miles of Cape Comorin. It partakes of the two great divisions of country known in the Decan by the terms Balagaut and Payengaut, or upper and lower region. The former, comprehending the districts immediately dependent on the capital, and 43 subordinate forts, chiefly on eminences, is but indifferently watered by the several branches of the Caveri, at no great distance from its source; and must therefore, as well as in consequence of an elevated situation, precluded from foreign commerce, with scarcely any internal industry, be comparatively poor, as it is productive only of the smaller grains of joary and bajary, or a species of Indian corn, with the different kinds of vetches common to India; from all which, however, a nett revenue, in money or kind, of seven lacks of hoons or pagodas, being about 27 lacks of rupees, is computed to be forthcoming to the state, after defraying the ordinary charges of collection, which here, as in the rest of Hindostan, consist chiefly of an establishment of village peons or militia, reckoned 40,000 in number, for the whole province of Mysore, supposed to contain 15,400 square geographic miles. The latter, or Payengaut division, making scarcely a third part of this extensive area, is better known to us under the name of Coimbatore, including the districts of Carour Danampour, and Namcul, on both sides of the Caveri, with the valley of Dindigul on the south, and the great pass of Palligautcherry towards Malabar on the west: it is extremely fertile and well cultivated; therefore, in proportion to its extent, more productive of revenue than the Balagaut territory, being estimated nett at 19 lacks of rupees. The rajahs of Koork, and other Pollygars among the Gaute, from Bidenore south to Dindigul, occupy independently a considerable tract of country within the general description of Tippoo's dominions: but which being inaccessible to regular troops by hills or impervious woods, the Mysorean power hath never been able to conquer, further than to facilitate the catching of a few elephants yearly, by means of the natives.

2. Bidenore, or Ikeri, now Hydernagur, on the dissolution of the Canarine empire, of which it was a part, became an independent state under its Naicks of the race of Vencataputty, after which it fell under the divided female government of different rannies or queens, and so continued until conquered wholly by Hyder between the years 1763-5. This country is also divided into Balagaut and Payengaut; the latter stretching

Myfore. stretching 140 miles along the sea coast from Declah, on the river Cangerecora, being the northern frontier of Malabar, north to Honowar or Onore, on the confines of Soonda, in different breadths of plain territory, from 40 to 50 miles, but which may in all form an area of 3200 square miles, still retaining the ancient name of Canara, and including the ports of Mangalore, Barcelore, Onore, &c. The former or elevated division beyond the Supramanny Gauts, and immediately dependent on the capital Bedenore, Hannampour, &c. is of great indefinite extent inland, on both sides of the Tumbhudra; perhaps twice more considerable in size, though not proportionably so in value, to the maritime border. Both divisions, however, allowing for a revenue establishment of about 22,000 village peons, are assessed for seven lacks of Ikeri pagodas, which, at four rupees each, make a clear income to the exchequer of 28 lacks of rupees.

3. Soonda, in circumstances of history or final conquest, might be placed under the preceding head; as also from a similarity in its geographical description, with only the difference of being on a much smaller scale. The Payengaut, from the district of Onore to the frontiers of Goa, along a sea coast of 60 miles, cannot comprehend above 1100 square miles of territory, in which the port of Carwar may be considered the capital; while a much larger extent must be allowed for that portion of the district beyond the Gauts to the eastward. The whole revenue, however, of both divisions, does not exceed two lacks of pagodas, or eight lacks of rupees.

4. Malabar. The country under this description, and conquered by Hyder in 1765-6, exclusive of Koork, is altogether Payengaut; stretching along the shore from Declah south to Cochin about 200 miles, and comprehending, in an area of perhaps 6000 square miles, the Samery's territory of Calicut, with the petty states of Cartinad, Cotiotie, Cheriea, or Cannanore, on the north, and the tributary kingdom of Cochin on the south;—the whole rated at a revenue of five lacks of pagodas, or about 19 lacks of rupees, after allowing for the maintenance of 18,000 village peons.

5. Barah Mhal, or twelve pergunnahs, was one of the earliest conquered annexations of Hyder to the Mysorean dominion, though in the war of 1768 it was overrun and for a while in possession of the Company's troops. The whole circar or district of Jugdeo, composed of heights and valleys on the confines of the Balagaut and Payengaut Carnatics, being one of the seven dependencies of Ginjaee subjected to the Mogul in 1698, was then subdivided into 17 pergunnahs, and assessed for a gross revenue of 1,757,717 rupees. Of these subdivisions, Amboor, Sautgur, &c. remain to the Payengaut; the rest in the hands of Tippoo may comprehend, exclusive of the poligarry of Shili Nalick, about 1800 square miles; but the nett revenue of the same territory, after defraying the ordinary expences of collection, does not exceed five lacks of rupees at present.

These five provinces of the Mysorean empire, with the districts of Bangalore, Colar, &c. of the Carnatic-Balagaut Bejapoory, formed the whole of Hyder's dominion in the war 1798; and were calculated then to yield in all a nett income of 119 lacks and a

half of rupees, allowing an establishment of 115,000 Mysore village peons to enforce the collections, and maintain internal peace.

6. Petty states of Hindoo rajahs, situated on the west and north of the Hendery and Tumbhudra rivers, to the confines of Goa, and the Mahratta territories of Toergul, Raibaug, and Meritch, forming the jageer of Perieram Bow beyond the southern branch of the Kistnah. Some of these rajahships had been entirely conquered by the Mogul; but the most considerable of them never were subdued by any Musulman power until Hyder's conquest of them between the years 1774-7, though different districts from each may have been dismembered for a while by the Mogul deputies of the Carnatic-Balagaut Bejapoory, and therefore annexed in the accounts of the revenue of that circar. The frontier forts, and dependencies, of Goojunder-gur, Darwar, Badamy, &c. near the southern branch of the Kistnah towards the Mahratta dominion, composed at one time the jageer of Ragenaut Row, and have frequently changed their masters. They fell ultimately to Tippoo at the peace of 1784, but he was forced to pay choût for them to the Peshwa. On the whole, all these states, of great indefinite extent and extremely poor, yield only a precarious revenue of 16 lacks of rupees to the Mysorean.

7. Carnatic Balagaut Bejapoory, consisting, under the Mogul, of one circar of the same name, and of which the capital was Serah. It comprehended 51 pergunnahs, of which Bangalore, Colar, &c. on the south, were seized by Hyder, immediately when he possessed himself of Mysore; but Anantpour, Penekonda, &c. on the north, with the rest of the Mahratta state of Gooty, did not fall into his hands until the year 1776, when he overcame and made prisoner the proprietor Morarow, who had rendered signal service to the English in the preceding Mysorean war. The whole circar was rated at a Jumma kaumil, or total gross revenue in the king's books, of 43,916,396 rupees: but the accuracy of this valuation is much to be doubted; because it does not appear from the registers of the soubah of Bejapour that the Mogul government ever ascertained the *debatte* or village collections of either of the Carnatics, or went into greater detail than to fix the standard assessment of the different pergunnahs; and because the amount thus stated seems too large a receipt from a country naturally so poor and destitute of commerce, probably in all its dimensions not exceeding 10,000 square miles, and which was so liable to internal disturbances or foreign invasion, that notwithstanding the number of strong holds to be found in it, every town required and has its own particular fortification. However this may be, the revenue actually forthcoming to Hyder in 1778, after defraying charges of collection and an establishment of about 30,000 village peons, was only 3,205,206 rupees.

8. Carnatic-Balagaut-Hydrabad, comprehending the five circars of Sidhout, Kahmam, Ganjecottah, Gooty, and Gorumkonda, which were subdivided into 66 pergunnahs, rated by the Mogul's kaumils 4,707,306 rupees: but from this amount is to be deducted the aggregate valuation of the pergunnahs of Chittoor, &c. now annexed to the Payengaut, together with the assessment of the diamond mines of Ganjecottah,

Myfore. Jecottah, which are no longer productive, making in all an object of two lacks of rupees. The whole country thus described, bounded by the circars of Adoni and Nundial on the north towards the Kistnah, the Guntour circar and Carnatic Payengaut on the east, with that of the Balagaut Bejapoury on the south and west, may in square dimensions be nearly equal to this last mentioned division of territory of about 10,000 square miles. It formed the inheritance for four generations of the Patan nabobs of Cuddapah, descended from a collateral branch of the Sanore family, until Gooty and Gorrumkonda were taken by the Mahrattas in 1758, and then ultimately with the remainder of Helim Khan's possession, by Hyder in 1776-9. After deducting the amount of a few jaggers and some charitable lands still left to the Mahomedans of this district, with the expence of an establishment at least of 25,000 village peons, the nett revenue of the whole province may be estimated at 29 lacks of rupees.

9. Adoni, or circar of Imtiazghur on both sides of the Hendery river, south of the Tumbhudra or Tungabudra river, as far as and inclusive of Bellary, together with a small portion of the circar of Ghazipour or Nundial, dismembered from the nabobship of Karnool, all situated in the soubah of Bejapour, comprehend the whole of Tippoo's conquests and annexation to the Mysorean empire, acquired since the death of Hyder, and subsequently to the treaty of Mangalore in 1784. In extent and revenue, this acquisition may be considered of little account. The former cannot exceed 5000 square miles, and the latter scarcely seven lacks of rupees, reckoning the petty zemindary of Bellary. But the fort of Adoni is of considerable importance, as being of the kind, (on an insulated rock) thought the strongest in Hindostan, without excepting Dowlatabad or Gualior. It was ever the favourite ambitious object of conquest to Hyder, the Mahrattas, and Nizam; and preserved only through the cautious policy of its proprietor, Bassalut Jung. When it came by inheritance into the weak inexperienced hands of his son Mohabet Jung, it fell by treachery under the dominion of Tippoo; together with all its territorial dependencies, except the circar of Raichore, between the Kistnah and Tumbhudra.

The extent of Tippoo's dominions, according to the latest maps, has been computed at 80,000 square geographic miles, or 92,666 English. Thus considering it a triangle, of which the base runs nearly parallel to and not far south of the Kistnah, in a longitudinal line of 340 English miles, about the 16th degree of north latitude, or from the pagoda of Tripanti in the north-east angle to Kittoor in the north west, to-

wards the frontiers of Goa, of Bari, and the Mahrattas; then, one of its sides, along the Balagaut or mountainous ridge of the Malabar coast, will be found to stretch in a horizontal distance 500 miles southerly, to the extreme point and pass of Goodalore in that quarter; and its other side from thence northerly, touching the frontiers of the Carnatic Payengaut, 470 miles in a parallel direction to the Coromandel coast, until it reaches the further corner of the circar of Kahmam near the first mentioned point at the pagoda of Tripanti. Beyond these three lines, the plains bordering the shores of Canara and Malabar are the only exclusive territory of considerable extent belonging to Tippoo; and to balance it in some degree, within the area of the triangle described, it is to be remembered, are situated the independent or environed states of Sanore, Koork, &c. if not also a part of Karnool and Raichore. As the whole face of the country is known to be rugged, in many parts desolate, badly watered, and generally rising abruptly near half a mile of perpendicular height above the level of the sea, it cannot be supposed that the soil is equally fertile with the lowerlands of Hindostan. In fact, though every advantage of industry and population be allowed to a despotic government, which cherishes a numerous peasantry in exclusion of great intermediate landholders, yet the produce of the Balagaut altogether consists merely of the necessaries of life, and these of the coarsest kind; just enough to subsist the inhabitants, after making sufficient provision in pasture for the extraordinary number of horses and other cattle maintained there for the military establishment: while, in the Payengaut on the Malabar coast, some pepper, cardamoms, sandal wood, and surplus grain beyond internal consumption, constitute the only commercial funds of natural growth within the whole circle of the Mysorean dominion. As to manufactures, except those of Salem and Bellary, if any exist in the country, they are not considerable enough to be known abroad.

From the foregoing view of the nature, produce, and revenues of the Mysorean empire, it may be concluded that we could have no lucrative prospects in our late contests with Tippoo Sultan; but were compelled, for the preservation of our own possessions in that quarter, to undertake his reduction, as a restless, cruel, ambitious, and depredatory neighbour. This has accordingly been effected by the good conduct of Lord Cornwallis; who, in the issue of the war, has obliged him to cede half his dominions to the Company and its allies, adjacent to their respective boundaries, and subject to their selection.

M Y S T E R I E S.

The gradual introduction of mysticism into religion.

RELIGION, in its original form, was simple and intelligible. It was intended for the instruction and edification of all ranks of men; and of consequence its doctrines were on a level with vulgar capacities. The Jewish dispensation was openly practised: nothing was performed in secret; every article was plain, open, and accessible. The divine Author of

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the Christian economy commanded his disciples to preach his doctrine in the most public manner: "What ye have heard in secret (says he) preach openly; and what I have taught you in private teach ye publicly, and proclaim it on the house tops." Such are the charms of truth, and such the character of that religion which came down from heaven, that they, as it

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were,

were, "delight in the light, and lift up their voice in the streets, and cry in the chief places of concourse."

But such is the depravity of the nature of man, that the noblest institutions degenerate in his hands. Religion itself, originally pure, simple, and amiable, under his management has often been transformed into pollution, perplexity, and deformity. The ministers of religion, whose province it was to guard the sacred deposit, and to secure it from foreign and spurious intermixtures, have generally been the first innovators, and the first and most industrious agents in corrupting its integrity and tarnishing its beauty. Avarice and ambition prompted that class of men to deviate from the original plainness and simplicity of religious institutions, and to introduce articles, rites, and usages, which might furnish them with opportunities of gratifying these unhallowed and insatiable passions. Hence distinctions unknown to pure and undefiled religion were fabricated; and that heavenly institution, heretofore one, simple, indivisible, was divided into two partitions: the one popular and public; the other dark, secret and mysterious. The latter of these we intend as the subject of this article.

² **Etymology and import of the term** The English word *mystery* is derived from the Greek *μυστήριον*; and in its modern acceptation imports something above human intelligence, something awfully obscure and enigmatical; any thing artfully made difficult; the secret of any business or profession. The word is often used by the founder of the Christian religion, and more frequently by his apostles, especially St Paul. In these cases, it generally signifies those doctrines of Christianity which the Jews, prior to the advent of the Messiah, either did not or could not understand. The Trinity in Unity, and the Unity in Trinity; the incarnation of the Son of God; the union of two natures in one and the same person, &c. we generally call *mysteries*, because they are infinitely above human comprehension. All these significations are out of the question at present. Our intention in this article is to lay before our readers the fullest and fairest account we have been able to collect, of those *μυστήρια*, or *secrets*, of the Pagan superstition, which were carefully concealed from the knowledge of the vulgar, and which are universally known under the denomination of *mysteries*.

³ **Object of this article**

The word *Μυστήριον* is evidently deduced from *Μύω*; but the origin of this last term is not altogether so obvious. The etymologies of it exhibited by the learned are various: some of them absurd and inconsistent, others foolish and futile. Instead of fatiguing our readers with a detail of these, which would be equally uninteresting and uninteresting, we shall only produce one, which to us appears to come nearest the truth. The mysteries under consideration at present were certainly imported into Greece from the East. In those regions, then, we ought of course to look for the etymology of the word. *Myšur*, or *myšur*, in Hebrew, signifies "any place or thing hidden or concealed." As this word implies a kind of definition of the nature of the thing intended, and as it is one of the excellencies of original languages to apply vocables with less propriety, we find ourselves strongly inclined to assign the word *myšur* as the root of the term *Μυστήριον*, *myster*.

We have already observed, that the avarice and ambition of the Pagan priesthood probably gave birth to the institution of the mysteries. To this observation we may now add, that the ministers of that superstition might possibly imagine, that some articles of their ritual were too profound to be comprehended by the vulgar; others, too sacred to be communicated to a description of men, whom the institutions of civil society had placed in a situation not only subordinate but even contemptible. It was imagined, that things sacred and venerable would have contracted a taint and pollution by an intercourse with sordid and untutored souls. These appear to us the most probable motives for making that odious and pernicious distinction between the popular religion and that contained in the sacred and mysterious ritual.

The learned Bishop Warburton is positive, that the mysteries of the Pagan religion were the invention of legislators † and other great personages, whom fortune † ⁴ *Divine Leg* or their own merit had placed at the head of those civil societies which were formed in the earliest ages in different parts of the world. It is with reluctance, and indeed with diffidence, that we presume to differ in our sentiments from such respectable authority. What ⁵ *The hypothesis of Warburton* ever hypothesis this prelate had once adopted, so extensive was his reading, and so exuberant his intellectual resources, that he found little difficulty in defending it by an appearance of plausibility, if not of rational argumentation. The large quotations he has adduced from Plato and Cicero, do indeed prove that the sages and legislators of antiquity sometimes availed themselves of the influence derived from the doctrines of the mysteries, and from the authority they acquired by the opinion of their having been initiated in them; but that those men were the inventors and fabricators of them is a position for which his quotations do not furnish the most slender presumption. At the same time, we think it not altogether certain, that the doctrine of a divine Providence, and a future state of rewards and punishments, attended by

But great of sages at difficult to of men could The instituted devised to trines and braced the to dispose which the dently to thing has of the vulgar ing to thated. A his wisdom steadily bel and of a f in all age supports in the day methods,

savage (A) inhabitants of the northern regions of Europe. Supposing those principles to have been inculcated by the mysteries, the most prudent plan legislators could have adopted, would have been to publish them to all mankind. They ought to have sent forth apostles to preach them to the savages whom they had undertaken to civilize. According to the learned prelate, they pursued the opposite course, and deprived themselves of those very arms by which they might have encountered and overthrown all the armies of savagism.

6
Mysteries
of Eleusis
said to be
revealed
publicly in
Crete.
† Lib. 5.

Of all the legislators of antiquity, the Cretan alone was prudent enough to see and adopt this rational plan. Diodorus the Sicilian informs us †, that the mysteries of Eleusis, Samothracia, &c. which were elsewhere buried in profound darkness, were among the Cretans taught publicly, and communicated to all the world. Minos, however, was a successful legislator; and his intercourse with Jupiter Idæus extended his influence and established his authority. He was not under the necessity of calling in the mysteries to his assistance: on the contrary, it is highly probable that the universal knowledge of the doctrines of the mysteries among his countrymen contributed in a considerable degree to facilitate his labour, and ensure his success.

The divine Author of the Christian economy, viewed in the light of a human legislator, saw the propriety of this procedure. Nothing was concealed in his institutions; nothing was veiled with mystery, or buried in darkness. The success was answerable to the wisdom of the plan. The million flocked to the evangelical standard: the gospel was preached to the poor, to the illiterate and the vulgar; and the meanest of mankind eagerly embraced its maxims. Wherever it prevailed, it produced civilization, morality, sobriety, loyalty, and every other private and social virtue.— Upon the supposition that the mysteries had contained and inculcated the principles and practices which the prelate supposes they did, the civilizers of mankind, legislators, magistrates, and princes, ought to have combined to make them public for the sake of their own tranquillity, and the more effectual support of their authority and influence.

7
Mysteries
the off-
spring of
Egyptian
priestcraft;
but

Upon the whole, we are inclined to believe that the mysteries were the offspring of Egyptian priestcraft. They were instituted with a view to aggrandize that order of men, to extend their influence, and enlarge their revenues. To accomplish those selfish projects, they applied every engine towards besotting the multitude with superstition and enthusiasm. They taught them to believe, that themselves were the distinguished favourites of heaven; and that celestial doctrines had been revealed to them, too holy to be communicated to the profane rabble, and too sublime to be com-

prehended by vulgar capacities. It is, we confess, exceedingly probable, that after the mysteries were instituted, and had acquired an exalted reputation in the world, legislators, magistrates, judges, and potentates, joined in the imposture, with the same views and from the same principles. Princes and legislators, who adopted by found their advantage in overawing and humbling the multitude, readily adopted a plan which they found so artfully fabricated to answer these very purposes. They had interest enough with the sacerdotal (B) mystagogues, to induce them to allow them to participate in those venerable rites which had already established the authority of that description of men in whose hands they were deposited. The views of both parties were exactly congenial. The respect, the admiration, and dependance on the million, were the ultimate objects of their ambition respectively.—Priests and princes were actuated by the very same spirit. The combination was advantageous, and of consequence harmonious. For these reasons we have taken the liberty of differing from his Lordship of Gloucester with respect to the persons who first instituted the secret mysteries of the Pagan religion.

Another writer, of considerable reputation in the Hypothesis republic of letters, is of opinion, that the mysteries of Eleusis were entirely commemorative; that they were instituted with a view to preserve the remembrance of heroes and great men, who had been deified in consideration of their martial exploits, useful inventions, public virtues, and especially in consequence of the benefits by them conferred on their contemporaries.—According to him, the (C) mysteries of Mithras were established for this very purpose. It would be no difficult matter to prove that the Persian deity of that name was the sun, and that his name and insignia jointly ascertain the truth of this assertion. The same writer extends this observation to the mysteries of the Egyptians, Phœnicians, Greeks, Hetruscans; and in a word, to all the institutions of that species throughout the singular world. In opposition to this singular opinion, it may be and indeed argued, we think with some show of reason, that the method of preserving the memory of great and illustrious men generally adopted, was the establishing festivals, celebrating games, offering sacrifices, singing hymns, dances, &c. We can recollect no secret mysteries instituted for that purpose at least in their original intention. If any usage of the commemorative kind was admitted, it was superinduced at some period posterior to the primary institution. At the same time, upon the supposition that the orgia of Bacchus were the same with those of the Egyptian Osiris, and that the mysteries of Ceres exhibited at Eleusis were copied from those of the Egyptian Isis, and allowing that the former was the sun, and the latter the moon; it will be difficult to find out the human persons whose exploits, adventures, inventions,

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(A) The Germans, Russians, and Scandinavians, who were never thoroughly civilized till the gospel was preached among them.

(B) The mystagogues were the ministers who acted the chief part in celebrating the mysteries.

(C) Principio hoc ego quidem controversia vacare, arbitror, mysteria quæ vocantur, ritus fuisse idcirco institutos ne memoria petiret veterum beneficiorum, inventorum, satorum rerum gestarum quibus primi populorum conditores, aut alii præclari homines, decus nomen, et famam, inter suos sibi comparaverant. Neque hæc cuiquam sententia mirabilis videri poterit. *Cud. Syst. Intellect. ed. Mosheim, p. 329.*

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inventions, &c. were intended to be immortalized by those institutions. Upon the whole, the mysteries were performed in secret; they were intended to be communicated only to a few; of course, had they been instituted with a view to immortalize the memory of heroes and great men, the authors would have acted the most foolish and inconsistent part imaginable.—Instead of transmitting the fame of their heroes with eclat to posterity, they would by this procedure have consigned it to eternal oblivion.

11
Our first position supported by the character of the priests of Egypt.
* Diodor. Sicul. Lib. 1.

† Plutarch

12
The Osiris and Isis of Egypt the Bacchus and Ceres of Greece.

† Plut. If. of Osir.

‡ Ezech. Chap. viii. and viii. Diodor.

13
Death of Osiris and wanderings of Isis.
† Hieroglyph. Saturn.

We must then recur to our first position. The mysteries were the offspring of bigotry and priestcraft; they originated in Egypt, the native land of idolatry. In that country the priesthood ruled predominant. The kings were engrafted into their body before they could ascend the throne. They were possessed of a third part * of all the land of Egypt. The sacerdotal function was confined to one tribe, and was transmitted unalienably from father to son. All the orientals, but more especially the Egyptians, delighted in mysterious and allegorical doctrines. Every maxim of morality, every tenet of theology, every dogma of philosophy, was wrapt up in a veil of allegory and mysticism. This propensity, no doubt, conspired with avarice and ambition to dispose them to a dark and mysterious system of religion. Besides, the Egyptians were a gloomy † race of men; they delighted in darkness and solitude. Their sacred rites were generally celebrated with melancholy airs, weeping, and lamentation. This gloomy and unsocial bias of mind must have stimulated them to a congenial mode of worship. In Egypt then we are to search for the origin of the mysteries. Both the nature of the institution and the genius of the people confirm this position; and historians, both ancient and modern, are agreed in admitting the certainty of the fact.

The Osiris of Egypt, every body knows, was the original Bacchus; as the Isis of the same country was the Ceres of the Greeks. The rites of Osiris were performed with loud shrieks and lamentations when he was put into the coffin; and with the most extravagant mirth, when he was in a manner raised from the dead, or supposed to be found again. Their hymns were upon the whole always composed in melancholy affecting strains; and consisted of lamentations for the loss of Osiris, the mystic slight of Bacchus, the wanderings of Isis, and the sufferings ‡ of the gods. The Canaanites, who were a kindred tribe of the Mizraim or Egyptians, imitated them in their sacred rites. At Byblus, Berytus, Sidon, and afterwards at Tyre, they used particularly mournful dirges for the death of Adonis or Tammuz †, who was the same with the Egyptian Osiris, i. e. the sun.

The Egyptians, then, naturally inclined to gloom and secrecy, instituted a mode of worship congenial with their natural disposition of mind. The recess of the sun towards the southern hemisphere, was the death † of Osiris; the wanderings of Isis in search of her husband and brother, allegorically imported the

longing of the earth * for the return of the fruitful-
ing influences of the solar heat.

When that luminary returned towards the summer solstice, and grain, trees, fruits, herbs, and flowers adorned the face of nature, another festival was celebrated of a very different complexion from that of the former. In this season all Egypt was dissolved in the most extravagant mirth and jollity. During the celebration of those festivals, the priests formed allegorical representations of the sun and the earth (D). They personified the one and the other, and allegorized their motions, aspects, relations, sympathies, accesses, recesses, &c. into real adventures, peregrinations, sufferings, contests, battles, victories, defeats, and so forth. These, in process of time, were held up to the vulgar as real occurrences; and these in a few ages became the most essential articles of the popular creed. From this source were derived the conquests of Dionysus or Bacchus, so beautifully exhibited by Nonnus in his *Dionysiaca*; the wanderings of Io, wonderfully adorned by Æschylus; and the labours of Hercules, afterwards usurped by the Greeks.

Whether the Egyptians deified mortal men in the earliest ages has been much controverted. Jablonski † has taken much pains to prove the negative. Diodorus ‡ assures us, that they paid their monarchs a kind of divine adoration, even in their lifetime. Plutarch tells us plainly §, that some were of opinion that Isis, Osiris, Horus, Anubis, Typhon, were once mortal persons, who were exalted into demons after their death. The Sicilian, in his history of Isis and Osiris, Pan, Hermes, &c. plainly represents them as human personages; and informs us, that the Egyptians imagined, that after their decease they transmigrated into particular stars. From these authorities, we are inclined to believe that the Egyptians, as well as the other Pagans, did actually deify persons who had distinguished themselves in their days of nature by prowess, wisdom, useful arts, and inventions. This was a constant practice among the Greeks, who probably learned it from the people in question.

The exploits of these heroes had been disguised by allegorical traditions and hieroglyphical representations. They had been magnified beyond all dimensions, in order to astonish and intimidate the vulgar. They had been interlarded with the most extravagant fables, in order to gratify their propensity towards the marvellous. All these secrets were developed in the mysteries. The catechumens (E) were informed of every particular relating to the birth, the life, the exploits, the adventures, the misfortunes, and decease of those heroic personages, and when, and by what means, they had attained to the high rank of divinities. At the same time we think it highly probable, that those demigods were represented in their state of exaltation and heavenly splendour. The magicians of Egypt were abundantly qualified for exhibiting *angels in machines*. The souls of virtuous men, who had not been eminent enough to merit the honour of deification, were shown in all the perfection of Elysian felicity; and perhaps the

(D) Isis, among the Egyptians, sometimes signified the moon, and sometimes the earth.
(E) Catechumens were pupils who were learning the elements of any science.

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Chief advantage of the mystica.

* De Nat. Deorum.

§ Prop. Evangel.

‡ Antiq. Rom.

† In Tim.

17
Physiological secrets expounded in the mysteries of Egypt.

the souls of tyrants, and of the children of (r) Typhon, were shown in Tartarus, suffering all the extremes of infernal punishment. From these exhibitions the mystagogues might naturally enough take occasion to read their pupils suitable lectures on the happy tendency of a virtuous conduct, and the dishonour and misery consequent upon a contrary course. They might set before them immortal renown, deification, and Elysium, on the one hand, and eternal infamy and misery on the other. This will probably be deemed the chief advantage accruing from this institution.

Besides the communications above mentioned, the catechumens were taught many secrets of physiology, or the nature of the phenomena of the world. This Pharnutus * everywhere affirms, especially in his last book towards the end. Plutarch too informs us, that many of the Greek philosophers were of opinion, that most of the Egyptian fables were allegorical details of physical operations. Eusebius acquaints us †, that the physiology, not only of the Greeks, but likewise of the barbarians, was nothing else but a kind of science of nature, a concealed and dark theology, involved in fable and fiction, whose hidden mysteries were so veiled over with enigmas and allegories, that the ignorant million were as little capable of comprehending what was said as what was suppressed in silence. This, says he, is apparent from the poems of Orpheus and the fables of the Phrygians and Egyptians. Dionysius of Halicarnassus likewise observes ‡, that the fables of the Greeks detail the operations of nature by allegories. Proclus † makes the same observation concerning the people in question. The Egyptians, says he, taught the latent operations of nature by fables.

These physiological secrets were no doubt expounded to the initiated; and that the Egyptian priests were deeply skilled in physiological science, can scarce be questioned, if we believe that Janes and Jambres rivalled Moses with their enchantments. The preceding detail comprehends all that was revealed to the Epopte in the original Egyptian mysteries. What articles might have been introduced afterwards we cannot pretend to determine.

Be that as it may, one thing is certain, namely, that the vulgar were excluded from all those choice secrets, which were carefully reserved for the nobility and sacerdotal tribes. To them it was given to know the mysteries of the kingdom of darkness; but to those who were without, all was mystery and parable. While the laity fed on husks, the clergy and the quality feasted on royal dainties. The priests who had devised these allegories understood their original import, and bequeathed it as an inestimable legacy to their children. Here then we have the primary object of the mysteries, namely, to develope to the initiated the

original and rational import of those allegorical and mystical doctrines which were tendered to the uninitiated, wrapt up in impenetrable allegory and obscurity. To the former, these were communicated and explained: The latter were obliged to stand at an awful distance, and retire as the *Procul, O procul este profani*, thundered in their ears.

These allegorical traditions originated in Egypt, (See MYTHOLOGY). It was the general bias of the oriental genius. The Egyptians, however, according to the most authentic accounts (o), were the greatest proficient in that science. The original subject of these institutions were, we imagine, the articles we have specified above: but in process of time, according to the natural course of things, numerous improvements were made, and many new rites, ceremonies, usages, and even doctrines, were superinduced, which were utterly unknown to the original hierophants (u). Simplicity is for the most part one of the distinguishing characters of a new institution; but succeeding architects generally imagine that something is still wanting to complete the beauty, the regularity, the uniformity, the magnificence, and perhaps the conveniency of the structure. Hence, at length, it comes to be so overloaded with adventitious drapery, that its primary elegance and symmetry are altogether defaced. This was the case with the earliest Egyptian mysteries. Their subject was at first simple and easy to be comprehended; in time it became complex, intricate, and unintelligible.

In order to celebrate those mysteries with the greater secrecy, their temples were so constructed as to favour the artifice of the priests. The sanctuaries, in which they were celebrated, used to execute their sacred functions, and to perform the rites and ceremonies of their religion, were subterraneous apartments, constructed with such wonderful skill and dexterity, that every thing that appeared in them breathed an air of solemn secrecy. Their walls were covered with hieroglyphic paintings and sculpture, and the altar was situated in the centre of the apartment. Modern ‡ travellers have of late years discovered some vestiges of them, and bear witness to the above description of those dark abodes (i). In those subterraneous mansions, which the priests of that ingenious nation had planned with the most consummate skill, the kings, princes, and great men of the state, encountered the dangers and hardships contrived to prove their prudence, fortitude, patience, abstinence, &c. These were appointed to try their merit; and by these the hierophants were enabled to decide whether or not they were duly qualified for receiving that benefit. Upon those occasions, we may believe, abundance of those magical tricks were exhibited, for which the magicians of Egypt were so much celebrated among the ancients. The strange and astonishing sights, the alternate successions of light and darkness, the hideous spectres

18

Nardoni, Sharu, Po-coche, &c.

(r) Typhon was the evil genius, or devil of the Egyptians.
(o) As early as the age of Joseph, the Egyptians were skilled in the interpretations of dreams, divinations, &c. and in the age of Moses they were become wise men, magicians, &c.
(u) Hierophant imports a priest employed in explaining the doctrines, rites, &c. communicated to the initiated.
(i) See an excellent description of these subterraneous abodes, and of the process of probation carried on there, in a French romance, entitled *The Life of Sakhos*.

19
The Gre-
cian infer-
nal regions
copied
from the
Egyptian
mysteries

† Phædo

20
Mysteries
brought
from Egypt
into Persia
and Greece

spectres exposed to view, the frightful howlings re-echoed by these infernal domes, the scenes of Tartarus and Elysium, exhibited alternately and in quick succession, must have made a deep and lasting impression on the mind of the afflicted votary (κ). These scenes we shall describe more fully in the sequel.

From the scenes exhibited in celebrating the Egyptian mysteries, especially those of Isis and Osiris, the Greeks seem to have copied their ideas of the infernal regions, and the subterraneous mansions of departed souls. Many colonies of Egyptians settled in Greece. From these the *αἰδοί* (λ), or most early bards of Greece, learned them imperfectly. Of course, we find Homer's account of the infernal regions, and of the state of departed souls, lame and incoherent. Succeding bards obtained more full and more distinct information. Euripides and Aristophanes seem to have paved the way for the prince of Roman poets. Plato † and some of the other philosophers have shown by their descriptions or allusions, that the whole apparatus of Tartarus and Elysium had become a hackneyed topic some centuries before Virgil was born. This incomparable poet borrowed his ideas from Homer, Aristophanes, Euripides, Plato, &c. These, under his plastic hand, in the sixth *Æneid*, grew into a system beautiful, regular, uniform, and consistent. The materials he has employed were created to his hand; he had only to collect, polish, arrange, and connect them.—The sentiments collected from the Platonic philosophy, and the imitable episode copied from the annals of Rome, by the masterly skill which he has displayed in the application of them, form the chief excellencies of the piece. For the rest, he could well dispense with going to Eleusis (μ): every old woman in Athens and Rome could repeat them.

Egypt was then the native land of mysteries as well as of idolatry. Every god and goddess respectively had their mysteries; but as those of Isis and Osiris were the most celebrated, they of course became principal objects of pursuit as well as of imitation to the neighbouring nations. These, as is generally believed, were carried into Persia by Zoroastres, or Zerdusht, by whom they were consecrated to Mithras. On these we shall make some observations in the sequel.—Orpheus imported them into Thrace; Cadmus brought them into Bœotia, where they were sacred to Bacchus. Inachus established them at Argos in honour of Juno, the same with Isis (μ); Cyniras in Cyprus, where they were dedicated to Venus. In Phrygia they were sacred to Cybele, the mother of the gods.

Our learned readers, who will probably reflect

that the Egyptians were in ancient times inhospitable to strangers, will perhaps be surprised that this fastidious and jealous people were so ready to communicate the arcana of their religion to foreigners.—But they will please recollect, that a great part of Greece was planted with colonies from Egypt, Phœnicia, Palestine, &c. This we could easily prove, did the bounds prescribed us admit such a digression. Orpheus, if not an Egyptian, was at least of oriental extraction. Inachus, Cadmus, and Melampus, are universally allowed to have been Egyptians. Erechtheus, in whose reign the Eleusinian mysteries were established, was an Egyptian by birth, or at least sprung from Egyptian ancestors. The Egyptians, then, in those early ages, did not view the Greeks in the light of aliens, but as a people nearly related either to themselves or the Phœnicians, who were their brethren. Upon this connexion we imagine it was, that in later times most of the sages of Greece, especially of Athens, found so hospitable a reception among that people. They probably viewed them in the light of propagandi; apostles able and willing to disseminate their idolatrous rites. This observation, which might be supported by numberless authorities, did the nature of the present inquiry permit, will, we think, go a great way towards obviating the objection.

21
Although, as has been observed, every particular deity had his own peculiar mysterious sacred rites, yet of all others those of Mithras, Bacchus (ο), and Ceres, were deemed the most august, and were most universally and most religiously celebrated. To these, therefore, we shall in a good measure confine ourselves upon this occasion. If our readers shall become intimately acquainted with these, they may readily dispense with the knowledge of the rest, which are, indeed, no more than streams and emanations from these sources. We shall then, in the first place, present to our readers a brief sketch of the mysteries of Mithras.

22
MITHRAS, or, according to the Persian, *Mitr*, was one of the great gods of the Asiatics. His worship was for many ages confined to Persia. Afterwards, however, it was propagated so far and wide, that some have imagined they had discovered vestiges of it even in Gaul. *Mitr*, according to Dr Hyde †, signifies † *Relig. vet. Persarum.* love, and likewise the *Sun*. If we might presume to differ from so respectable an authority, we should conjecture that it is a cognate of the Hebrew word *Mutbir*, “excellencia, præstantia.” That there was an analogy between the Hebrew and old Persian, is generally admitted by the learned. Be that as it may, Mithras was the sun (ρ) among the Persians; and in honour of

(κ) Persons who had descended into Trophonius's vault were said to have been so terrified with shocking sights, that they never laughed during the remainder of their lives.

(ι) These were strolling poets like our minstrels, who frequented the houses of the great men of Greece, and entertained the company upon public occasions with singing and tales of other times.

(μ) Bishop Warburton has, with much ingenuity, and a vast profusion of reading, endeavoured to prove that Virgil borrowed the whole scenery of the sixth *Æneid* from the sources mentioned in the text.

(λ) Isis was the moon, and the original Juno was the same planet.

(ο) Bacchus was the Osiris of the Egyptians, and Ceres was the Isis of the same people.

(ρ) Willelmus, in his notes on Cudworth's Intellectual System, page 330, has taken much pains to prove that Mithras was a deified mortal; but we cannot agree with that learned man in this point.

22 of that luminary this institution was established. Mi-
 Account of thras, according to Plutarch (Q), was the middle god
 the myste- between Oramaz and Ariman, the two supreme divi-
 ries of Mi- nities of Persia. But the fact is, the solar planet was
 thras. the visible emblem of Oramaz, the good genius of the
 Persian tribes, and the same with the Osiris of the
 Egyptians. From these people, some have imagined
 that Zoroastres (a), or Zerdusht, borrowed his my-
 sterics of Mithras. To this opinion we cannot give
 our assent, because the probationary trials to be under-
 gone by the candidates among the former were much
 more savage and sanguinary than among the latter.—
 Both, however, were instituted in honour of the same
 deity; and probably the scenes exhibited, and the in-
 formation communicated in both, were analogous; a
 circumstance which perhaps gave birth to the opinion
 above mentioned.

The grand festival of Mithras was celebrated six
 days, in the middle of the month Mithr (s). Upon
 these days, it was lawful for the kings of Persia to get
 drunk and dance. On this festival, we imagine, the
 candidates for initiation, having duly proved their vo-
 cation, were solemnly admitted to the participation of
 the mysteries.

Zoroastres (r) worshipped Mithras, or the Sun, in a
 certain natural cave, which he formed into a temple,
 and filled up in a manner exactly mathematical. There
 Mithras was represented as presiding over the lower
 world with all the pomp of royal magnificence. In
 it too were seen the symbols of Mithras and of the
 world, philosophically and mathematically exhibited,
 to be contemplated and worshipped. This deity was
 sometimes represented as mounted on a bull, which he
 is breaking, and which he kills with a sword. On
 some bas reliefs still existing, he appears as a young
 man with his tiara turned upward, after the manner of
 the Persian kings. He is clothed with a short tunic
 and breeches, after the Persian fashion. Sometimes he
 wears a small cloak. By his sides are seen other hu-
 man figures, with tiaras of the same fashion on their
 heads, but without cloaks. One of these figures com-
 monly holds in his one hand a torch lifted up; in the
 other, one turned downward. Sometimes over the cave
 is seen the chariots of the sun and moon, and divers
 constellations, such as cancer, scorpion, &c.

23 In one of those caves the ceremonies of initiation
 Probation- were performed; but before the candidate could be
 ary exer- admitted, he was forced to undergo a course of pro-
 cise, pre- bationary exercises, so numerous and so rigorous, that
 vious to very few had courage and fortitude enough to go through
 initiation. them. He was obliged to live a life of virtue and
 abstinence for a space of seven years previous to the
 period of his initiation. Some months before it, he was

obliged to submit to a long and austere fast, which
 continued fifty days. He was to retire several days
 to a deep and dark dungeon, where he was successively
 exposed to all the extremes of heat and cold. Mean-
 time he frequently underwent the bastinado, which
 the priests applied without mercy. Some say this su-
 stigation continued two whole days, and was repeated
 no less than 15 times. In the course of these proba-
 tionary exercises, the candidate was generally reduced
 to a skeleton: and we are told, that there have been
 several instances of persons who have perished in the
 attempt.

Upon the eve of the initiation, the aspirant was
 obliged to † brace on his armour, in order to encoun-† Jul. Fir?
 ter giants and savage monsters. In these spacious
 subterraneous mansions a mock hunting was exhibited.
 The priests and all the subordinate officers of the
 temple, transformed into lions, tygers, leopards, bears,
 wolves, and other savage creatures, assailed him with
 loud howlings, roaring, and yelling, and every instance
 of ferine fury. In those mock combats, the hero was
 often in danger of being really worried, and always came
 off with bruises and wounds. Lampridius informs us,
 that when the emperor Commodus was initiated, he ac-
 tually carried the joke too far, and butchered one of the
 priests who attacked him in the figure of a wild beast.
 The Persians worshipped Mithras or the Sun by a per-
 petual fire: hence the votary was obliged to undergo a
 fiery trial; that is, to pass seven times through the
 sacred fire, and each time to plunge himself into cold
 water. Some have made these probationary penances
 amount to 80: others have thought that they were in
 all only 8. As we find no good authority for either
 of these numbers, we think ourselves at liberty to ha-
 zard the following conjecture: The number seven was
 deemed sacred over all the east. The Mythiac pe-
 nances we imagine were either seven, or if they ex-
 ceeded it, were regulated by seven repetitions of that
 number. The candidate having undergone all these
 torturing trials with becoming patience and fortitude,
 was declared a proper subject for initiation. But be-
 fore his admission he was obliged to bind himself by
 the most solemn oath, with horrible imprecations an- Oath of
 nexed, never to divulge any single article of all that secrecy.
 should be communicated to him in the course of his
 initiation.

23 What *orogena* or *ineffable secrets* were imparted to
 the initiated, it is impossible at this distance of time to
 discover with any tolerable degree of certainty. We
 may, however, rest assured, that the most authentic
 tradition concerning the origin of the universe; the
 nature, attributes, perfections, and operations, of Oro-
 maid; the baleful influences of Ariman; and the be-
 nign

(Q) Isis and Osiris, page 369, l. 20, from the bottom. This philosopher makes Zoroaster, according to
 some, 5000 years prior to the Trojan war. This date is certainly extravagant. We cannot, however, agree,
 with some moderns, who make him contemporary with Darius Hystaspes, the immediate successor of Cam-
 byses, because it contradicts all antiquity.

(a) M. Silohwette, Dissert. V. page 17. asserts that Zoroastres was initiated among the Egyptians.

(s) The month Mehr began September 30. and ended October 30.

(r) See Dr Hyde de Rel. vet. Pers. page 16, 17. Mr Bryant's Annl. Vol I. page 232. Porphy. de
 Antro Nymph. page 254. This philosopher often mentions the cave of Mithras, and always attributes the in-
 stitution of his rites to Zoroaster.

ning effects of the government of Mithras, were unfolded and inculcated. The secret phenomena of nature, as far as they had been discovered by the Magi, were likewise exhibited; and the application of their effects, to astonish and delude the vulgar, were taught both in theory and practice. The exercise of public and private virtues was warmly recommended; and vice represented in the most odious and frightful colours. Both these injunctions were, we may suppose, enforced by a display of the pleasures of Elysium and the pains of Tartarus, as has been observed above in describing the mysteries of the Egyptians.

† *Dial. cum
Tryphone*
‡ *De pra-
script. adv. Marc.*

Those initiations are mentioned by Lampridius in the life of Commodus, and likewise by Justin† and Tertullian‡, who both flourished in the second century. The last of these two speaks of a kind of baptism, which washed from the souls of the initiated all the stains which they had contracted during the course of their lives prior to their initiation. He at the same time mentions a particular mark which was imprinted upon them (v), of an offering of bread, and an emblem of the resurrection; which particulars, however, he does not describe in detail. In that offering, which was accompanied with a certain form of prayer, a vessel of water was offered up with the bread. The same father elsewhere informs us, that there was presented to the initiated a crown suspended on the point of a sword; but that they were taught to say, *Mithras is my crown*. By this answer was intimated, that they looked upon the service of that deity as their chief honour and ornament.

After that the Teletæ (x) were finished, the pupil was brought out of the cave or temple, and with great solemnity proclaimed a lion of Mithras (y); a title which imported strength and intrepid courage in the service of the deity. They were now consecrated to the god, and were supposed to be under his immediate protection; an idea which of course animated them to the most daring and dangerous enterprises.

The worship of Mithras was introduced into the Roman empire towards the end of the republic, where it made very rapid progress. When Christianity began to make a figure in the empire, the champions for paganism thought of proposing to men the worship of this *power of benevolence*, in order to counterbalance or annihilate that worship which the Christians paid to Jesus Christ the true *Sun* of righteousness. But this mode was soon abolished, together with the other rites

of paganism. The Persian grandees often affected names compounded with Mithras; hence Mithradates, Mithrobarzanes, &c. Hence, too, the precious stone called *Mithridat*†, which by the reflection of the sun‡ *Salinus*, sparkled with a variety of colours. There is likewise *Cap. 10.* a certain pearl of many different colours, which they call *Mithras*. It is found among the mountains near the Red sea; and when exposed to the sun, it sparkles with a variety of dyes. We find likewise a king of Egypt of that name who reigned at Heliopolis; who being commanded in a dream to erect an obelisk to the solar deity, reared a most prodigious one in the neighbourhood of that city.

The votaries of Mithras pretended that he was sprung from a rock, and that therefore the place where the mysterious ceremonies were communicated to the initiated was always a cave. Many different reasons have been assigned for the origin of this rock-born deity, most of which appear to us unsatisfactory. If our *Mithras* readers will be obliging enough to accept of a simple *and obvious* conjecture, they may take the following: *sprung from a rock*. A rock is the symbol of strength and stability (z); the dominion of Mithras, in the opinion of his votaries, was firm as a rock, and stable as the everlasting hills. If our readers should not admit the probability of this conjecture, we would beg leave to remit them to the learned Mr Bryant's *Analysis of Mythology*, where they will find this point discussed with deep research and wonderful ingenuity. Whatever may have been the origin of this opinion with relation to the birth of Mithras, it is certain that some reverence to rocks and caves was kept up a long time even after the establishment of Christianity. Hence the prohibition given to some of the proselytes to that religion, that they should no more presume to offer up their prayers *ad petras* at the rocks (a).

We shall conclude our account of the mysteries of Mithras with a passage from Mr Anquetil, to whom we are so much indebted for what knowledge we have of the Persian theology, and in which the functions of that deity are briefly and comprehensively delineated. "The peculiar functions of Mithras are to fight continually against Ahriman and the impure army of evil genii, whose constant employment is to scatter terror and desolation over the universe; to protect the frame of nature from the demons and their productions. For this purpose he is furnished with a thousand ears and a thousand eyes, and traverses the space between heaven and earth,

(v) In allusion to this practice of imprinting a sacred mark, probably on the forehead of the initiated, we find the injunction to the angel, Ezek. chap. ix. ver. 4. and the Revelation *passim*.

(x) The mysteries were called *Teletæ*, which imports, "the rites which confer perfection."

(y) *Tertull. adv. Marc.* p. 55. The priests of Mithras were called the *lions* of Mithras, and his priestesses *lionesses*; some say *hyenas*. The other inferior ministers were called *eagles*, *hawks*, *ravens*, &c. and on their festivals they wore masks corresponding to their titles, after the Egyptian manner, where the priests appeared at the ceremonies with masks resembling the heads of lions, apes, dogs, &c. a circumstance which furnishes a presumption that the mysteries of Mithras were of Egyptian original.

(z) Our Saviour probably alludes to this emblem, when he talks of *building his church on a rock*; and adds, *that the gates of hell should not prevail against it*.

(a) The Caledonian druids seem to have regarded certain stones with a superstitious veneration, in which the Catholics imitated them. There are in several places of Scotland large stones, which the vulgar call *leirs* stones, i. e. we imagine, *leisure*.

earth; his hands armed with a club or mace. Mithras gives to the earth light and sun; he traces a course for the waters; he gives to men corn, pastures and children: to the world virtuous kings and warriors; maintains harmony upon earth, watches over the law, &c." As the history of Mithras, and the nature of his mysteries, are not generally known, we imagined it would be agreeable to many of our readers to have the most important articles relating to that subject laid before them as it were in detail.

27
Mysteries
of Bacchus.

§ Lib. I.

78
Bacchus the
same with
Osiris.

• Lib. II.
Cap. 144.
† Thes.
Egyp.
Lib. II.
Cap. 1.

‡ Panth.
Egyp.

We now proceed to the orgia or mysteries of Bacchus, which we shall introduce with a brief history of that deity. The original Dionysus or Bacchus was the Osiris of the Egyptians, which last was the Sun (a). Whether there was an Egyptian monarch of that name, as Didorus Siculus affirms §, has no manner of connexion with the present disquisition. The Greek name of that deity is plainly oriental, being compounded of *di*, "bright," and *nafsa* or *nasa*, in the Æolic dialect *nusa*, "a prince." This name was imported from the east by Orpheus, Cadmus, or by whoever else communicated the worship of Osiris to the Greeks. That the Dionysus of the Greeks was the same with the Osiris of the Egyptians, is universally allowed, Herodotus tells us expressly*, that *Osiris* is *Dionysus* in the Greek language: Martianus Capellus, quoted above, expresses the very same idea †. The original Osiris was then the sun; but the Dionysus or Bacchus of the Greeks was the same with the Osiris of the Egyptians; therefore the Bacchus or Dionysus of the Greeks was likewise the same luminary.

The name *Osiris* has much embarrassed critics and etymologists. The learned Jablonski†, instead of delineating the character, attributes, operations, adventures, exploits, and peculiar department assigned this deity by his votaries, has spent much of his pains on trying to investigate the etymology of his name. If it is granted, which is highly probable, that the Hebrew and Egyptian tongues are cognate dialects, we should imagine that it is actually the *Chesber* or *Qshir* of the former language, which imports, "to make rich, to become rich." Indeed the words *Osiris* and *Isis* were not the vulgar names of the sun and moon among the Egyptians, but only epithets importing their qualities. The name of the sun among that people was *Phri* or *Phry*, and that of the moon *Iab*, whence the Greek *Io*. The term *Osiris* was applied both to the sun and to the river Nile; both which by their influence contributed respectively to enrich and fertilize the land of Egypt.

It was a general custom among the orientals to denominate their princes and great men from their gods, demigods, heroes, &c. When the former were advanced to divine honours, they were in process of time confounded with their archetypes. The original divinities were forgotten, and these upstart deities usurped their place and prerogatives. In the earliest pe-

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riods of the Egyptian monarchy, there appeared two illustrious personages, Osiris and Isis. These were the children of Cronus; and being brother and sister, they were joined in matrimony, according to the custom of the Egyptians. As the brother and husband had assumed the name of the *Sun*, so the sister and consort took that of *Isis*, that is, "the woman," a name which § *Hor p. 110* the Egyptians applied both to the moon and to the earth, in consequence of the similarity of their nature, their mutual sympathy, and congenial fecundity. Osiris having left his consort Isis regent of the kingdom, with Hermes as her prime minister, and Hercules as general of her armies, quitted Egypt with a numerous body of troops, attended by companies of fauns (c) satyrs, singing women, musicians, &c. traversed all Asia to the eastern ocean. He then returned homeward through the Upper Asia, Thrace, Pontus, Asia Minor, Syria, and Palestine. Wherever he marched he conferred numberless benefits on the savage inhabitants. He taught the art of cultivating the ground, preserving the fruits of the earth, and distinguishing the wholesome and nutritive from the unwholesome and poisonous. He instructed them in the culture of the vine; and where vines could not be produced, he communicated to them the method of producing a fermented liquor from barley, very little inferior to wine itself. He built many cities in different parts of the globe, planted numerous colonies (d), and wherever he directed his course instituted just and wholesome laws, and established the rites and ceremonies of religion, and left priests and catechists of his train to teach and inculcate the observance of them. In short, he left everywhere lasting monuments of his progress, and at the same time of his generosity and beneficence. Where he found the people docile and submissive, he treated them with kindness and humanity: if any showed themselves obdurate, he compelled them to submit to his institutions by force of arms.

At the end of three years, he returned to Egypt, where his brother Typhon, a wicked unnatural monster, had been forming a conspiracy against his life. This traiterous design he soon after accomplished in the following manner: He invited Osiris, with some other persons whom he had gained over, to an entertainment. When the repast was finished, he produced a beautiful coffer, highly finished, and adorned with studs of gold; promising to bestow it on the person whom it should fit best. Osiris was tempted to make the experiment. The conspirators nailed down the cover upon him, and threw the coffer into the river. This coffer, which was now become the coffin of Osiris, was, they tell us, wafted by the winds and waves to the neighbourhood of Byblus, a city of Phœnicia, where it was cast on shore, and left by the waves at the foot of a tamarind tree.

Isis in the mean time, disconsolate and forlorn, attended

4 E

(a) See Macrobi. Lib. I. Cap. 21. p. 247. bottom. Diogenes Laert. in præmio, par. 10. Martian. Capell. Lib. II. Jablonski, Vol. I. Lib. II. p. 415. par. 3. Plut. Isis et Osir. *passim*.

(c) Men and women dressed in the habits of those rural deities.

(d) Many have thought this expedition fabulous; but the numberless monuments of Egyptian architecture, sculpture, statuary, lately discovered in the east, confirm it.

31
Was her-
• ugs of Isis
in fact
of her body.

tended by Anubis, was ransacking every quarter in search of her beloved Osiris. At length being informed by her faithful attendant and guardian, that his body was lodged somewhere in the neighbourhood of Byblus, she repaired to that city. There, they say, she was introduced to the queen, and after (E) a variety of adventures she recovered the corpse of her husband, which, of course, she carried back with her to Egypt: but the mischievous Typhon, ever on the watch, found her on the banks of the Nile; and having robbed her of her charge, cut the body into 14 parts, and scattered them up and down. Now, once more, according to the fable, Isis set out in quest of those parts, all of which, only one excepted, she found, and interred in the place where she found them; and hence the many tombs of Osiris in that country. These tombs were denominated *tapofus* by the natives. Many other fabulous adventures were ascribed to those two personages, which it is not our province to enumerate at present. If our readers should wish to be more minutely informed on this subject, they may have recourse to the authors mentioned in the last quoted author, or to the learned Mr Bryant's *Analysis of Ancient Mythology*, and M. Cour de Gebelin, where they will find matter enough to gratify their curiosity.

32
The myste-
ries of Isis
and Osiris
instituted
in commem-
oration of
those ad-
ventures.

To commemorate those adventures, the mysteries of Isis and Osiris were instituted; and from them both those of Bacchus and Ceres, among the Greeks, were derived. Of the Egyptian solemnity, we have an exact epitome in one of the fathers of the church to the following purpose: "Here follows (says he) an epitome of the mysteries of Isis and Osiris. They deplore annually, with deep lamentations and shaved heads, the catastrophe of Osiris over a buried statue of that monarch. They beat their breasts, mangle their arms, tear open the scars of their former wounds; that by annual lamentations the catastrophe of his miserable and fatal death may be revived in their minds. When they have practised these things a certain number of days, then they pretend that they have found the remains of his mangled body; and having found them, their sorrows are lulled asleep, and they break out into immoderate joy." What maxims of morality, secrets of physiology, or phenomena of astronomy, were couched under this allegorical process, is not our business to investigate in this place. We shall only observe, that, in all probability, Osiris and Isis were sovereigns of Egypt at a very early period; that they had conferred many signal benefits on

their subjects, who, influenced by a sense of gratitude, paid them divine honours after their decease; that in process of time they were confounded with the sun and the moon; and that their adventures were at length magnified beyond all credibility, interlarded with fables, and allegories, and employed in the mysteries as channels to convey a variety of instructions to the initiated.

Be that as it may, it is certain that the very same ³³ mode of worship was established at Byblus, and in ³⁴ after ages transferred to Tyre. The Mizraim and Chanaanites were nearly connected by blood, and their religious ceremonies were derived from the very same source. By what medium the worship of Osiris at Abydos and Tyre was connected, we shall leave to others to explain; we shall only observe, that among the Phœnicians this deity obtained the names *Adonis* and *Bacchus*. The former is rather an (F) epithet than a name: the latter is evidently an allusion to the weeping and lamentation (G) with which the rites were performed. We find another name of that divinity mentioned in Scripture (H); but that term is plainly of Egyptian original: we shall now proceed to the mysteries of Osiris as they were celebrated among the Greeks and Thracians, under the name of the *Orgia of Dionysus* or *Bacchus* †.

† Diod. Sic.
cul. Vossius
de Idol.

Orpheus, the celebrated Thracian philosopher, had travelled into Egypt in quest of knowledge; and from that country, according to the most authentic accounts, he imported the Bacchanalian rites and institutions. Some have affirmed that this same Orpheus being intimately acquainted with the family of Cadmus, communicated these rites to them, and endeavoured to transfer them to the grandson of that hero, which grandson became afterwards the Grecian Bacchus. It is, however, we think, much more probable, that those rites were imported from Egypt or Phœnicia, by (I) Cadmus himself, who was a native of the former country, and is thought to have spent some time in the latter, before he emigrated in quest of a settlement in Bœotia. It is said that Semele, the daughter of Cadmus, and the mother of the Grecian Bacchus, was struck with lightning at the very instant of his birth. The child was, in all probability, denominated *Bacchus* (K), from the sorrow and lamentation this melancholy accident had occasioned in the family. Cadmus, in order to conceal the dishonour of his daughter, might, we imagine, convey away his infant grandson to some of his relations in Phœnicia or

34
and thence
imported
by Cadmus
into Bœo-
tia.

(F) For the conquests and adventures of Osiris and Isis, we must send our learned readers to Diod. Sic. lib. 1. 1. and Plut. Isis et Osiris, p. 256. et seq. which we have been obliged to abridge, in consequence of the narrow limits prescribed us.

(F) Adonis is evidently the Hebrew *Adoni*, "my lord," and imports the sovereignty of the deity.

(G) Bacchus is derived from the Phœnician word *babab*, "to weep." This was the name embraced by the Romans.

(H) Ezek. chap. viii. ver. 14. *Tammuz* is the name of one of the months of the Egyptian year.

(I) Cadmus and Melampus, who were both Egyptians, introduced the Bacchanalia into Greece. The Egyptian or oriental name of Bacchus was *Dionysus*, that is "the prince of light." Cadmus had learned the name *Bacchus* from the Phœnicians.

(K) We have omitted the immense farrago of fable relating to the connexion between Jupiter and Semele as of little importance to our readers.

of Egypt. There he was educated and instructed in all the mysteries of Isis and Osiris, and at the same time initiated in all the magical or juggling tricks of the Egyptian priests and hierophants. Thus accomplished, when he arrived at manhood he returned to Thebes with the traditional retinue of the original deity of the same name; and claimed divine honours accordingly. This claim, however, was not admitted without much opposition; Pentheus, another grandson of Cadmus, was torn to pieces by the frantic Bacchanals upon Mount Citheron, because he attempted to interrupt them in celebrating the orgia. Some have thought that Cadmus lost his kingdom for the same reason; but this we think is by no means probable: we should rather imagine that the old prince was privy to the whole process, and that it was originally planned by him, with a view to attract the veneration of his new subjects, by making them believe that there was a divinity in his family.

35
The actions
of Osiris
attributed
to the Gre-
cian Bac-
chus.

Be that as it may, the vain-glorious Greeks attributed all the actions of the Egyptian hero to their new Bacchus: and according to their laudable practice, engaged him in numberless adventures in which his prototype had no share. Most of those are futile and unentertaining (1). The Greeks commonly adopted some oriental personage as the hero of their mythological rhapsodies. Him they naturalized and adopted into some Grecian family, and so he became their own. To him they ascribed all the adventures and exploits of the oriental archetype from whom he was copied. Consequently in the orgia (n), every thing was collected that had been imported from the east relating to Osiris; and to that sarrago was joined all that the Grecian rhapsodists had thought fit to invent in order to amuse the credulous multitude. This, however, was not the whole of the misfortune: The adventures of Osiris were described by the Egyptian hierophants, veiled with allegorical and hieroglyphical mysteries. These the persons who imported them into Greece did not thoroughly comprehend, or if they did, they were not inclined to communicate them sound and unsophisticated. Besides, many oriental terms were retained, the import of which was in process of time lost or distorted. Hence the religious ceremonies of the Greeks became a medley of inconsistencies. The mysteries of Bacchus, in particular, were deeply tinctured with this meretricious colouring; the adventures of the Theban pretender were grafted upon those of the Egyptian archetype, and

out of this combination was formed a tissue of adventures disgraceful to human nature, absurd, and inconsistent. Indeed the younger or Theban Bacchus seems to have been a monster of debauchery; whereas the Egyptian is represented as a person of an opposite character. Of course the mysteries of the former were attended with the most shocking abominations.

These mysteries, as has been observed above, were first celebrated at Thebes the capital of Boeotia, under the auspices of the family of Cadmus. From this country they gradually found their way into Greece, and all the neighbouring parts of Europe. They were celebrated once every three years (n), because at the end of three years Osiris returned from his Indian expedition. As the Greeks had unpudently transferred the actions of the Egyptian hero to their upstart divinity, the same period of time was observed for the celebration of those rites in Greece that had been ordained for the same purpose in Egypt.

When the day appointed for the celebration of the orgia (o) approached, the priests issued a proclamation, enjoining all the initiated to equip themselves according to the ritual, and attend the procession on the day appointed. The votaries were to dress themselves in coats of deer-skins, to loose the fillets of their hair, to cover their legs with the same stuff with their coats, and to arm themselves with thyrsi, which were a kind of spears wholly of wood entwined with leaves and twigs of the vine or ivy. It is said that the Bacchanals, especially the Thracians, used often to quarrel and commit murder in their drunken revels, and that in order to prevent those unlucky accidents, a law was enacted, that the votaries, instead of real spears, should arm themselves with those sham weapons which were comparatively inoffensive. The statue of the deity, which was always covered with vine or ivy leaves, was now taken down from its pedestal, and elevated on the shoulders of the priests. The cavalcade then proceeded nearly in the following manner:

First of all, hymns were chanted in honour of Bacchus, who was called the *Power of dances, smiles, and jests*; while at the same time he was deemed equally qualified for the exploits of war and heroism. Horace, in some of his dithyrambic odes, has concisely pointed out the subjects of those Bacchanalian songs. In the collection of hymns fabulously attributed to Orpheus, we find several addressed to this deity (p),

4 E 2

cach

(1) Nonnus, an Egyptian of Pentapolis, has collected all the fabulous adventures of Bacchus, and exhibited them in a beautiful but irregular poem: To this we must refer our learned readers. Of the Dionysiacs we have a most judicious sketch, *Geblin. Calend. p. 553. et seq.*

(n) The orgia belonged to all the Mydones, but to those of Bacchus in a peculiar manner.

(o) Hence these orgia were called *Triteria*.

(p) According to Clem. Alexand. Cohort. page 12. Pott. the word *orgia* is derived from *orge*, which signifies "anger," and originated from the resentment of Ceres against Jupiter, in consequence of a most outrageous insult he had offered her with success. We should rather imagine it derived from the Hebrew word *argoz*, signifying a "chest or coffer," alluding to the casket which contained the sacred symbols of the god.—The Egyptians or Phœnicians might write and pronounce, *argoz*, *orgoz*, or in some manner nearly resembling *orgia*.

(r) These stand between the 41 and 52; one to Lenæus, or the presser; one to Libnites, or the winnowers; one to Bassareus, or the vintager; one to Sabazius the god of rest; to Mytes, or the Mediator, &c.

each under a different title, derived from the different appellations of the god. All these names are of oriental original, and might easily be explained, did the bounds prescribed us admit of etymological disquisitions.

The hymn being finished, the first division of the votaries proceeded, carrying a pitcher of wine, with a bunch of the vine. Then followed the he-goat; an animal odious to Bacchus, because he ravages the vines. The chanting the hymns, the sacrificing the he-goat, and the revels, games, and diversions, with which the celebration of those rites was attended, gave birth to the dramatic poetry of the Greeks; as the persons habited in the dress of Fauns, Sylvars, and Satyrs (Q), furnished the name of another species of poetry of a more coarse and forbidding aspect.

38
The my-
sterious
coffer, with
its contents

4 Clem.
Alexand

5 De Error
Pr. f. Gent

Then appeared the mysterious coffer or basket, containing the secret symbols of the deity. These were the phallus (a), some grains of sesama, heads of poppies, pomegranates, dry stems, cakes baked of the meal of different kinds of corn, salt, carded wool, rolls of honey, and cheese; a child, a serpent (s), and a van (r). Such was the furniture of the sacred coffer carried in the solemn Bacchanalian procession. The inventory given by some of the fathers of the church is somewhat different. They mention the dye, the ball, the top, the wheel, the apples, the looking-glass, and the fleece. The articles first mentioned seem to have been of Egyptian original; the last were certainly superinduced by the Greeks, in allusion to his being murdered and torn in pieces when he was a child by the machinations of Juno, who prevailed with the Titans to commit the horrid deed. These last seem to have been memorials of his boyish playthings; for, says Maternus, "the Cretans §, in celebrating the rites of the child Bacchus, acted every thing that the dying boy either *sud* or *did*, or suffered. They likewise (says he) tore a live bull in pieces with their teeth, in order to commemorate the dismembering of the boy." For our part, we think, that if such a beastly rite was practised, it was done in commemoration of the savage manner of life which had prevailed among men prior to the more humane diet invented and introduced by Isis and Osiris. Be that

as it may, we learn from Porphyry*, that in the island of Chios they used to sacrifice a man to Bacchus, and that they used to mangle and tear him limb from limb. This was no doubt practised in commemoration of the catastrophe mentioned above. 39
Human sa-
crifices.
De Absti-
nentia.

The orgia of this Pagan god were originally simple enough; but this unsophisticated mode was of no long continuance, for riches soon introduced luxury, which quickly infected even the ceremonies of religion. On the day set apart for this solemnity, men and women crowned with ivy, their hair dishevelled, and their bodies almost naked, ran about the streets, roaring aloud *Evohe* (u) Bacche. In this rout were to be seen people intoxicated at once with wine and enthusiasm, dressed like Satyrs, Fauns, and Sileni, in such scandalous postures and attitudes, with so little regard to modesty and even common decency, that we are persuaded our readers will readily enough forgive our omitting to describe them. Next followed a company mounted upon asses, attended by Fauns, Bacchanals, Thyades, Mimallonides, Nauids, Tityri, &c. who made the adjacent places echo to their frantic shrieks and howlings. After this tumultuous herd were carried the statues of Victory and altars in form of vine-sets, crowned with ivy, smoking with incense and other aromatics. Then appeared several chariots loaded with thyrsi, arms, garlands, casks, pitchers, and other vases, tripods, and vans. The chariots were followed by young virgins of quality, who carried the baskets and little boxes, which in general contained the mysterious articles above enumerated. These, from their office, were called *cistophori*. The phallophori (x) followed them, with a chorus of itophallophori habited like Fauns, counterfeiting drunk persons, singing in honour of Bacchus songs and catches suited to the occasion. The procession was closed by a troop of Bacchanalians crowned with ivy, interwoven with branches of yew and with serpents §. Upon some occasions, at those scandalous festivals, naked women whipped themselves, and tore their skin in a most barbarous manner. The procession terminated on Mount Citheron, when it set out from Thebes; and in other places, in some distant unfrequented desert, where the votaries practised every species of debauchery with secrecy. 40
Total com-
tempt of
decency.

(Q) Dacier, Casaubon, and other French critics, have puzzled and perplexed themselves to little purpose about the origin of this word, without considering that it was coeval to dramatic poetry.

(a) The phallus was highly respected by the Egyptians, and was used as the emblem of the fecundity of the human race.

(s) That reptile was in high veneration among the Egyptians. See Euseb. Præp. Evang. l. i. pag. 26. Steph. where we have a minute detail of the symbolical properties of that creature, according to Taautos the great legislator of that people.

(r) Servius in Georg. l. Virg. ver. 166. *Mystica vannus Iacchi*. The van, says he, is an emblem of that purifying influence of the mysteries by which the initiated were cleansed from all their former pollutions, and qualified for commencing a holy course of life.

(u) Clem. Alexand. Cohort. pag. 11. Putt. derives this word from *Cheveh*, the mother of mankind, who, first opened the gate to that and every other error; but we are rather inclined to believe that it comes from the oriental word *Hevé*, which signifies a "serpent," which among the Egyptians was sacred to the sun, and was likewise the emblem of life and immortality. It then imported a prayer to Bacchus for life, vigour, health, and every other blessing.

(x) The phallus was the symbol of the fructifying power of Nature. The itophallus was the type of that power in act.

erecy and impunity. Orpheus saw the degeneracy of those ceremonies; and in endeavouring to reform them he probably lost his life. Pentheus suffered in the like attempt, being torn in pieces by the Bacchanalians on Mount Citheron, among whom were his own mother and his aunts. The Greeks, who were an airy jovial people, seem to have paid little regard to the plaintive part of the orgia; or rather, we believe, they acted with howling and frantic exclamations, often enhanced by a combination of drunkenness, ecstasy, and enthusiastic fury.

41
Doctrines
inculcated
in the or-
gia.

What secrets, religious, moral, political, or physical, were communicated to the votaries, it is impossible to determine with any degree of certainty.— One thing we may admit, namely, that the doctrines discovered and inculcated in the orgia, were originally the very same which the apostles of the sect had imbibed in Egypt and Phœnicia; and of which we have given a brief account near the beginning of this article. It is, however, probable, that the spurious or Theban Bacchus had superadded a great deal of his own invention, which, we may believe, was not altogether so sound and salubrious as the original doctrine. However that may be, the initiated were made to believe that they were to derive wonderful advantages from the participation of those rites, both in this life and that which is to come. Of this, however, we shall talk more at length by and by in our account of the Eleusinian mysteries.

To detail the etymology of the names of this Pagan deity, the fables relating to his birth, his education, his transformations, his wars, peregrinations, adventures, the various and multiform rites with which he was worshipped, would swell this article to a most immoderate size. If any of our readers should wish to be more minutely and more accurately acquainted with this subject, we must beg leave to remit them to Diod. Sic. Apollod. Bibl. Euripid. Bacchæ. Aristophanis Rana, Nonn. Dionys. and among the moderns, to Dan. Mythol. Voss. de Orig. Idol. Monf. Fourmont, Reflexions sur l'origine des anciens peuples, Mr Bryant's Analys. and especially to Monf. Cour de Gebelin, Calendriers ou Almanach. That prince of etymologists, in his account of the festival of Bacchus, has given a most acute and ingenious explication of the names and epithets of that deity. For our part, we have endeavoured to collect and exhibit such as we judged most important, most entertaining, and most instructive, to the less enlightened classes of our readers.

42
Eleusinian
mysteries
instituted in
honour of
Ceres.

† Lib IX.

We now proceed to the Eleusinian mysteries, which, among the ancient Greeks and Romans, were treated with a superior degree of awe and veneration. These were instituted in honour of Ceres, the goddess of corn; who, according to the most authentic accounts, was the Isis of the Egyptians. The mysteries of Osiris and Isis have been hinted at in the preceding part of this article. They were originally instituted in honour of the sun and moon, and afterwards consecrated to an Egyptian prince and princess; who, in consequence of their merits, had been deified by that people. We know of no more exact and brilliant description of the ceremonies of that goddess, in the most polished ages of the Egyptian superstition, than what we meet with in the witty and florid Apuleius †,

to which we must take the liberty to refer our more curious readers. Our business at present shall be to try to investigate by what means, and upon what occasion, those mysteries were introduced into Attica, and established at Eleusis. A passage from Diodorus Siculus ‡, which we shall here translate, will, we think, § Lib. I. throw no inconsiderable light on that abstruse part of the subject.

“ In like manner with him (Cecrops), says that judicious historian, they tell us, that Erechtheus, a prince of Egyptian extraction, once reigned at Athens. Of this fact they produce the following evidence: A. On what 43 scorching drought, during the reign of this prince, occasion prevailed over almost all the habitable world, except introduced into Attica, Egypt; which, in consequence of the humidity of its soil, was not affected by that calamity. The fruits of the earth were burnt up; and at the same time multitudes of people perished by famine. Erechtheus, upon this occasion, as he was connected with Egypt, imported a vast quantity of grain from that country to Athens. The people, who had been relieved by his munificence, unanimously elected him king. Being invested with the government, he taught his subjects the mysteries of Ceres at Eleusis, and the mode of celebrating the sacred ceremonies, having transferred from Egypt the ritual for that purpose. In those times the goddess is said to have made her appearance at Athens three several times; because, according to tradition, the fruits of the earth which bear her name were then imported into Attica. On this account the seeds and fruits of the earth were said to be the invention of that deity. Now the Athenians themselves acknowledge, that, in the reign of Erechtheus, the fruits of the earth having perished for want of rain, the arrival of Ceres in their country did actually happen, and that along with her the blessing of corn was restored to the earth. They tell us at the same time, that the teletæ and the mysteries of that goddess were then received and instituted at Eleusis.”

Here then we have the whole mystery of the arrival of Ceres in Attica, and the institution of her mysteries at Eleusis, unveiled. The whole is evidently an oriental allegory. The fruits of the earth had been destroyed by a long course of drought: Egypt, by its peculiar situation, had been preserved from that dreadful calamity. Erechtheus, in consequence of his relation to the Egyptians, imported from their country a quantity of grain, not only sufficient for the consumption of his own subjects, but also a great overplus to export to other parts of Greece, Sicily, Italy, Spain, &c. Triptolemus, another Egyptian, was appointed by Erechtheus to export this superfluous store. That hero, according to Pherecydes, was the son of Oceanus and Tellus, that is, of the sea and the earth; because his parents were not known, and because he came to Eleusis by sea. The ship in which he sailed, when he distributed his corn to the western parts of the world, was decorated with the figure of a winged dragon: therefore, in the allegorical style of his country, he was said to be wafted through the air in a chariot drawn by dragons. Those creatures, every body knows, were held sacred by the Egyptians.

Wherever Triptolemus disposed of his corn, thither were extended the wanderings of Ceres. In order to elucidate

§ Herod.
Lib. 2

† Asiatic
Researches,
Vol. I. and
II.

† Plutarch,
Isis et Osir.

44
Different
names of
Ceres.

elucidate this point, we must observe, that along with the grain imported from Egypt, Erechtheus, or Triptolemus, or both, transported into Attica a cargo of priests and priestesses from the temples of Busiris, a city which lay in the § centre of the Delta, where the goddess Isis had a number of chapels erected for her worship. The presidents of these ceremonies, like all other bigots, gladly laid hold on this opportunity of propagating their religious rites, and disseminating the worship of the deities of their country. That the Egyptian priests were zealous in propagating the dogmas of their superstition, is abundantly evident from the extensive spreading of their rites and ceremonies over almost all Asia and a considerable part of Europe. The Greek and Roman idolatry is known to have originated from them; and numberless monuments of their impious worship are still extant in Persia †, India, Japan, Tartary, &c. Our inference then is, that the worship of Isis was introduced into every country where Triptolemus sold or disposed of his commodities.—Hence the wanderings of Ceres in search of her daughter Proserpine who is generally called *Corr.* The famine occasioned by the drought destroying the fruits of the ground, imports the loss of Proserpine. The restoration of the corn in various parts of the earth, by fresh supplies from Egypt from time to time, imports the wanderings of Ceres in quest of Proserpine. The whole process is an oriental allegory. The disappearing of the fruits of the earth, of which Proserpine, or Persephone †, or Persephone (v), is the emblem, is the allegorical rape of that goddess. She was seized and carried off by Pluto, sovereign of the infernal regions. The seed committed to the earth in that dry season appeared no more, and was, consequently, said to dwell under ground with Pluto. It was then that Ceres, that is, corn imported from Egypt, set out in quest of her daughter. Again, When the earth recovered her prilline fertility, the Core, or maid, was found by her mother Ceres, that is, the earth; for Isis, among the Egyptians, frequently signified the earth. The wanderings of Isis in search of Osiris furnished the model for the peregrinations of Ceres.

Ceres, the Roman name of the goddess of corn, was unknown to the modern Greeks. They always denominated her *Damater* (z), which is rather an epithet than a proper name. The Greeks, who always affected to pass for originals, we think, suppressed the Egyptian name on purpose, to conceal the country of that deity. As a proof of the probability of this conjecture, it may be observed, that they metamorphosed the wanderings of Isis in search of Osiris into the pe-

reginations of Ceres in quest of Proserpine. The Romans who were less ambitious of the character of originality, retained one of her oriental names (A.) Ceres, says Diodorus, appeared thrice in Attica during the reign of Erechtheus; which seems to import, that fleets loaded with corn had thrice arrived in that country from Egypt during that period.

Cecrops, the first king of Attica, had established the worship of the Saitic Athena or Minerva in that region, and consecrated his capital to that deity. Erechtheus, in his turn, introduced the worship of Isis, or Damater, who in all appearance was the tutelar deity of Busiris his native city. The subjects of Cecrops were a colony ⁴⁵ of Saites, and readily embraced the worship of Minerva at Athens; but the aborigines of that district being accustomed to a maritime, perhaps to a piratical, course of ^{Minerva} life, were more inclined to consecrate their city to ^{and Neptune} Neptune the god of the sea, and to constitute him their guardian and protector. Cecrops by a stratagem ^{because of} secured the preference to Minerva his favourite divinity, ^{fixing the} Erechtheus, in order to give equal importance to his ^{at Eleusis,} patroness, had the address to institute the Eleusinian mysteries; and to accomplish his design laid hold on the opportunity above mentioned.

This appears to us the most probable account of the origin and institution of the Eleusinian mysteries; for which the Sicilian historian has indeed furnished the clue. We shall now proceed to detail some other circumstances which attended the original institution of these far-famed ceremonies.

The archpriestess who personated the newly imported deity was entertained by one Celeus †, who was ^{† Apollod.} either viceroy of that petty district of which Eleusis ^{Bibl. Lib. 3} was the capital, or some considerable personage in that ^{cap. 13.} city or its neighbourhood. Upon her immediate arrival, according to the fabulous relations of the Greeks, ⁴⁶ a farce was acted not altogether suitable to the character of a goddess whose mysteries were one day to ^{Circum-} be deemed so sacred and austere. These coarse recep- ^{stances at-} tions, and other indecencies attending the first ap- ^{tending the} pearance of the goddess, that is, the Egyptian dame who assumed her character, were copied from the like unhallowed modes of behaviour practised on occasion of the solemn processions of her native country. These scommata, or coarse jokes, had an allegorical signification in Egypt; and among the most ancient Greeks the very same spirit was universally diffused by the oriental colonists who from time to time arrived and settled among them. In process of time they abandoned the figurative and allegorical style, in consequence of their acquaintance with philosophy and abstract reasoning.

(1) This word seems to be formed of two Hebrew terms, *pheri* "fruit," and *tzaphon*, or *tzephon*, "abscudit, recondidit."

(2) Damater is compounded of the Chaldaic particle *da* "the," and *mater* "mother." As Isis often signified the earth, the Greeks naturally adopted that title; because, according to them, that element is the mother of all living. In the very same manner they discarded the word *Juno*, an original title of the moon, and substituted *Hera*, which intimates "mistress or lady."

(A) According to some of the Latin etymologists, *Ceres*, or rather *Geres*, is derived from *gero* "to bear, to carry," because the earth bears all things; or because that element is the general fruit-bearer. But as this term came to Italy immediately from the east, and not by the medium of Greece, we would rather incline to adopt an oriental etymology. The Hebrew word *cheres* signifies *arare* "to plow," a name naturally applicable to the goddess of husbandry.

reasoning. In the ceremonies of religion, however, the same allegorical and typical representations which had been imported from the east were retained; but the Grecian hierophants in a short time lost every idea of their latent import, and religious, moral, or physical interpretation. Accordingly, this shameful encounter between Ceres and Banbo (a), or Jambe, was retained in the mysteries, though we think it was copied from Egypt, as was said above, where even that obscene action was probably an allegorical representation of something very different from what appeared to the Greeks.

47
Ceres and
Bacchus,
who they
were.

At the same time that Ceres arrived in Attica, Bacchus likewise made his appearance in that country. He was entertained by one Icarus; whom, as a reward for his hospitality, he instructed in the art of cultivating the vine, and the method of manufacturing wine. Thus it appears that both agriculture and the art of managing the vintage were introduced into Athens much about the same time. Ceres was no other than a priestess of Isis; Bacchus was no doubt a priest of Osiris. The arrival of those two personages from Egypt, with a number of inferior priests in their train, produced a memorable revolution in Athens, both with respect to life, manners, and religion. The sacred rites of Isis, afterwards so famous under the name of the Eleusinian mysteries, date their institution from this period.

When this company of propagandi arrived at Eleusis, they were entertained by some of the most respectable persons who then inhabited that district. Their names, according to Clem. Alexand. were Banbo, Dysaulis, Triptolemus, Eumolpus, and Eubulus. From Eumolpus were descended a race of priests called Eumolpidæ, who figured at Athens many ages after. Triptolemus was an ox herd, Eumolpus a shepherd, and Eubulus a swine herd. These were the first apostles of the Eleusinian mysteries. They were instructed by the Egyptian missionaries; and they, in their turn, instructed their successors. Erechtheus, or, as some say, Pandion, countenanced the seminary, and built a small temple for its accommodation in Eleusis, a city of Attica, a few miles west from Athens, and originally one of the twelve districts into which that territory was divided. Here then we have arrived at the scene of those renowned mysteries, which for the space of near 2000 years were the pride of Athens and the wonder of the world.

48
Eleusinian
mysteries
divided into
greater and lesser.

The mysteries were divided into the greater and lesser. The latter were celebrated at Agræ, a small town on the river Ilyssus: the former were celebrated in the month which the Athenians called Boedromion (c); the latter in the month Anthesterion (d). The lesser mysteries, according to the fabulous legends of the Greeks, were instituted in favour of the celebrated Hercules. That hero being commanded by Eurystheus to bring up Cerberus from the infernal regions, was desirous of being initiated in the Eleusi-

nian mysteries before he engaged in that perilous undertaking. He addressed himself to Eumolpus the hierophant for that purpose. There was a law among the Eleusinians prohibiting the initiation of foreigners. The priest not daring to refuse the benefit to Hercules, who was both a friend and benefactor to the Athenians, advised the hero to get himself adopted by a native of the place, and so to elude the force of the law. He was accordingly adopted by one Pyolus, and so was initiated in the lesser mysteries, which were instituted for the first time upon that occasion. This account has all the air of a fable. The lesser mysteries were instituted by way of preparation for the greater.

The person who was to be initiated in the lesser mysteries, as well as in the greater, was obliged to practise the virtue of chastity a considerable time before his admission. Besides, he was to bind himself by the most solemn vows not to divulge any part of the mysteries. At the same time, he was, according to the original institution, to be a person of unblemished moral character. These were preliminaries indispensably necessary in order to his admission. A bull was sacrificed to Jupiter, and the hide of that animal, called by a peculiar name (*Διὸς Κυνίου*) was carefully preserved and carried to Eleusis, where it was spread under the feet of the initiated. The candidate was then purified by bathing in the river Ilyssus, by aspersions with salt water or salt, with laurel, barley, and passing through the fire: all which rites were attended with incantations and other usages equally insignificant and ridiculous. Last of all, a young sow was sacrificed to Ceres; and this animal, according to the ritual, behoved to be with pigs: and before it was killed it was to be washed in Cantharus, one of the three harbours which formed the Piræus.

All these ceremonies duly performed, the candidate was carried into the hall appointed for the purpose of initiation. There he was taught the first elements of those arcana which were afterwards to be more fully and more clearly revealed in the more august mysteries of Eleusis. The pupils at Agræ were called *Myllæ*, which may intimate probationers; whereas those of Eleusis were denominated *Epoptæ*, importing that they saw as they were seen.

The lesser mysteries were divided into several stages, and candidates were admitted to them according to their quality and capacity respectively. Those who were initiated in the lowest were obliged to wait five years before they were admitted to the greater. Those who had partaken of the second kind underwent a novitiate of three years; those who had been admitted to the third, one of two years; and those who had gone through the fourth were admitted to the greater at the end of one year; which was the shortest period of probation a candidate for that honour could legally undergo. Such was the process generally observed in administering the lesser mysteries.

With

(a) Apollod. Bib. ubi supra. Clem. Alexand. Cohort. page 17. where the story is told with very little reserve.

(c) The third month of the Athenian year, answering to our September.

(d) The eighth month, answering to our February; but Meursius makes it November.

52
None but
natives of
Athens ori-
ginally ad-
mitted to
the greater
mysteries.

With respect to the greater mysteries, it is probable that originally none but the natives of Attica were admitted to partake of them. In process of time, however, the pale was extended so far and wide as to comprehend all who spoke the Greek language. All foreigners were debarred from those sacred rites. They tell us, however, that Hercules, Bacchus, Castor and Pollux, Æsculapius, and Hippocrates, were initiated in an extraordinary manner, from a regard to their high character and heroic exploits. All barbarians, too, were excluded; yet Anacharsis the Scythian was indulged that privilege, in consequence of his reputation for science and philosophy. All persons guilty of manslaughter, though even accidentally or involuntarily, all magicians, enchanters; in a word, all impious and profane persons, were expressly prohibited the benefit of this Pagan sacrament. At last, however, the gate became wider, and crowds of people, of all nations, kindreds, and languages, provided their character was fair and irreproachable, rushed in by it. In process of time the Athenians initiated even their infants; but this, we imagine, must have been a kind of lustration or purification from which it was supposed that they derived a kind of moral ablution from vice, and were thought to be under the peculiar protection of the goddess.

53
Celebration
lasted nine
days, but

The celebration of the mysteries began on the 15th day of the month Boedromion; and, according to most ancient authors, lasted nine days. Meursius has enumerated the transactions of each day, which are much too numerous to fall within the compass of this article; we must therefore refer our curious reader to the author just mentioned. Some days before the commencement of the festival, the præcones, or public criers, invited all the initiated, and all the pretenders to that honour, to attend the festival, with clean hands and a pure heart, and the knowledge of the Greek language.

54
was per-
formed on-
ly during
the night.

On the evening of the 15th day of the month called *Boedromion* the initiations commenced. Our readers will observe, that all the most sacred and solemn rites of the Pagan superstition were performed during the night: they were indeed generally works of darkness. On this day there was a solemn cavalcade of Athenian matrons from Athens to Eleusis, in carriages drawn by oxen. In this procession the ladies used to rally one another in pretty loose terms, in imitation, we suppose, of the Isiac procession described by Herodotus, which has been mentioned above. The most remarkable object in this procession was the *Mundus Cereis*, contained in a small coffer or basket. This was carried by a select company of Athenian matrons, who, from their office, were styled *Campheæ*. In this coffer were lodged the comb of Ceres, her mirror, a serpentine figure, some wheat and barley, the pudenda of the two sexes, and perhaps some other articles which we have not been able to discover. The procession ended at the temple, where this sacred charge was deposited with the greatest solemnity.

55
The Mundus
Cereis

We have no description of the temple of Eleusis upon record. Pausanias intended to have described it; but says he was diverted from his design by a dream†. Strabo informs us that the mystic sanctuary was as large as a theatre, and that it was built by Ictinus‡. In the porch, or outer part of this temple,

† I ib IX.

‡ See *Eleusis*.

the candidates were crowned with garlands of flowers, which they called *bimern*, or "the desirable." They were at the same time dressed in new garments, which they continued to wear till they were quite worn out. They then washed their hands in a laver filled with holy water; a ceremony which intimated the purity of their hearts and hands. Before the doors were locked, one of the officers of the temple proclaimed with a loud voice a stern mandate, enjoining all the uninitiated to keep at a distance from the temple, and denouncing the most terrible menaces if any should dare to disturb or pry into the holy mysteries. Nor were these menaces without effect: for if any person was found to have crowded into the sanctuary even through ignorance, he was put to death without mercy. Every precaution having been taken to secure secrecy, the initiatory ceremonies now began. But before we describe these, we must lay before our readers a brief account of the ministers and retainers of these secrets of paganism.

The chief minister of these far-famed mysteries was the hierophant. He was styled *King*, and enjoyed that dignity during life, and was always by birth an Athenian. He presided in the solemnity, as is evident from his title. This personage, as we learn from Eusebius, represented the Demiurgus, or Creator of the world. "Now in the mysteries of Eleusis (says that father) the hierophant is dressed out in the figure of the demiurgus." What this demiurgus was, we learn from the same writer. As this whole institution was copied from the Egyptians, we may rest assured that the figure of the Eleusinian Demiurgus was borrowed from the same quarter. "As for the symbols of the Egyptians (says he, quoting from Porphyry §), they are of the following complexion. The Demiurgus, whom the Egyptians call *Chneph*, is figured as a man of an azure colour, shaded with black, holding in his right hand a sceptre and in his left a girdle, and having on his head a royal wing or feather wreathed round." Such, we imagine, was the equipment of the Eleusinian hierophant. This person was likewise styled *Prophet*. He was to be of the family of the Eumolpidae; was obliged to make a vow of perpetual chastity; and even his voice, hair, and attitude, were adjusted to the ritual.

The next minister was the *daduchus*, or torch-bearer; who, according to the father above quoted, was attired like the sun. This minister resembled the sun, because that luminary was deemed the visible type of the supreme Demiurgus, and his vicegerent in governing and arranging the affairs of this lower world.

The third was the person who officiated at the altar. He was habited like the moon. His office was to implore the favour of the gods for all the initiated. We should rather imagine, that the person at the altar, as he resembled the moon, was intended to represent the goddess herself: for the Egyptian Isis, who was the archetype of Ceres, was sometimes the moon and sometimes the earth.

The sacred herald was another principal actor in this solemn exhibition. His province was to recite every thing that, according to the ritual, was to be communicated to the novices; and he probably represented Thyoth or Thoth, that is Hermes or Mercury, the interpreter of the gods.

Besides

63 Besides these, there were five epimeletræ or curators, of whom the king was one, who jointly directed the whole ceremonial. Lastly, There were ten priests to offer the sacrifices. There were no doubt many officers of inferior note employed upon these occasions; but these were only insignificant appendages, whose departments have not been transmitted to posterity.

After this detail of the ministers of this solemn service, we return to the *mystæ*, or candidates for initiation. Some of the fathers of the church † mention a hymn composed by the celebrated Orpheus, which was sung by the *mystagogus* or king upon that occasion. This hymn appears to us one of those spurious compositions which abounded in the first ages of Christianity, and which the pious apologists often adopted without sufficient examination. That some sacred hymn was chanted upon that occasion, we think highly probable; but that the one in question was either composed by Orpheus, or used at the opening of these ceremonies, to us appears somewhat problematical.

Before the ceremony opened, a book was produced, which contained every thing relating to the *teletæ*. This was read over in the ears of the *mystæ*; who were ordered to write out a copy of it for themselves. This book was kept at Eleusis in a sacred repository, formed by two stones exactly fitted to each other, and of a very large size. This repository was called *petroma*. At the annual celebration of the greater mysteries, these stones were taken asunder, and the book taken out; which, after being read to the *mystæ*, was replaced in the same casket.

64 The initiations began with a representation of the wanderings of Ceres, and her bitter and loud lamentations for the loss of her beloved daughter. Upon this occasion, no doubt, a figure of that deity was displayed to the *mystæ*, while loud lamentations echoed from every corner of the sanctuary. One of the company having kindled a firebrand at the altar, and sprung to a certain place in the temple, waving the torch with the utmost fury, a second snatched it from him, roaring and waving it in the same frantic manner; then a third, fourth, &c. in the most rapid succession. This was done to imitate Ceres, who was said to have perambulated the globe of the earth with a flaming pine in her hand, which she had lighted at Mount Etna.

When the pageant of the goddess was supposed to arrive at Eleusis, a solemn pause ensued, and a few rising questions were put to the *mystæ*: What these questions were, is evident from the answers. "I have fasted; I have drunk the liquor; I have taken the contents out of the coffer; and having performed the ceremony, have put them into the hamper; I have taken them out of the hamper, and put them again in the coffer." The meaning of these answers, we conjecture, was this: "I have fasted as Ceres fasted while in search of her daughter; I have drunk off the wort as she drank when given her by Barbo; I have performed what Ceres taught her first disciples to perform, when she committed to them the sacred hamper and coffer." After these interrogatories, and the suitable responses, the *mundus Cereis* was displayed

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before the eyes of the *mystæ*, and the *mystagogus* or hierophant, or perhaps the sacred herald by his command, read a lecture on the allegorical import of those sacred symbols. This was heard with the most profound attention; and a solemn silence prevailed throughout the scene. Such was the first act of this religious farce, which perhaps consisted originally of nothing more.

After the exposition of the *mundus Cereis*, and the import of her wanderings, many traditions were communicated to the *mystæ* concerning the origin of the universe and the nature of things. The doctrines delivered in the greater mysteries, says Clem. Alex. "relate to the nature of the universe. Here all instruction ends. Things are seen as they are; and nature, and the things of nature, are given to be comprehended." To the same purpose Cicero: "Which points being explained and reduced to the standard of reason, the nature of things, rather than that of the gods, is discovered." The Father of the universe, or the supreme demiurgus, was represented as forming the chaotic mass into the four elements, and producing animals, vegetables, and all kinds of organized beings, out of those materials. They say that they were informed of the secrets of the anomalies of the moon, and the eclipses of the sun and moon; and, according to Virgil,

Unde hominum genus, et pecudes, unde imber et ignes.

What system of cosmogony those hierophants adopted, is evident from the passage above quoted from Eusebius; and, from the account immediately preceding, it was that of the most ancient Egyptians, and of the orientals in general. This cosmogony is beautifully and energetically exhibited in Plato's *Timæus*, and in the genuine spirit of poetry by Ovid in the beginning of his *Metamorphoses*.

The next scene exhibited upon the stage, on this solemn occasion, consisted of the exploits and adventures of the gods, demigods, and heroes, who had from time to time, been advanced to divine honours. These were displayed as passing before the *mystæ* in pageants fabricated for that important purpose. This was the original mode among the Egyptians, and was no doubt followed by their Eleusinian pupils. These adventures were probably demonstrated to have been allegorical, symbolical, hieroglyphical, &c. at least they were exhibited in such a favourable point of view as to dispel those absurdities and inconsistencies with which they were sophisticated by the poets and the vulgar.

With respect to the origin of those factitious deities, it was discovered that they had been originally men who had been exalted to the rank of divinity, in consequence of their heroic exploits, their useful inventions, their beneficent actions, &c. This is so clear from the two passages quoted from Cicero, by Bishop Warburton †, that the fact cannot be contradicted. But that prelate has not so informed us so precisely, whether the *mystagogues* represented them as nothing more than dead men, in their present state, or as beings who were actually existing in a deified state, and executing the functions assigned them in the rubric of Paganism. Another query naturally occurs, that is, to what purpose did the *mystagogues* apply this communication? That the hierophants did actually

63 The curators, &c.

† Justin. Euseb. Clem. Alex.

63 The petroma.

64 Commencement of the initiations.

64 Questions put to the *mystæ*.

66

Traditions respecting the origin of the universe, &c.

67

Exploits of the gods, and

68

their origin. 2nd. † Dr. L.

actually represent those deified mortals in the latter predicament, is obvious from another passage quoted from Cicero by the same prelate, which we shall transcribe as translated by him: "What think you of those who assert that valiant, or famous, or powerful men, have obtained divine honours after death; and that these are the very gods now become the objects of our worship, our prayers, and adoration? Euhemerus tells us, when these gods died, and where they lie buried. I forbear to speak of the sacred and august rites of Eleusis. I pass by Samothrace and the mysteries of Lemnos, whose hidden rites are celebrated in darkness, and amidst the thick shades of groves and forests." If, then, those deified mortals were become the objects of worship and prayers, there can be no doubt of the belief of their deified existence. The allusion to the Eleusinian and other Pagan mysteries towards the close of the quotation, places the question beyond the reach of controversy. But though, according to this account, "there were gods many and lords many;" yet it is evident from the passage quoted from Eusebius in the preceding part of this article, that the unity of the Supreme Being was maintained, exhibited, and inculcated. This was the original doctrine of the hierophants of Egypt: It was maintained by Thales and all the retainers of the Ionian school. It was the doctrine of Pythagoras, who probably gleaned it up in the country just mentioned, in connexion with many other dogmas which he had the assurance to claim as his own.

But however the unity, and perhaps some of the most obvious attributes of the Supreme Author of nature, might be illustrated and inculcated, the tribute of homage and veneration due to the subordinate divinities was by no means neglected. The initiated were taught to look to the *dei majorum gentium* with a superior degree of awe and veneration, as beings endowed with an ineffable measure of power, wisdom, purity, goodness, &c. These were, if we may use the expression, the prime favourites of the Monarch of the universe, who were admitted into his immediate presence, and who received his behests from his own mouth, and communicated them to his subordinate officers, prefects, lieutenants, &c. These they were exhorted to adore; to them they were to offer sacrifices, prayers, and every other act of devotion, both on account of the excellency of their nature and the high rank they bore as the court of heaven. They were instructed to look up to hero gods and demigods, as beings exalted to the high rank of governors or different parts of nature, as the immediate guardians and protectors of the human race; in short, as gods near at hand, as prompters to a virtuous course, and assistants in it; as ready upon all occasions to confer blessings upon the virtuous and deserving. Such were the doctrines taught in the *teletæ* with respect to the nature of the Pagan divinities, and the worship and devotion enjoined to be offered them by the mysteries.

As the two principal ends proposed by these initiations were the exercise of heroic virtues in men, and the practice of sincere and uniform piety by the candidates for immortal happiness, the hierophants had adopted a plan of operations excellently accommodated to both these purposes. The virtuous conduct and heroic exploits of the great men and demi-

gods of early antiquity, were magnified by the most pompous eulogiums, enforced with suitable exhortations to animate the votaries to imitate so noble and alluring an example. But this was not all: the heroes and demigods themselves were displayed in pageants, or vehicles of celestial light. Their honours, offices, habitations, attendants, and other appendages, in the capacity of demons, were exhibited with all the pomp and splendour that the sacerdotal college were able to devise. The sudden glare of mimic light, the melting music stealing upon the ear, the artificial thunders reverberated from the roof and walls of the temple, the appearance of fire and ethereal radiance, the vehicles of flame, the effigies of heroes and demons adorned with crowns of laurel emitting rays from every sprig, the fragrant odours and aromatic gales which breathed from every quarter, all dexterously counterfeited by sacerdotal mechanism, must have filled the imagination of the astonished votaries with pictures at once tremendous and transporting: Add to this, that every thing was transacted in the dead of night amidst a dismal gloom; whence the most bright effulgence instantaneously burst upon the sight. By this arrangement the aspirants to initiation were wonderfully animated to the practice of virtue while they lived, and inspired with the hope of a blessed immortality when they died. At the same time, their awe and veneration for the gods of their country was wonderfully enhanced by reflecting on the appearances above described. Accordingly Strabo very judiciously observes, "that the mystical secrecy of the sacred rites preserves the majesty of the Deity, imitating its nature, which escapes our apprehension. For these reasons, in celebrating the *teletæ*, the demons were introduced in their deified or glorified state.

But as all the candidates for initiation might not aspire to the rank of heroes and demigods, a more easy and a more attainable mode of conduct, in order to arrive at the palace of happiness, behoved to be opened. Private virtues were inculcated, and these too were to meet a condign reward. But alas! this present life is too often a chequered scene, where virtue is depressed and trodden under foot, and vice lifts up its head and rides triumphant. It is a dictate of common sense, that virtue should sooner or later emerge, and vice sink into contempt and misery. Here then the conductors of the mysteries, properly and naturally, adopted the doctrine of a future state of rewards and punishments. The dogma of the immortality of the human soul was elucidated, and carefully and pathetically inculcated. This doctrine was likewise imported from Egypt; for Herodotus informs us, "that the Egyptians were the first people who maintained the immortality of the human soul." The Egyptian immortality, however, according to him, was only the metempsychosis or transmigration of souls. This was not the system of the ancient Egyptians, nor indeed of the *teletæ*. In these, a metempsychosis was admitted; but that was carried forward to a very distant period, to wit, to the grand Egyptian period of 36,000 years.

As the mystagogues well knew that the human mind is more powerfully affected by objects presented to the eyes than by the most engaging instructions conveyed by

69
Unity of
the Supreme
Being main-
tained in
the myste-
ries.

70
Offices of
the other
gods.

71
Excellent
plan for ac-
complish-
ing the
ends pro-
posed in the
mysteries.

72
Private vir-
tues incul-
cated in the
mysteries,
by the doc-
trine of a
future state.

Lib. II.

73 by the ear, they made the emblems of Elysium and Tartarus pass in review before the eyes of their novices. There the Elysian scenes, so nobly described by the Roman poet, appeared in mimic splendour; and, on the other hand, the gloom of Tartarus, Charon's boat, the dog of hell, the Furies with tresses of snakes, the tribunal of Minos and Rhodamantus, &c. were displayed in all their terrific state. Tantalus, Ixion, Sisyphus, the daughters of Danaus, &c. were represented in pageants before their eyes. These exhibitions were accompanied with most horrible cries and howlings, thunders, lightning, and other objects of terror which we shall mention in their proper place.

No contrivance could be better accommodated to animate the pupils to the practice of virtue on the one hand, or to deter them from indulging vicious passions on the other. It resembled opening heaven and hell to a hardened sinner. The practices inculcated in celebrating the mysteries are too numerous to be detailed in this imperfect sketch. The worship of the gods was strictly enjoined, as has been shown above. The three laws generally ascribed to Triptolemus were inculcated, 1. To honour their parents; 2. To honour the gods with the first fruits of the earth; 3. Not to treat brute animals with cruelty. These laws were imported from Egypt, and were communicated to the Eleusinians by the original missionaries. Cicero makes the civilization of mankind one of the most beneficial effects of the Eleusinian institutions: "Nullum mihi, cum multo eximia divinaque videntur Athenæ tunc peperisse; tum nihil melius illis mysteriis, quibus exagrestis immanique vita, exculsi ad humanitatem; et mitigati sumus; initiaque, ut appellantur, ita revera principia vite cognovimus; neque solum cum lætitia vivendi rationem accepimus, sed etiam cum spe meliore moriendi." Hence it is evident that the precepts of humanity and morality were warmly recommended in these institutions. The virtue of humanity was extended, one may say, even to the brute creation, as appears from the last of Triptolemus's laws above quoted. Some articles were enjoined in the teletæ which may appear to us of less importance, which, however, in the symbolical style of the Egyptians, were abundantly significant. The initiated were "commanded to abstain from the flesh of certain birds and fishes; from beans, from pomegranates and apples, which were deemed equally polluting. It was taught, that to touch the plant of asparagus was as dangerous as the most deadly poison. Now, says Porphyry, whoever is versed in the history of the *visions*, knows for what reason they were commanded to abstain from the flesh of birds."

75 The initiated then bound themselves by dreadful oaths to observe most conscientiously and to practise every precept tendered to them in the course of the teletæ; and at the same time never to divulge one article of all that had been heard or seen by them upon that occasion. In this they were so exceedingly jealous that Æschylus the tragedian was in danger of capital punishment for having only alluded to one of the Eleusinian arcana in a tragedy of his; and one of the articles of indictment against Diagoras the Melian was, his having spoken disrespectfully of the mysteries, and dissuaded people from partaking of them. It must

then be allowed, that the institution of the mysteries was of infinite advantage to the Pagan world. They were indeed a kind of sacraments, by which the initiated bound themselves by a solemn vow to practise piety towards the gods, justice and humanity towards their fellow men, and gentleness and tenderness towards the inoffensive part of the brute creation. The Pagans themselves were so thoroughly convinced of this fact, that in their disputes with the apologists for Christianity, they often appealed to the teletæ, and contrasted their maxims with the most sublime doctrines of that heavenly institution.

In order to impress these maxims the more deeply upon the minds of the novices, and to fix their attention more steadfastly upon the lectures which were delivered them by the mystagogue or the sacred herald, a mechanical operation was played off at proper intervals during the course of the celebration. "Towards the end of the celebration (says Stobæus), the whole scene is terrible; all is trembling, shuddering, sweat, and astonishment. Many horrible spectres are seen, and strange cries and howlings uttered. Light succeeds darkness; and again the blackest darkness the most glaring light. Now appear open plains, flowery meads, and waving groves; where are seen dances and choruses; and various holy phantasies enchant the sight. Melodious notes are heard from far, with all the sublime symphony of the sacred hymns. The pupil now is completely perfect, is initiated, becomes free, released, and walks about with a crown on his head, and is admitted to bear a part in the sacred rites." Aristides de Myst. Eleus. calls Eleusia "a kind of temple of the whole earth, and of all that man beholds done in the most dreadful and the most exhilarating manner. In what other place have the records of fable sung of things more marvellous? or in what region upon earth have the objects presented to the eye bore a more exact resemblance to the sounds which strike the ear? What object of sight have the numberless generations of men and women beheld comparable to these exhibited in the ineffable mysteries?" "To the same purpose, Pletho, in the oracles of Zoroastres, informs us, "that frightful and shocking apparitions, in a variety of forms, used to be displayed to the mystæ in the course of their initiation." And a little after, he adds, "that thunder and lightning and fire, and every thing terrible which might be held symbolical of the divine presence, was introduced." Claudian, in his poem *De Rapta Proserpina*, gives an elegant, though brief, description of this phenomenon, which throws some light on the passages above quoted.

*Jam mihi cornuuntur trepidis delubra mæveri
Sedibus et clarum dis pergere culmina lucem,
Adventum testata Dea, jam magnus ab imis
Auditur fremitus terris, templumque remugit
Cecropidum.*

The sight of those appearances was called the *Antopha*, or "the real presence;" hence those rites were sometimes called *Epoptica*. The *Epoptæ* were actually initiated, and were admitted into the *Sanctum Sanctorum*, and bore a part in the ceremonial: whereas the *mystæ*, who had only been initiated in the lesser mysteries at Agræ, were obliged to take their station in the porch

77
A kind of
baptismal
ablution in
the myste-
ries.

of the temple. The candidates for initiation bathed themselves in holy water, and put on new clothes, all of linen, which they continued to wear till they were quite torn, and then they were consecrated to Ceres and Proserpine. From the ceremony of bathing they were denominated *Hydrant*; and this again was a kind of baptismal ablution. Whether the phrases of *washing away sin, putting on the Lord Jesus Christ, putting off the old man with his deeds, putting on a robe of righteousness, being buried in baptism*, the words *mystery, perfect, perfection*, which occur so frequently in the New Testament, especially in the writings of the apostle St Paul, are borrowed from the Pagan mysteries, or from usages current among the Jews, we leave to our more learned readers to determine.

78
The initiated
declared
perfect men.

The Epoptæ having sustained all those fiery trials, heard and seen every thing requisite, taken upon them the vows and engagements above narrated, and, in a word, having shown themselves good soldiers of Ceres and Proserpine, were now declared *perfect men*. They might, like Cebes's *virtuous man*, travel wherever they chose; those wild beasts (the human passions) which tyrannize over the rest of mankind, and often destroy them, had no longer dominion over them. They were now not only *perfect* but *regenerated* men. They were now crowned with laurel, as was said above, and dismissed with two barbarous words *Κεϕε, ιμμεϕε, Κονν ομπεϕε*, of which perhaps the hierophants themselves did not comprehend the import. They had been introduced by the first Egyptian missionaries, and retained in the sacra after their signification was lost. This was a common practice among the Greeks. In the administration of their religious ceremonies, they retained many names of persons, places, things, customs, &c. which had been introduced by the Phœnicians and Egyptians, from whom they borrowed their system of idolatry. These terms constituted the language of the gods, so often mentioned by the prince of poets. To us the words in question appear to be Syriac, and to signify, *Be vigilant, be innocent*.

Numerous and important were the advantages supposed to redound to the initiated, from their being admitted to partake of the mysteries, both in this life and that which is to come. First, They were highly honoured, and even revered, by their contemporaries. Indeed, they were looked up to as a kind of sacred persons: they were, in reality, consecrated to Ceres and Proserpine. Secondly, They were obliged by their oath to practice every virtue, religious, moral, political, public, and private. Thirdly, They imagined, that sound advice and happy measures of conduct were suggested to the initiated by the Eleusinian goddesses. Accordingly, says Pericles the celebrated Athenian statesman, "I am convinced, that the deities of Eleusis inspired me with this sentiment, and that this stratagem was suggested by the principle of the mystic rites." There is a beautiful passage in Aristophanes's comedy of the *Ranæ* to the very same purpose, of which we shall subjoin the following periphrasis. It is sung by the chorus of the initiated.

† Arist.

Let us to flow'ry meads repair,
With deathless roses blooming,
Whose balmy sweets impregn the air,
Both hills and dales perfuming.
Since fate benign our choir has join'd,
We'll trip in mystic measure;
In sweetest harmony combin'd
We'll quaff full draughts of pleasure.
For us alone the pow'r of day
A milder light dispenses;
And sheds benign a mellow'd ray
To cheer our ravish'd senses:
For we beheld the mystic show,
And brav'd Eleusis' dangers.
We do and know the deeds we owe
To neighbours, friends, and strangers.

Euripides, in his *Bacchæ* (2), introduces the chorus extolling the happiness of those who had been acquainted with God, by participating in the holy mysteries, and whose minds had been enlightened by the mystical rites. They boast, "that they had led a holy and unblemished life, from the time that they had been initiated in the sacred rites of Jupiter Idæus, and from the time that they had relinquished celebrating the nocturnal rites of Bacchus, and the banquets of raw flesh torn off living animals." To this sanctity of life they had no doubt engaged themselves, when they were initiated in the mysteries of that god. The Eleusinian Epoptæ derived the same advantages from their sacramental engagements. Fourthly, The initiated were imagined to be the peculiar wards of the Eleusinian goddesses. These deities were supposed to watch over them, and often to avert impending danger, and to rescue them when beset with troubles.—Our readers will not imagine that the initiated reaped much benefit from the protection of his Eleusinian tutelary deities; but it was sufficient that they believed the fact, and actually depended upon their interposition. Fifthly, The happy influences of the teletæ, were supposed to administer consolation to the Epoptæ in the hour of dissolution; for, says Isocrates, "Ceres bestowed upon the Athenians two gifts of the greatest importance; the fruits of the earth, which were the cause of our no longer leading a savage course of life; and the teletæ, for they who partake of these entertain more pleasant hopes both at the end of life, and eternity afterwards." Another author † tells us, "that the initiated were not only often rescued from many hardships in their lifetime, but at death entertained hopes that they should be raised to a more happy condition." Sixthly, After death, in the Elysian fields, they were to enjoy superior degrees of felicity, and were to bask in eternal sunshine, to quaff nectar, and feast upon ambrosia, &c.

The priests were not altogether disinterested in this salutary process. They made their disciples believe, that the souls of the uninitiated, when they arrived in the infernal regions, should roll in mire and dirt, and with very great difficulty arrive at their destined mansion.

(2) Act I. near the beginning, and in many other places.

tion. Hence Plato introduces Socrates † observing, “ that the sages who instituted the teletæ had positively affirmed, that whatever soul should arrive in the infernal mansions *unbaptiz’d* and *unannoy’d*, should lie there immersed in mire and filth.” And as to a future state (says Aristides), “ the initiated shall not roll in mire and grope in darkness; a fate which awaits the unholy and uninitiated.” It is not hard to conceive with what a commanding influence such doctrines as these must have operated on the generality of mankind.

80
Remarks of Diogenes and Antisthenes
When the Athenians advised Diogenes to get himself initiated, and enforced their arguments with the above considerations, “ It will be pretty enough (replied the philosopher) to see Agésilas and Epaminondas wallowing in the mire, while the most contemptible rascals who have been initiated are strutting in the islands of bliss.”

When Antisthenes was to be initiated in the Orphic mysteries, and the priest was boasting of the many astonishing benefits which the initiated should enjoy in a future state †, “ Why, forsooth, (says Antisthenes), ’tis wonder your reverence don’t e’en hang yourself in order to come at them the sooner.”

81
All the world crowd to Eleusis.
When such benefits were expected to be derived from the mysteries, no wonder if all the world crowded to the Eleusian standard. After the Macedonian conquests, the hierophants abated much of their original strictness. By the age of Cicero, Eleusis was a temple whither all nations resorted to partake of the benefits of that institution. We find that almost all the great men of Rome were initiated. The hierophants, however, would not admit Nero on account of the profligacy of his character. Few others were refused that honour; even the children of the Athenians were admitted. But this, we think, was rather a lustration or consecration, than an initiation. Perhaps it paved the way for the more august ceremony, as the Christian baptism does among us for the other sacrament.

82
Degeneracy of the mysteries.
That this institution gradually degenerated, can hardly be questioned; but how much, and in what points, we have not been able to investigate. The fathers of the church, from whom that charge is chiefly to be collected, are not always to be trusted, especially when they set themselves to arraign the institutions of Paganism. There were indeed several ancient authors, such as Melanthius, Menander, Sotades, &c. who wrote purposely on the subject in question; but their works are long since irrecoverably lost. For this reason, modern writers, who have professedly handled it, have not always been successful in their researches. The two who have laboured most indefatigably, and perhaps most successfully, in this field, are Meursius and Warburton. The former, in his *Liber Singularis*, has collected every thing that can be gleaned from antiquity relating to the ceremonial of these institutions, without, however, pointing out their original, or elucidating the end and import of their establishment. The latter has drawn them into

the vortex of a system which has in many instances led him to ascribe to them a higher degree of merit than we think they deserve. These instances we would willingly have noticed in our progress, had the limits prescribed us admitted such a discussion.

If we may believe Diodorus the Sicilian, these mysteries, which were celebrated with such wonderful secrecy at Eleusis, were communicated to all mankind among the Cretans. Thus, however, we think, is rather problematical. We imagine that excellent historian has confounded the mysteries of Cybele with those of the Eleusinian Ceres. These two deities were undoubtedly one and the same, that is, the moon or the earth. Hence it is probable, that there was a striking resemblance between the sacred mysteries of the Cretans and Eleusinians.

This institution continued in high reputation to the age of St Jerome, as appears from the following passage: “ Hierophantæ quoque Atheniensium legant usque hodie eicute sorbitone castrari.” The emperor Valentinianus intended to have suppressed them; but Zozimus †, informs us, that he was diverted from his design by the proconsul of Greece. At length Theodosius the elder, by an imperial edict prohibited the celebration of these as well as of all the other sacra of Paganism. These mysteries, instituted in the reign of Erechtheus, maintained their ground to the period just mentioned, that is, near 2000 years; during which space, the celebration of them never had been interrupted but once. When Alexander the Great massacred the Thebans and razed their city, the Athenians were so much affected with this melancholy event, that they neglected the celebration of that festival.

84
Other mystic institutions among the ancient Pagans, of which these are sketched above were the most celebrated. The Samothracian mysteries, instituted in honour of the Cabiri, were likewise of considerable celebrity, and were supposed to confer much the same blessings with the Eleusinian, but were not of equal celebrity. The Cabiri were Phœnician and likewise Egyptian † deities. The learned Bochart has explained their origin, number, names, and some part of their worship. The Orphic mysteries were likewise famous among the Thracians. Orpheus learned them in Egypt, and they were nearly the same with the sacra Bacchanalia of the Greeks. There were likewise the mysteries of Jupiter Idæus in great request among the Cretans, those of the Magna Mater or Cybele, celebrated in Phrygia. To enumerate and detail all these would require a complete volume. We hope our readers will be fully satisfied with the specimen exhibited above. We are convinced many things have been omitted which might have been inserted, but we have collected the most curious and the most important.— Every one of the positions might have been authenticated by quotations from authors of the most undoubted credibility, but that process would have swelled the article beyond all proportion.

MYSTICAL.,

Mystical.
Mystics.

MYSTICAL, something mysterious or allegorical. Some of the commentators on the sacred writings, besides a literal find also a mystical meaning. The sense of Scripture, say they, is either that immediately signified by the words and expressions in the common use of language; or it is mediate, sublime, typical, and mystical. The literal sense they again divide into proper literal, which is contained in the words taken simply and properly; and metaphorical literal, where the words are to be taken in a figurative and metaphorical sense. The mystical sense of Scripture they divide into three kinds: the first corresponding to faith, and called *allegorical*; the second to hope, called *anagogical*; and the third to charity, called the *tropological sense*. And sometimes they take the same word in Scripture in all the four senses: thus the word *Jerusalem*, literally signifies the capital of Judea; allegorically, the church militant; tropologically, a believer; and anagogically, heaven. So that passage in Genesis, *let there be light, and there was light*, literally signifies corporal light; by an allegory, the Messiah; in the tropological sense, grace; and anagogically, beatitude, or the light of glory.

MYSTICS, *mystici*, a kind of religious sect, distinguished by their professing pure, sublime, and perfect devotion, with an entire disinterested love of God, free from all selfish considerations.

The mystics, to excuse their fanatic ecstasies and amorous extravagancies, allege that passage of St Paul, *The Spirit prays in us by sighs and groans that are unutterable*. Now if the Spirit, say they, pray in us we must resign ourselves to its motions, and be swayed and guided by its impulse, by remaining in a state of mere inaction.

Passive contemplation is that state of perfection to which the mystics all aspire.

The authors of this mystic science, which sprung up towards the close of the third century, are not known; but the principles from which it was formed are manifest. Its first promoters proceeded from the known doctrine of the Platonic school, which was also adopted by Origen and his disciples, that the divine nature was diffused through all human souls, or that the faculty of reason, from which proceed the health and vigour of the mind, was an emanation from God into the human soul, and comprehended in it the principles and elements of all truth, human and divine. They denied that men could by labour or study excite this celestial flame in their breasts; and therefore they disapproved highly of the attempts of those, who by definitions, abstract theorems, and profound speculations, endeavoured to form distinct notions of truth, and to discover its hidden nature. On the contrary, they maintained that silence, tranquillity, repose, and solitude, accompanied with such acts as might tend to extenuate and exhaust the body, were the means by which the hidden and internal word was excited to produce its latent virtues, and to instruct men in the knowledge of divine things. For thus they reasoned; those who behold with a noble contempt all human affairs, who turn away their eyes from terrestrial vanities, and shut all the avenues of the outward senses against the contagious influences of a material world, must necessarily return to God, when the spirit is thus disengaged from the impediments that prevented that

happy union. And in this blessed frame they not only enjoy inexpressible raptures from their communion with the Supreme Being, but also are invested with the inestimable privilege of contemplating truth undisguised and uncorrupted in its native purity, while others behold it in a vitiated and delusive form.

The number of the mystics increased in the fourth century, under the influence of the Grecian fanatic, who gave himself out for Dionysius the Areopagite, disciple of St Paul, and probably lived about this period; and by pretending to higher degrees of perfection than other Christians, and practising greater austerity, their cause gained ground, especially in the eastern provinces, in the fifth century. A copy of the pretended works of Dionysius was sent by Balbus to Lewis the Meek in the year 824, which kindled the holy flame of mysticism in the western provinces, and filled the Latins with the most enthusiastic admiration of this new religion.

In the twelfth century, these mystics took the lead in their method of expounding Scripture; and by searching for mysteries and hidden meaning in the plainest expressions, forced the word of God into a conformity with their visionary doctrines, their enthusiastic feelings, and the system of discipline which they had drawn from the excursions of their irregular fancies. In the thirteenth century, they were the most formidable antagonists of the schoolmen; and towards the close of the fourteenth, many of them resided and propagated their tenets almost in every part of Europe. They had, in the fifteenth century, many persons of distinguished merit in their number: and in the sixteenth century, previous to the Reformation, if any sparks of real piety subsisted under the despotic empire of superstition, they were only to be found among the mystics.

The principles of this sect were adopted by those called *Quietists* in the seventeenth century, and, under different modifications, by the Quakers and Methodists.

MYSTRUM, a liquid measure among the ancients, containing the fourth part of the cyathus, and weighing two drachms and a half of oil, or two drachms two scruples of water or wine. It nearly answers to our spoonful.

MYTELENE. See **MYTYLENE**.

MYTENS (Daniel), of the Hague, was an admired painter in the reigns of King James and King Charles. He had certainly (Mr Walpole says) studied the works of Rubens before his coming over. His landscape in the back grounds of his portraits is evidently in the style of that school; and some of his works have been taken for Vandyck's. The date of his arrival is not certain. At Hampton-court are several whole lengths of princes and princesses of the house of Brunswick-Lunenburgh, and the portrait of Charles Howard earl of Nottingham; at Kensington is Mytens's own head. At Knowle, Lionel Cranfield earl of Middlesex, lord treasurer, with his white staff, whole length. At Lady Elizabeth Germain's at Drayton, is a very fine whole length of Henry Rich earl of Holland, in a striped habit, with a walking stick. At St James's is Jeffery Hudson the dwarf, holding a dog by a string, in a landscape, coloured warmly and freely like Snyder or Rubens. Mytens drew the same figure in a very large picture of Charles I. and his

Mytens
||
Mytens.

Queen,

Mytens, Queen which was in the possession of the late earl of **Mythology** Dunmore. The picture of the Queen of Scots at St James's is a copy by Mytens. Mytens remained in great reputation till the arrival of Vandyck, who being appointed the king's principal painter, the former in disgust asked his Majesty's leave to retire to his own country; but the king learning the cause of his dissatisfaction treated him with much kindness, and told him that he could find sufficient employment both for him and Vandyck. Mytens consented to stay, and even grew intimate, it is probable, with his rival; for the head of Mytens is one of those painted among the professors by that great master. Whether the same jealousy operated again, or real decline of business influenced him, or any other cause, Mytens did not stay much longer in England. We find none of his works here after the year 1630. Yet he lived many years afterwards. Houbraken quotes a register at the Hague dated in 1656, at which time, it says, Mytens painted part of the ceiling of the town hall there; the subject is, Truth writing history on the back of Fame.

MYTENS (Martin), painter of portraits and history, was born at Stockholm in 1695, and at 11 years of age showed an extraordinary genius. When he had practised for some years, he determined to seek for improvement at Rome, and in his progress to examine every thing curious in other cities of Europe. His first excursion was to Holland, and from thence he proceeded to London, where he practised miniature

enamel painting, to which he had always a strong tendency, and by his performances in that way gained a sufficiency to maintain himself, without being any encumbrance to his parents. In 1717 he visited Paris, and proved so fortunate as to obtain the favour of the duke of Orleans, and to have the honour to paint the portrait, of that prince, and also the portraits of Louis XV. and the Czar Peter. In 1721 he arrived at Vienna, where he was graciously received: and having with great applause painted the portraits of the emperor, the empress, and the most illustrious persons at that court, during a residence of above two years, he proceeded on his intended journey to Italy. Having visited Venice, and spent two years at Rome, he went to Florence, where the grand duke Gaston I. showed him all possible marks of esteem; and having engaged him for some time in his service, he made him considerable presents, and placed the portrait of Mytens among the heads of the illustrious artists in his gallery. He also received public testimonies of favour from the king and queen of Sweden, each of them having presented him with a chain of gold and a medal, when he visited that court, after his return from Italy. At last he settled at Vienna, where he obtained large appointments from the court; and lived universally esteemed for his uncommon merit, and equally valued for his personal accomplishments. He died in 1755.

There were some other painters of the name of *Mytens*, but of inferior note.

M Y T H O L O G Y

¹
Definition. **IS** a term compounded of two Greek words, and in its original import it signifies any kind of fabulous doctrine: In its more appropriated sense, it means those fabulous details concerning the objects of worship which were invented and propagated by men who lived in the early ages of the world, and by them transmitted to succeeding generations, either by written records or by oral tradition.

As the theology and mythology of the ancients are almost inseparably connected, it will be impossible for us to develop the latter, without often introducing some observations relating to the former. We must therefore entreat the indulgence of our readers, if upon many occasions we would hazard a few strictures on the names, characters, adventures, and functions of such Pagan divinities as may have furnished materials for those fabulous narrations which the nature of the subject may lead us to discuss.

²
Origin of fable.

With respect to *fable*, it may be observed in general, that it is a creature of the human imagination, and derives its birth from that love of the *marvellous* which is in a manner congenial to the soul of man.—The appearances of nature which every day occur, objects, actions, and events, which succeed each other, by a kind of routine, are too familiar, too obvious, and uninteresting, either to gratify curiosity or to excite admiration. On the other hand, when the most common phenomena in nature or life are new modelled by the plastic power of a warm imagination; when they

are diversified, compounded, embellished, or even arranged and moulded into forms which seldom or perhaps never occur in the ordinary course of things;—novelty generates admiration, a passion always attended with delightful sensations. Here then we imagine we have discovered the very source of *fiction* and *fable*.—They originated from that powerful propensity in our nature towards the *new* and *surprising*, animated by the delight with which the contemplation of them is generally attended.

Many circumstances contributed to extend and establish the empire of fable. The legislator laid hold on this bias of human nature, and of course employed *fable* and *fiction* as the most effectual means to civilize a rude, unpolished world. The philosopher, the theologist, the poet, the musician, each in his turn, made use of this vehicle to convey his maxims and instructions to the savage tribes. They knew that *truth*, simple and unadorned, is not possessed of charms powerful enough to captivate the heart of man in his present corrupt and degenerate state. This consideration, which did indeed result from the character of their audience, naturally led them to employ *fiction* and *allegory*. From this was derived the allegorical state of the ancients, and especially of the primary sages of the east.

Though almost every nation on the face of the globe, however remote from the centre of population, however savage and averse from cultivation, has fabricated and:

3
Boldness of
the oriental
mythology.

and adopted its own system of mythology; the Orientals, however, have distinguished themselves in a peculiar manner, by the boldness, the inconsistency, and the extravagance of their mythology. The genial warmth of those happy climes, the fertility of the soil, which afforded every necessary, every convenience, and often every luxury of life, without depressing their spirits by laborious exertions; the face of nature perpetually blooming around them, the skies smiling with uninterrupted serenity; all contributed to inspire the Orientals with a glow of fancy and a vigour of imagination rarely to be met with in less happy regions. Hence every object was swelled beyond its natural dimensions. Nothing was great or little in moderation, but every sentiment was heightened with incredible hyperbole. The magnificent, the sublime, the vast, the enormous, the marvellous, first sprung up, and were brought to maturity, in those native regions of fable and fairy land. As nature, in the ordinary course of her operations, exhibited neither objects nor effects adequate to the extent of their romantic imaginations, they naturally deviated into the fields of fiction and fable. Of consequence, the custom of detailing fabulous adventures originated in the east, and was from thence transplanted into the western countries.

As the allegorical taste of the eastern nations had sprung from their propensity to fable, and as that propensity had in its turn originated from the love of the marvellous; so did allegory in process of time contribute its influence towards multiplying fables and fiction almost *in infinitum*. The latent import of the allegorical doctrines being in a few ages lost and obliterated, what was originally a moral or theological tenet, assumed the air and habit of a personal adventure.

4
Propensity
to personi-
fication a
source of
eastern my-
thology.

The propensity towards personification, almost universal among the orientals, was another fruitful source of fable and allegory. That the people of the east were strongly inclined to personify inanimate objects and abstract ideas, we imagine will be readily granted, when it is considered, that in the formation of language they have generally annexed the affection of sex to those objects. Hence the distinction of grammatical genders, which is known to have originated in the eastern parts of the world. The practice of personifying virtues, vices, religious and moral affections, was necessary to support that allegorical style which universally prevailed in those countries. This mode of writing was in high reputation even in Europe some centuries ago; and to it we are indebted for some of the most noble poetical compositions now extant in our own language. Those productions, however, are but faint imitations of the original mode of writing still current among the eastern nations. The Europeans derived this species of composition from the Moorish inhabitants of Spain, who imported it from Arabia, their original country.

5
The effect
of hierogly-
phic writ-
ing on my-
thology.

The general use of hieroglyphics in the east, must have contributed largely towards extending the empire of mythology. As the import of the figures employed in this method of delineating the signs of ideas was in a great measure arbitrary, mistakes must have been frequently committed in ascertaining the notions which they were at the first intended to represent. When the development of these arbitrary signs happened to be attended with uncommon diffi-

culty, the expounders were obliged to have recourse to conjecture. Those conjectural expositions were for the most part tinctured with that bias towards the marvellous which universally prevailed among the primitive men. This we find is the case even at this day, when moderns attempt to develop the purport of emblematical figures, preserved on ancient medals, entaghlions, &c.

The wise men of the east delighted in obscure enigmatical sentences. They seem to have disdained every sentiment obvious to vulgar apprehension. The words of the wise, and their dark sayings, often occur in the most ancient records both sacred and profane. The sages of antiquity used to vie with each other for the prize of superior wisdom, by propounding riddles, and dark and mysterious questions, as subjects of investigation. The contest between Solomon and Hiram, and that between Amasis king of Egypt and Polycrates tyrant of Samos, are universally known.—As the import of those enigmatical propositions was often absolutely lost, in ages when the art of writing was little known, and still less practised, nothing remained but fancy and conjecture, which always verged towards the regions of fable. This then, we think, was another source of mythology.

The Pagan priests, especially in Egypt, were probably the first who reduced mythology to a kind of system. The sacerdotal tribe, among that people, were the grand depositories of learning as well as of religion. That order of men monopolized all the arts and sciences. They seem to have formed a conspiracy among themselves, to preclude the laity from all the avenues of intellectual improvement. This plan was adopted with a view to keep the laity in subjection, and to enhance their own importance. To accomplish this end, they contrived to perform all the ministrations of their religion in an unknown tongue, and to cover them with a thick veil of fable and allegory. The language of Ethiopia became their sacred dialect, and hieroglyphics their sacred character.—Egypt, of course, became a kind of fairy land, where all was jugglery, magic, and enchantment. The initiated alone were admitted to the knowledge of the occult mystical exhibitions, which, in their hands, constituted the essence of their religion. From these the vulgar and profane were prohibited by the most rigorous penalties (see MYSTERIES). The Egyptians, and indeed all the ancients without exception, deemed the mysteries of religion too sacred and solemn to be communicated to the herd of mankind, naked and unreserved; a mode by which they imagined those sacred and sublime oracles would have been defiled and degraded. “Procul, & procul este profani—Odi profanum vulgus et arceo.” Egypt was the land of graven images; allegory and mythology were the veil which concealed religion from the eyes of the vulgar; fable was the groundwork of that impenetrable covering.

In the earliest and most unpolished stage of society we cannot suppose fable to have existed among men. Fables are always tales of other times, but at this period other times did not reach far enough backward to afford those fruits of the imagination sufficient time to arrive at maturity. Fable requires a considerable space of time to acquire credibility, and to rise into reputation. Accordingly, we find that both the Chinese and

6
Mythology
reduced to
a kind of
system in
Egypt.

7
In the ear-
liest ages of
the world
mythology
had no ex-
istence

and Egyptians, the two most ancient nations whose annals have reached our times, were altogether unacquainted with fabulous details in the most early and least improved periods of their respective monarchies. It has been shown almost to a demonstration, by a variety of learned men, that both the one and the other people, during some centuries after the general deluge, retained and practised the primitive Noachic religion, in which fable and fancy could find no place; all was genuine unsophisticated truth.

As soon as the authentic tradition concerning the origin of the universe was either in a good measure lost, or at least adulterated by the inventions of men, fable and fiction began to prevail. The Egyptian *Thoth* or *Thyoth*, or Mercury Trismegistus, and Mo-
chus the Phœnician, undertook to account for the formation and arrangement of the universe, upon principles purely mechanical. Here fable began to usurp the place of genuine historical truth. Accordingly, we find that all the historians of antiquity, who have undertaken to give a general detail of the affairs of the world, have ushered in their narration with a fabulous cosmogony. Here imagination ranged unconfined over the boundless extent of the primary chaos. To be convinced of the truth of this assertion, we need only look into Sanchoniathon's Cosmogony, Euseb. Præp. Evang. l. 1. sub init. and Diodorus Sic. l. 1. From this we suppose it will follow, that the first race of fables owed their birth to the erroneous opinions of the formation of the universe.

9
Fabulous
cosmogony,
the
first mytho-
logical de-
tails.

Having now endeavoured to point out the origin of mythology, or fabulous traditions we shall proceed to lay before our readers a brief detail of the mythology of the most respectable nations of antiquity, following the natural order of their situation.

The Chinese, if any credit be due to their own an-
nals, or to the missionaries of the church of Rome, who pretend to have copied from them, were the first of the nations. Their fabulous records reach upwards many myriads of years before the Mosaic era of the creation. The events during that period of time, if any had been recorded, must have been fabulous as the period itself. These, however, are buried in eternal oblivion. The missionaries, who are the only sources of our information with relation to the earliest periods of the Chinese history, represent those people as having retained the religion of Noah many centuries after the foundation of their empire. Upon this supposition, their cosmogony must have been sound and genuine, without the least tincture of those fabulous ingredients which have both disguised and disgraced the cosmogonies of most other nations.

9
Chinese
mythology.

10
Birth and
inventions
of Fohi.

According to the most authentic accounts, *Fohi* or *Fohi* laid the foundation of that empire about 4000 years ago. This emperor, according to the Chinese, was conceived in a miraculous manner. His mother, say they, one day as she was walking in a desert place, was surrounded by a rainbow; and, being impregnated by this meteor, was in due time delivered of that celebrated legislator. This personage, like the Athenian Cecrops, was half a man and half a serpent. His intellectual powers were truly hyperbolic. In one day he discovered 50 different species of poisonous herbs. He taught his countrymen the whole art of agriculture in the space of a very few years. He in-

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structed them how to sow five different sorts of grain. He invented boats and nets for fishing, the art of fabricating porcelain, the management of silk worms, the manufacturing of silk, &c. In a word, that wonderful personage was inspired by Heaven with knowledge, which qualified him for composing that incomparable body of laws which are even at this day the wonder of the world. Our readers will admit, that this whole detail is fabulous and chimerical. The most learned part of them will readily observe, that the Chinese, in ascribing the invention of all the useful arts to their Fohi, are perfectly agreed with almost all the other nations of antiquity. The Indians ascribe every invention to *Budha*, or *Vishnou*, or *Fœ*; the Persians to *Zerdusht* or *Zoroaster*; the Chaldeans to their man of the sea, whom they call *Oannus*; the Egyptians to *Thoth* or *Thyoth*; the Phœnicians to *Meliceria*; the Greeks to the family of the *Titan*; and the Scandinavians to *Odin*, &c.

About 551 years before the Christian era, appeared Miraculous the famous Chinese philosopher *Con-fu-tse*, or Confucius. Concerning the birth of this prince of philo-
sophers, the Chinese have propagated the following legendary tale. His mother walking in a solitary place was impregnated by the vivifying influence of the heavens. The babe, thus produced, spake and reasoned as soon as it was born. Confucius, however, wrought no miracles, performed no romantic exploits, but lived an austere ascetic life, taught and inculcated the doctrines of pure morality, and died, remarkable only for superior wisdom, religious, moral, and political.

About the year of Christ 601, flourished the Sec-
retary *Lao-tsun*. His mother carried him 30 years in
her womb, and was at last delivered of him under a
plum-tree. This philosopher was the Epicurus of
the Chinese. His disciples, who were denominated
Fao-ss, i. e. heavenly doctors, were the first who cor-
rupted the religion of the Chinese. They were ad-
dicted to magic, and introduced the worship of good
and bad demons. Their doctrine was embraced by a
long succession of emperors. One of these princes,
called *Tou-ti*, had been deprived by death of a fa-
vourite mistress, whom he loved with the most extra-
vagant passion. The emperor, by the magical skill of
one of these doctors, obtained an interview with his
deceased mistress, a circumstance which rivetted the
whole order in the affection and esteem of the deluded
prince. Here our readers will observe the exact coun-
terpart of the fable of Eurydice, so famous in the my-
thology of the Greeks and Romans. That such a sys-
tem of religious principles must have abounded with
mythological adventures is highly probable; but as the
missionaries, to whom we are chiefly indebted for our
information relating to the religion of the Chinese,
have not taken the pains to record them, we find it
impossible to gratify the curiosity of our readers on
that head.

11
Miraculous
birth of
Confucius.

12
Lao-tsun
and his
doctrines.

The worship of the idol *Fo*, or *Foe*, was trans-
planted from India into China about the 56th year of
the Christian era, upon the following occasion. One
of the doctors of the *Fao-ss* had promised a prince of *Fo*, and of
the family of *Tchou*, and brother of the emperor
Ming-ti, to make him enter into communion with the
spirits. At his solicitation an ambassador was despatch-
ed into India, in order to inquire where the true reli-
gion was.

13
Introduc-
tion of the
worship of
the doc-
trine of the
metempsy-
chosis into
China.

gion was to be found. There had been a tradition, say the missionaries, ever since the age of Confucius, that the true religion was to be found in the west.—The ambassador stooped short in India; and finding that the god Foe was in high reputation in that country, he collected several images of that deity painted on chintz, and with it 42 chapters of the canonical books of the Hindoos, which, together with the images, he laid on a white elephant, and transported into his native country. At the same time he imported from the same quarter the doctrine of the transmigration of souls, which is firmly believed in China to this day. The doctrine and worship of Foe, thus introduced, made a most rapid progress all over China, Japan, Siam, &c. The priests of Foe are called among the Siamese, *Talopins*; by the Tartars, *Lamas*; by the Chinese, *Ho-chang*; and by the people of Japan, *Bonzes*. By this last appellation they are generally known in Europe.

14
The wor-
shippers of
Fo great
mytholo-
gists.

An infinitude of fable was invented and propagated by the disciples of Foe, concerning the life and adventures of their master. If the earlier ages of the Chinese history are barren of mythological incidents, the later periods, after the introduction of the worship of Foe, furnish an inexhaustible store of miracles, monsters, fables, intrigues, exploits, and adventures, of the most villanous complexion. Indeed, most of them are so absurd, so ridiculous, and at the same time so impious and profane, that we are convinced our readers will easily dispense with a detail from which they could reap neither entertainment nor instruction. Such as may find themselves disposed to rake into this abominable puddle, we must refer to the reverend fathers Du Halde, Couplet, Amiot, Kircher, and other members of the propaganda, in whose writings they will find wherewithal to satisfy, and even to surfeit, their appetite.

15
Hindoo
mytholo-
gy.

The Hindoos, like the other nations of the east, for a long time retained the worship of the true God. At length, however, idolatry broke in, and, like an impetuous torrent, overwhelmed the country. First of all, the genuine history of the origin of the universe was either utterly lost, or disguised under a variety of fictions and allegories. We are told that *Brimha*, the supreme divinity of the Hindoos, after three several efforts, at last succeeded in creating four persons, whom he appointed to rule over all the inferior creatures.—Afterwards *Brimha* joined his efficient power with *Bishon* and *Rulder*; and by their united exertions they produced ten men, whose general appellation is *Munies*, that is, the inspired. The same being, according to another mythology, produced four other persons, as imaginary as the former; one from his breast, one from his back, one from his lip, and one from his heart. These children were denominated *Bangs*; the import of which word we cannot pretend to determine. According to another tradition, *Brimha* produced the Bramins from his mouth, to pray, to read, to instruct; the Chiltern from his arms, to draw the bow, to fight, to govern; the Bice from his belly or thighs, to nourish, to provide the necessaries of life by

agriculture and commerce; the Soder from his feet, for subjection, to serve, to labour, to travel. The reader will see at once, in these allegorical persons, the four casts or sects into which the Hindoo nations have, time immemorial, been divided. These are some of their most celebrated mythological traditions with relation to the origin of the universe.

16

The Hindoos have likewise some mythological opinions which seem to relate to the general deluge. They tell us, that desiring the preservation of herds and of brahmans, of genii and of virtuous men, of *vedas* of law, and of precious things, the Lord of the universe assumes many bodily shapes; but though he pervades, like the air, a variety of beings, yet he is himself unvaried, since he has no quality in him subject to change. At the close of the last *calpa*, there was a general destruction, occasioned by the sleep of *Brahme*, whence his creatures in different worlds were drowned in a vast ocean. *Brahme* being inclined to slumber after a lapse of so many ages, the strong demon *Hyagri-va*, came near him, and stole the *vedas* which had flowed from his lips. When *Hari*, the preserver of the universe, discovered this deed of the prince of *Dainavas*, he took the shape of a minute fish called *Sep-hari*. After various transformations, and an enormous increase of size in each of them, the Lord of the universe loving the righteous man (A), who had still adhered to him under all these various shapes, and intending to preserve him from the sea of destruction caused by the depravity of the age, thus told him how he was to act: "In seven days from the present time, O thou tamer of enemies! the three worlds will be plunged in an ocean of death; but in the midst of the destroying waves a large vessel sent by me for thy use shall stand before thee." The remaining part of the mythology so nearly resembles the Mosaic history of Noah and the general deluge, that the former may be a strong confirmation of the truth of the latter. To dry up the waters of the deluge, the power of the Deity descends in the form of a *bear*, the symbol of strength, to draw up and support on his tusks the whole earth, which had been sunk beneath the ocean. Again, The same power is represented as a tortoise sustaining the globe, which had been convulsed by the violent assaults of demons, while the gods charmed the sea with the mountain *Mandar*, and forced it to disgorge the sacred things and animals, together with the water of life which it had swallowed. All these stories, we think, relate to the same event, shadowed by a moral, a metaphysical, and an astronomical allegory; and all three seem connected with the hieroglyphical sculptures of the old Egyptians.

The Hindoos divide the duration of the world into four *yugs* or *jugs*, or *jogues*, each consisting of a prodigious number of years. In each of those periods, the age and stature of the human race have been gradually diminished; and in each of them mankind has gradually declined in virtue and piety, as well as in age and stature. The present period they call the *Colle*, i. e. the corrupt jogue, which they say is to last 400,000

(A) He was Sovereign of the world. His name was *Mana*, or *Statgavrata*; his patronymic name was *Vaisvata*, or Child of the Sun.

400,000 years, of which near 5000 years are already past. In the last part of the preceding jogue, which they call the *dwa paar*, the age of man was contracted into 1000 years, as in the present it is confined to 100. From this proportional diminution of the length of the human life, our readers will probably infer, that the two last jogues bear a pretty near resemblance to the Mosaic history of the age of the antediluvian and postdiluvian patriarchs; and that the two first are imaginary periods prior to the creation of the world, like those of the Chinese, Chaldeans, and Egyptians.

17
The world
subject to
various dis-
solutions
and resur-
rections.

According to the mythology of the Hindoos, the system of the world is subject to various dissolutions and resuscitations. At the conclusion of the Collas jogue, say they, a grand revolution will take place, when the solar system will be consumed by fire, and all the elements reduced to their original constituent atoms. Upon the back of these revolutions, Brimha, the supreme deity of the Hindoos, is sometimes represented as a new born infant, with his toe in his mouth, floating on a camala or water flower, sometimes only on a leaf of that plant, on the surface of the vast abyss. At other times he is figured as coming forth of a winding shell; and again as blowing up the mundane foam with a pipe at his mouth. Some of these emblematical figures and attitudes, our learned readers will probably observe, nearly resemble those of the ancient Egyptians.

But the vulgar religion of the ancient Hindoos was of a very different complexion, and opens a large field of mythological adventures. We have observed above, that the Fo or Foe of the Chinese was imported from India; and now we shall give a brief detail of the mythological origin of that divinity. We have no certain account of the birth-place of this imaginary deity.—His followers relate, that he was born in one of the kingdoms of India near the line, and that his father was one of that country. His mother brought him into the world by the left side, and expired soon after her delivery. At the time of her conception, she dreamed that she had swallowed a white elephant; a circumstance which is supposed to have given birth to the veneration which the kings of India have always shown for a white animal of that species. As soon as he was born, he had strength enough to stand erect without assistance. He walked abroad at seven, and, pointing with one hand to the heavens, and with the other to the earth, he cried out, "In the heavens, and on the earth, there is no one but me who deserves to be honoured." At the age of 30, he felt himself all on a sudden filled with the divinity; and now he was metamorphosed into Fo or Pagod, according to the expression of the Hindoos. He had no sooner declared himself a divinity, than he thought of propagating his doctrine, and proving his divine mission by miracles. The number of his disciples was immense; and they soon spread his dogmas over all India, and even to the higher extremities of Asia.

18
Birth, &c.
of the god
Fo.

19
Doctrines
of Fo deriv-
ed from
Egypt.

One of the principal doctrines which Fo and his disciples propagated, was the metempsychosis or transmigration of souls. This doctrine, some imagine, has given rise to the multitude of idols revered in every country where the worship of Fo is established. Quadrapeds, birds, reptiles, and the vilest animals, had

temples erected for them; because, say they, the soul of the god, in his numerous transmigrations, may have at one time or other inhabited their bodies.

Both the doctrine of transmigration and of the worship of animals seems, however, to have been imported from Egypt into India. If the intercourse between these two countries was begun at so early a period as some very late writers have endeavoured to prove, such a supposition is by no means improbable. The doctrine of the transmigration of souls was early established among the Egyptians. It was, indeed, the only idea they formed of the soul's immortality. The worship of animals among them seems to have been still more ancient. If such an intercourse did actually exist, we may naturally suppose that colonies of Egyptian priests found their way into India, as they did afterwards into Asia Minor, Italy, and Greece. That colonies of Egyptians did actually penetrate into that country, and settle there, many centuries before the Nativity, is a fact that cannot be called in question, for reasons which the bounds prescribed us on this article will not allow us to enumerate. We shall only observe, that from the hieroglyphical representations of the Egyptian deities seem to have originated those monstrous idols which from time immemorial have been worshipped in India, China, Japan, Siam, and even in the remotest parts of Asiatic Tartary.

Foe is often called *Budha*, or *Budda*, and sometimes *Vishnou*; perhaps, indeed, he may be distinguished by many other names, according to the variety of dialects of the different nations among which his worship was established. An infinitude of fables was propagated by his disciples concerning him after his death. They pretended that their master was still alive; that he had been already born 8000 times, and that he had successively appeared under the figure of an ape, a lion, a dragon, an elephant, a boar, &c. These were called the incarnations of Vishnou. At length he was confounded with the supreme God; and all the titles, attributes, operations, perfections, and ensigns of the Most High were ascribed to him. Sometimes he is called Amida, and represented with the head of a dog, and worshipped as the guardian of mankind. He sometimes appears as a princely personage, issuing from the mouth of a fish. At other times, he wears a lunette on his head, in which are seen cities, mountains, towers, trees, in short, all that the world contains. These transformations are evidently the children of allegorical or hieroglyphical emblems, and form an exact counterpart to the symbolical worship of the Egyptians.

20

The incar-
nations of
Vishnou.

The enormous mass of mythological traditions which have in a manner deluged the vast continent of India, would fill many volumes: We have selected the preceding articles as a specimen only, by which our readers may be qualified to judge of the rest. If they find themselves disposed to indulge their curiosity at greater length, we must remit them to Thevenot's and Hamilton's Travels, to Mons. Anquetil in his Zond. Avesta, Halhed's Introduction to his Translation of the Code of Gentoo Laws, Col. Dow's History of Hindostan, Grose's Voyage to the East Indies, Asiatic Researches, Vol. I. and II.

²¹
Persian
mythology.

The mythology of the Persians is, if possible, still more extravagant than that of the Hindoos. It supposes the world to have been repeatedly destroyed, and repopled by creatures of different formation, who were successively annihilated or banished for their disobedience to the supreme Being. The monstrous griffin *Sinergb* tells the hero *Cuberman* that she had already lived to see the earth seven times filled with creatures and seven times a perfect void; that, before the creation of Adam, this globe was inhabited by a race of beings called *Peri* and *Dives*, whose characters formed a perfect contrast. The *Peri* are described as beautiful and benevolent; the *Dives* as deformed, malevolent, and mischievous, differing from infernal demons only in this, that they are not as yet confined to the pit of hell. They are for ever ranging over the world, to scatter discord and misery among the sons of men. The *Peri* nearly resemble the fairies of Europe; and perhaps the *Dives* gave birth to the giants and magicians of the middle ages. The *Peri* and *Dives* wage incessant wars; and when the *Dives* make any of the *Peri* prisoners, they shut them up in iron cages, and hang them on the highest trees, to expose them to public view, and to the fury of every chilling blast.

When the *Peri* are in danger of being overpowered by their foes, they solicit the assistance of some mortal hero; which produces a series of mythological adventures, highly ornamental to the strains of the Persian bards, and which, at the same time, furnishes an inexhaustible fund of the most diversified machinery.

One of the most celebrated adventurers in the mythology of Persia is *Tabmuras*, one of their most ancient monarchs. This prince performs a variety of exploits, while he endeavours to recover the fairy *Merjan*. He attacks the Dive *Demrush* in his own cave; where, having vanquished the giant or demon, he finds vast piles of hoarded wealth: these he carries off with the fair captive. The battles, labours, and adventures of *Rostan*, another Persian worthy, who lived many ages after the former, are celebrated by the Persian bards with the same extravagance of hyperbole with which the labours of *Hercules* have been sung by the poets of Greece and Rome.

²²
Persia the
birth place
of chivalry
and romance.

The adventures of the Persian heroes breathe all the wildness of achievement recorded of the knights of Gothic romance. The doctrine of enchantments, transformations, &c. exhibited in both, is a characteristic symptom of one common origin. Persia is the genuine classic ground of eastern mythology, and the source of the ideas of chivalry and romance; from which they were propagated to the regions of Scandinavia, and indeed to the remotest corners of Europe towards the west.

Perhaps our readers may be of our opinion, when we offer it as a conjecture, that the tales of the war of the *Peri* and *Dives* originated from a vague tradition concerning good and bad angels: nor is it, in our opinion, improbable, that the fable of the wars between the gods and giants, so famous in the mythology of Greece and Italy, was imported into the former of these countries from the same quarter. For a more particular account of the Persian mythology, our readers may consult *Dr Hyde de Relig. vet. Pers. Medor. &c.* *D'Herbelot's Bibl. Orient.* and *Mr Richard-*

son's introduction to his Persian and Arabic Dictionary.

²⁴
The mythology of the Chaldeans, like that of the Chaldean other nations of the east, commences at a period my-mythology. riads of years prior to the era of the Mosaic creation. Their cosmogony, exhibited by *Berosus*, who was a priest of *Belus*, and deeply versed in the antiquities of his country, is a piece of mythology of the most extravagant nature. It has been copied by *Eusebius* (*Chron. l. i. p. 5.*); it is likewise to be found in *Syn-cellus*, copied from *Alexander Polyhistor*. According to this historian, there were at *Babylon* written records preserved with the greatest care, comprehending a period of fifteen myriads of years. Those writings likewise contained a history of the heavens and the sea, of the earth, and of the origin of mankind. "In the beginning (says *Berosus*, copying from *Oannes*, of whom we shall give a brief account below) there was nothing but darkness and an abyss of water, wherein resided most hideous beings produced from a twofold principle. Men appeared with two wings; some with two and some with four faces. They had one body, but two heads; the one of a man the other of a woman. Other human figures were to be seen, furnished with the legs and horns of goats. Some had the feet of horses behind, but before were fashioned like men, resembling hippocentaurs." The remaining part of this mythology is much of the same complexion; indeed so extravagant, that we imagine our readers will readily enough dispense with our translating the sequel. "Of all these (says the author) were preserved delineations in the temple of *Belus* at *Babylon*. The person who was supposed to preside over them was called *Omoros*. This word, in the Chaldean language, is *Thalath*, which the Greeks call *Θαλασσα*, but it more properly imports the mdon. Matters being in this situation, their god (says *Eusebius*), the god (says *Syn-cellus*) came and cut the woman asunder; and out of one half of her he formed the earth, and out of the other he made the heavens; and, at the same time, he destroyed the monsters of the abyss." This whole mythology is an allegorical history copied from hieroglyphical representations, the real purport of which could not be decyphered by the author. Such, in general, were the consequences of the hieroglyphical style of writing.

²⁵
Oannes, the great civilizer and legislator of the Chaldeans, according to *Apollodorus*, who copied the Chaldeans from *Berosus*, was an amphibious animal of a heterogeneous appearance. He was endowed with reason and a very uncommon acuteness of parts. His whole body resembled a fish. Under the head of a fish he had also another head, and feet below similar to those of a man, which were subjoined to the tail of the fish. His voice and language were articulate and perfectly intelligible, and there was a figure of him still extant in the days of *Berosus*. He made his appearance in the *Erythrean* or *Red sea*, where it borders upon *Babylonia*. This monstrous being conversed with men by day; but at night he plunged into the sea, and remained concealed in the water till next morning. He taught the *Babylonians* the use of letters and the knowledge of all the arts and sciences. He instructed them in the method of building houses, constructing temples, and all other edifices. He taught them to compile laws

laws and religious ceremonies, and explained to them the principles of mathematics, geometry, and astronomy. In a word he communicated to them every thing necessary, useful, and ornamental: and so universal were his instructions, that not one single article had ever been added to them since the time they were first communicated. Helladius is of opinion that it is strange personage, whoever he was, came to be represented under the figure of a fish, not because he was actually believed to be such, but because he was clothed with the skin of a seal. By this account our readers will see that the Babylonian Oannes is the exact counterpart of the Fohi of the Chinese, and the Thyeth or the Mercury Trismegistus of the Egyptians. It is likewise apparent, that the idea of the monster compounded of the man and the fish has originated from some hieroglyphic of that form grafted upon the appearance of man. Some modern mythologists have been of opinion, that Oannes was actually Noah the great preacher of righteousness; who, as some think, settled in Shinar or Chaldea after the deluge, and who, in consequence of his connexion with that event, might be properly represented under the emblem of *the Man of the Sea*.

26
The nativity of the goddess of beauty and love.

The nativity of Venus, the goddess of beauty and love, is another piece of mythology famous among the Babylonians and Assyrians. An egg, say they, of a prodigious size, dropt from heaven into the river Euphrates. Some doves settled upon this egg, after that the fishes had rolled it to the bank. In a short time this egg produced Venus, who was afterwards called *Dea Syria*, the Syrian goddess. In consequence of this tradition (says Hyginus), pigeons and fishes became sacred to this goddess among the Syrians, who always abstained from eating the one or the other. Of this imaginary being we have a very exact and entertaining history in the treatise *De Dea Syria*, generally ascribed to Lucian.

In this mythological tradition our readers will probably discover an allusion to the celebrated *Mundana egg*; and at the same time the story of the fishes will lead them to anticipate the connexion between the sea and the moon. This same deity was the Atargatis of Ascalon, described by Diodorus the Sicilian; the one half of her body a woman and the other a fish. This was no doubt a hieroglyphic figure of the moon, importing the influence of that planet upon the sea and the sex. The oriental name of this deity evidently points to the moon; for it is compounded of two Hebrew words (u), which import "the queen of the host of heaven."

27
The fable of Semiramis.

The fable of Semiramis is nearly connected with the preceding one. Diodorus Siculus has preserved the mythological history of this deity, which he and all the writers of antiquity have confounded with the Babylonian princess of the same name. That historian informs us, that the word *Semiramis*, in the Syrian dialect, signifies "a wild pigeon;" but we apprehend that this term was a name or epithet of the moon, as it is compounded of two words (c) of an import naturally applicable to the lunar planet. It

was a general practice among the Orientals to denominate their sacred animals from that deity to which they were consecrated. Hence the moon being called *Semiramis*, and the pigeon being sacred to her divinity, the latter was called by the name of the former.

As the bounds prescribed this article render it impossible for us to do justice to this interesting piece of mythology, we must beg leave to refer our readers for farther information to Dioid. Sic. L. ii. Hyginus Poet. Astron. Fab. 197. Pharaotus de Nat. Deor. Ovid. Metam. L. iv. Athen. in Apol. Izetzer, Chul. ix. cap. 275. Seld. de D is Syr. Synt. ii. p. 183.

We should now proceed to the mythology of the Little known of Arabians, the far greatest part of which is however, Arabian mythology. buried in the abyss of ages; though, when, we reflect on the genius and character of that people, we must be convinced that they too, as well as the other nations of the east, abounded in fabulous relations and romantic compositions. The natives of that country have always been enthusiastically addicted to poetry, of which fable is the essence. Wherever the Muses have erected their throne, fables and miracles have always appeared in their train. In the Koran we meet with frequent allusions to well-known traditional fables. These had been transmitted from generation to generation by the bards and rhapsodists for the entertainment of the vulgar. In Arabia, from the earliest ages, it has always been one of the favourite entertainments of the common people, to assemble in the serene evenings around their tents, or on the platforms with which their houses are generally covered, or in large halls erected for the purpose, in order to amuse themselves with traditional narrations of the most distinguished actions of their most remote ancestors. Oriental imagery always embellished their romantic details. The glow of fancy, the love of the marvellous, the propensity towards the hyperbolic and the vast, which constitute the essence of oriental description, must ever have drawn the relation aside into the devious regions of fiction and fairy land. The religion of Mahomet beat down the original fabric of idolatry and mythology together. The Arabian fables current in modern times are borrowed or imitated from Persian compositions; Persia being still the grand nursery of romance in the east.

29
In Egypt we find idolatry, theology, and mythology, almost inseparably blended together. The Egyptian mythology. inhabitants of this region, too, as well as of others in the vicinity of the centre of population, adhered for several centuries to the worship of the true God. At last, however, conscious of their own ignorance, impurity, imperfection, and total unsuitness to approach an infinitely perfect Being, distant, as they imagined, and invisible, they began to cast about for some beings more exalted, and more perfect than themselves, by whose mediation they might prefer their prayers to the supreme Majesty of heaven. The luminaries of heaven, which they imagined were animated bodies, naturally presented themselves. These were splendid and glorious beings. They were thought to partake of the divine nature: they were revered as the satraps, prefects,

(u) *Adar* or *Hadar*, "magnificus;" and *Gad*, "exercitus turmi."

(c) *Shem* or *Scm*, "a sign," and *ramah*, "high."

30
Origin of
Zabism.

perfects, and representatives of the supreme Lord of the universe. They were visible, they were beneficent; they dwelt nearer to the gods, they were near at hand and always accessible. These were, of course, employed as mediators and intercessors between the supreme Divinity and his humble subjects of this lower world. Thus employed, they might claim a subordinate share of worship, which was accordingly assigned them. In process of time, however, that worship, which was originally addressed to the supreme Creator by the mediation of the heavenly bodies, was in a great measure forgotten, and the adoration of mankind ultimately terminated on those illustrious creatures. To this circumstance, we think, we may ascribe the origin of that species of idolatry called *Zabism*, or the worship of the host of heaven, which overspread the world early and almost universally. In Egypt this mode of worship was adopted in all its most absurd and most enthusiastic forms; and at the same time the most heterogeneous mythology appeared in its train. The mythology of the ancient Egyptians was so various and multiform, so complicated and so mysterious, that it would require many volumes even to give a superficial account of its origin and progress, not only in its mother country, but even in many other parts of the eastern and western world. Besides, the idolatry and mythology of that wonderful country are so closely connected and so inseparably blended together, that it is impossible to describe the latter without at the same time developing the former. We hope, therefore, our readers will not be disappointed, if, in a work of this nature, we touch only upon some of the leading or most interesting articles of this complicated subject.

31
Reign of
gods and
demigods,
&c. in E-
gypt

The Egyptians confounded the revolutions of the heavenly bodies with the reigns of their most early monarchs. Hence the incredible number of years included in the reign of their eight superior gods, who, according to them, filled the Egyptian throne successively in the most early periods of time. To these, according to their system, succeeded twelve demigods, who likewise reigned an amazing number of years. These imaginary reigns were no other than the periodical revolutions of the heavenly bodies preserved in their almanacks, which might be carried back, and actually were carried back, at pleasure. Hence the fabulous antiquity of that kingdom. The imaginary exploits and adventures of these gods and demigods furnished an inexhaustible fund of mythological romances. To the demigods succeeded the kings of the cynic cycle, personages equally chimerical with the former. The import of this epithet has greatly perplexed critics and etymologists. We apprehend it is an oriental word importing *royal* dignity, elevation, of rank. This appellation intimated, that the monarchs of that cycle, admitting that they actually existed, were more powerful and more highly revered than their successors. After the princes of the cynic cycle comes another race, denominated *Nekyes*, a title likewise implying royal, splendid, glorious. These cycles figure high in the mythological annals of the Egyptians, and have furnished materials for a variety of ingenious disquisitions. The wars and adventures of Osiris, Oris, Typhon, and other alle-

32
Birth of
the gods
&c. in E-
gypt

gorical personages who figure in the Egyptian rubric; the wanderings of Isis, the sister and wife of Osiris; the transformation of the gods into divers kinds of animals; their birth, education, peregrinations, and exploits;—compose a body of mythological fictions so various, so complicated, so ridiculous, and often so apparently absurd, that all attempts to develop and explain them have hitherto proved unsuccessful. All, or the greatest part, of those extravagant fables, are the offspring of hieroglyphical or allegorical emblems devised by the priests and sages of that nation, with a view to conceal the mysteries of their religion from that class of men whom they stigmatized with the name of the uninitiated rabble.

The worship of brute animals and of certain vegetables, universal among the Egyptians, was another exuberant source of mythological adventures. The Egyptian priests, many of whom were likewise profound philosophers, observed, or pretended to observe, a kind of analogy between the qualities of certain animals and vegetables, and those of some of their subordinate divinities. Such animals and vegetables they adopted, and consecrated to the deities to whom they were supposed to bear this analogical resemblance; and in process of time they considered them as the visible emblems of those divinities to which they were consecrated. By these the vulgar addressed their archetypes; in the same manner, as in other countries, pictures, and statues were employed for the very same purpose. The mob, in process of time, forgetting the emblematical character of those brutes and vegetables, addressed their devotion immediately to them; and of course these became the ultimate objects of vulgar adoration.

After that these objects, animate or inanimate, were consecrated as the visible symbols of the deities, it soon became fashionable to make use of their figures to represent those deities to which they were consecrated. This practice was the natural consequence of the hieroglyphical style which universally prevailed among the ancient Egyptians. Hence Jupiter Ammon was represented under the figure of a ram, Apis under that of a cow, Osiris of a bull, Pan of a goat, Thoth or Mercury of an ibis, Buhastus or Diana of a cat, &c. It was likewise a common practice among those deluded people to dignify these objects, by giving them the names of those deities which they represented. By this mode of dignifying these sacred emblems, the veneration of the rabble was considerably enhanced, and the ardour of their devotion inflamed in proportion. From these two sources, we think, are derived the fabulous transformations of the gods, so generally celebrated in the Egyptian mythology, and from it imported into Greece and Italy. In consequence of this practice, their mythological system was rendered at once enormous and unintelligible.

Their Thoth, or Mercury Trismegistus, was, in our opinion, the inventor of this unhappy system. This personage, according to the Egyptians, was the original author of letters, geometry, astronomy, music, architecture; in a word, of all the elegant and useful arts, and of all the branches of science and philosophy. He it was who first discovered the analogy between the divine affections, influences, appearances, operations, and the corresponding properties, qualities, and instincts

33
Worship of
brute ani-
mals, &c.

34
Mercury
Trismegis-
tus, the an-
thor of the
Egyptian
mythology.

M Y T H O L O G Y.

instincts of certain animals, and the propriety of dedicating particular kinds of vegetables to the service of particular deities.

The priests, whose province it was to expound the mysteries of that allegorical hieroglyphical religion, (see MYSTERIES), gradually lost all knowledge of the primary import of the symbolical characters. To supply this defect, and at the same time to veil their own ignorance, the sacerdotal instructors had recourse to fable and fiction. They heaped fable upon fable, till their religion became an accumulated chaos of mythological absurdities.

Two of the most learned and most acute of the ancient philosophers have attempted a rational explanation of the latent import of the Egyptian mythology; but both have failed in the attempt; nor have the moderns, who have laboured in the same department, performed their part with much better success. Instead, therefore, of prosecuting this inexplicable subject, which would swell this article beyond all proportion, we must beg leave to refer those who are desirous of further information to the following authors, where they will find enough to gratify their curiosity, if not to inform their judgment: Herodotus, Lib. II. Diodorus Siculus, Lib. I. Plut. Isis and Osiris; Jamblichus de Myst. Egypt. Horapollo Hieroglyph. Egypt. Macrobi. Sat. cap. 23. among the ancients; and among the moderns, Kircher's Oedip. Voss. de Orig. et Prog. Idol. Mr Bryant's Analysis of Anc. Mythol. Monf. Gebelin Monde Prim.; and above all, to the learned Jablonski's Panth. Egyptiorum.

35
Phœnician
mythology.

The elements of Phœnician mythology have been preserved by Eusebius, Præp. Evang. sub init. In the large extract which that learned father hath copied from Philo Biblius's translation of Sanchoniathon's History of Phœnicia, we are furnished with several articles of mythology. Some of these throw considerable light on several passages of the sacred history; and all of them are strictly connected with the mythology of the Greeks and Romans. There we have preserved a brief but entertaining detail of the fabulous adventures of Uranus, Cronus, Dagon, Thyoth or Mercury, probably the same with the Egyptian hero of that name. Here we find Muth or Pluto, Æphceus or Vulcan, Æsculapius, Nereus, Poseidon or Neptune, &c. Astarte, or Venus Urania, makes a conspicuous figure in the catalogue of Phœnician worthies; Pallas or Minerva is planted on the territory of Attica; in a word, all the branches of the family of the Titans, who in after ages figured in the rubric of the Greeks, are brought upon the stage, and their exploits and adventures briefly detailed.

36
Grecian
mythology
derived
from Egypt
and Phœ-
nicia:

By comparing this fragment with the mythology of the Atlantidæ and that of the Cretans preserved by Diodorus the Sicilian, Lib. V. we think there is good reason to conclude, that the family of the Titans, the several branches of which seem to have been both the authors and objects of a great part of the Grecian idolatry, originally emigrated from Phœnicia. This conjecture will receive additional strength, when it is considered, that almost all their names recorded in the fabulous records of Greece, may be easily traced up to a Phœnician original. We agree with Herodotus, that a considerable part of the idolatry of Greece may have been borrowed from the Egyptians; at the same time,

we imagine it highly probable, that the Egyptians and Phœnicians was, in institution, nearly the same. Both system or the worship of the host of heaven according to Herodotus, learned the same from the Egyptians; but in this conjecture is certainly warped by his partiality for the Egyptians; those names been imported from Egypt, no doubt have bewrayed their Egyptian origin; whereas, every etymologist will be every one is of Phœnician extraction.

The adventures of Jupiter, Juno, Minerva, Mars, Minerva or Pallas, Venus, Proserpine, Pluto, Neptune, and the Titans and coadjutors of the ambitious Titans, furnish by far the greatest part of the mythology of Greece. They left Phœnicia, the age of Moses; they settled in Crete, a fertile island; from this region they passed into Greece, which, according to the accounts, was at that time inhabited by giants. The arts and inventions which they communicated to the natives; the mysteries of religion they inculcated; the laws, customs, and order, which they established; in short, humanity and civilization, which they disseminated, in process of time inspired the inhabitants with a kind of divine ambition, mortals improved this admiration and adoration. The greater pomp of religion, which had been formerly addressed to the personages of heaven, was now transferred to personages of earth. They claimed and obtained from the deluded rabble of enthusiastic mortals an inexhaustible fund of the most beautiful and irreconcilable fictions.

The foibles and frailties of the deities transmitted to posterity, incorporated with the pompous attributes of supreme divinity, the heterogeneous mixture of the mean and the sublime which checkers the characters of the Iliad and Odyssey. The Greeks were sensible of the import of which they stand. These they accommodated to their own famous personages, who had figured in the most glorious periods. The labour of the sun in the zodiac, though originally originated in Egypt, and evidently related to the progress of the sun in the zodiac, though the Greeks accommodated them to their own, the reputed son of Jupiter and Alcmena, the expedition of Osiris they borrowed from Egypt and transferred to their Bacchus, the adventures and wanderings of Io are evident from the Egyptian romance of the quest of the body of Osiris, or of the quest of the body of Astarte, drawn from Sanchoniathon. I readily the Egyptian name of the moon was the name of the same planet among the Egyptians. Both these fables are allegorical representations of the anomalies of the lunar planet, or the progress of the worship of that planet in the world. The fable of the confusion of Babel by Phœon is clearly of oriental origin and alludes to an excessive drought which

periods of time scorched Ethiopia and the adjacent countries. The fabulous adventures of Perseus are said to have happened in the same regions, and are allegorical representations of the influence of the solar luminary; for the original Perseus was the sun. The rape of Proserpine and the wanderings of Ceres: the Eleusinian mysteries; the orgia or sacred rites of Bacchus; the rites and worship of the Cabiri—were imported from Egypt and Phœnicia; but strangely gabled and disfigured by the hierophants of Greece. The gigantomachia, or war between the gods and the giants, and all the fabulous events and varieties of that war, form an exact counterpart to the battles of the Peri and Dives, celebrated in the romantic annals of Persia.

38
The Greeks
ignorant of
oriental
languages

A considerable part of the mythology of the Greeks sprung from their ignorance of the oriental languages. They disdained to apply themselves to the study of languages spoken by people whom, in the pride of their heart, they stigmatized with the epithet of *barbarians*. This aversion to every foreign dialect was highly detrimental to their progress in the sciences. The same neglect or aversion has, we imagine, proved an irreparable injury to the republic of letters in all succeeding ages. The aoids or strolling bards laid hold on those oriental legends, which they sophisticated with their own additions and improvements, in order to accommodate them to the popular taste. These wonderful tales figured in their rhapsodical compositions, and were greedily swallowed down by the credulous vulgar. Those fictions, as they rolled down, were constantly augmented with fresh materials, till in process of time their original import was either forgotten or buried in impenetrable darkness. A multitude of these Hesiod has collected in his *Theogonia*, or Generation of the Gods, which unhappily became the religious creed of the illiterate part of the Greeks. Indeed, fable was so closely interwoven with the religion of that airy volatile people, that it seems to have contaminated not only their religious and moral, but even their political tenets.

39
Oracle of
Dodona.

The far-famed oracle of Dodona was copied from that of Ammon at Thebes in Egypt: The oracle of Apollo at Delphos was an emanation from the same source: The celebrated Apollo Pythius of the Greeks was no other than *Ob* or *Aub* of the Egyptians, who denominated the basilisk or royal snake *Ou Cas*, because it was held sacred to the sun. *Ob* or *Aub* is still retained in the Coptic dialect, and is one of the many names or epithets of that luminary. In short, the ground-work of the Grecian mythology is to be traced in the east. Only a small part of it was fabricated in the country; and what was imported pure and genuine was miserably sophisticated by the hands through which it passed, in order to give it a Grecian air, and to accommodate its style to the Grecian taste. To enlarge upon this topic would be altogether superfluous, as our learned readers must be well acquainted with it already, and the unlearned may without much trouble or expence furnish themselves with books upon that subject.

[39]
Roman
mythology
borrowed
from
Greece.

The Roman mythology was borrowed from the Greeks. That people had addicted themselves for many centuries to the arts of war and civil polity. Science and philosophy were either neglected or un-

known. At last they conquered Greece, the native land of science, and then "*Græcia capta ferum victorem cepit arte et intulit agrestis Latine*." This being the case, their mythology was, upon the whole, a transcript from that of Greece. They had indeed gleaned a few fables from the Pelasgi and Etruscans, which, however, are of so little consequence, that they are scarce worth the trouble of transcribing.

The mythology of the Celtic nations is in a good measure lost. There may possibly still remain some vestiges of the Druidical superstition in the remotest parts of the Highlands and islands of Scotland; and perhaps in the uncivilized places of Ireland. These, we presume, would afford our readers but little entertainment, and still less instruction. Instead therefore of giving a detail of those uninteresting articles, we shall beg leave to refer our readers to Ossian's Poems, and Col. Valency's Collections of Irish Antiquities, for satisfaction on that subject.

The mythology of the northern nations, *i. e.* of the Norwegians, Danes, Swedes, Icelanders, &c. are commonly curious and entertaining. The Edda and Voluspa contain a complete collection of fables which have not the smallest affinity with those of the Greeks and Romans. They are wholly of an oriental complexion, and seem almost congenial with the tales of the Persians above described. The Edda was compiled in Iceland in the 13th century. It is a kind of system of the Scandinavian mythology: and has been reckoned, and we believe justly, a commentary on the Voluspa, which was the Bible of the northern nations. Odin or Othm, or Woden or Waden, was the supreme divinity of those people. His exploits and adventures furnish the far greatest part of their mythological creed. That hero is supposed to have emigrated from the east; but from what country or at what period is not certainly known. His achievements are magnified beyond all credibility. He is represented as the god of battles, and as slaughtering thousands at a blow. His palace is called *Valhal*: it is situated in the city of Midgard, where, according to the fable, the souls of heroes who had bravely fallen in battle enjoy supreme felicity. They spend the day in mimic hunting matches, or imaginary combats. At night they assemble in the palace of Valhalla, where they feast on the most delicious viands, dressed and served up by the *Valkyries*, virgins adorned with celestial charms, and flushed with the bloom of everlasting youth. They solace themselves with drinking mead out of the skulls of enemies whom they killed in their days of nature. Mead, it seems, was the nectar of the Scandinavian heroes.

Sleepner, the horse of Odin, is celebrated along with his master. Hela, the hell of the Scandinavians, affords a variety of fables equally shocking and heterogeneous. Loke, the evil genius or devil of the northern people, nearly resembles the Typhon of the Egyptians. Signa or Sinna is the consort of Loke; from this name the English word *sin* is derived. The giants Weymur, Ferbanter, Belupher, and Helunda, perform a variety of exploits, and are exhibited in the most frightful attitudes. One would be tempted to imagine, that they perform the exact counterpart of the giants of the Greek and Roman mythologists. Instead of glancing at these ridiculous and uninteresting fables,

fables, which is all that the limits prescribed us would permit, we shall take the liberty to lay before our readers a brief account of the contents of the Voluspa, which is indeed the text of the Scandinavian mythology.

⁴³ The Voluspa. The word *Voluspa* imports, "the prophecy of Vola or Fola." This was perhaps a general name for the prophetic ladies of the north, as Sibyl was appropriated to women endowed with the like faculty in the south. Certain it is, that the ancients generally connected madness with the prophetic faculty. Of this we have two celebrated examples: the one in Lycophron's *Alexandra*, and the other in the Sibyl of the Roman poet. The word *vola* signifies "mad or foolish;" whence the English words *fool*, *foolish*, *folly*. *Spa*, the latter part of the composition, signifies "to prophecy," and is still current among the common people in Scotland, in the word *Spa*, which has nearly the same signification.

The Voluspa consists of between 200 and 300 lines. The prophetess having imposed silence on all intelligent beings, declares that she is about to reveal the works of the Father of nature, the actions and operations of the gods, which no mortal ever knew before herself. She then begins with a description of the chaos; and then proceeds to the formation of the world, the creation of the different species of its inhabitants, giants, men, and dwarfs. She then explains the employments of the fairies or destinies, whom the northern people call *nornies*; the functions of the deities, their most memorable adventures, their disputes with Loke, and the vengeance that ensued. She at last concludes with a long and indeed animated description of the final state of the universe, and its dissolution by a general conflagration.

In this catastrophe, Odin and all the rabble of the Pagan divinities, are to be confounded in the general ruin, no more to appear on the stage of the universe. Out of the ruins of the former world, according to the Voluspa, a new one shall spring up, arrayed in all the bloom of celestial beauty.

Such is the doctrine exhibited in the fabulous Voluspa. So congenial are some of the details therein delivered, especially those relating to the final dissolution of the present system, and the succession of a new heaven and a new earth, that we find ourselves strongly inclined to suspect, that the original fabricator of the work was a semipagan writer, much of the same complexion with the authors of the Sibylline oracles, and of some other apocryphal pieces which appeared in the world during the first ages of Christianity.

⁴⁴ Mythology of Mexico and Peru. In America, the only mythological countries must be Mexico and Peru. The other parts of that large continent were originally inhabited by savages, most

of them as remote from religion as from civilization. The two vast empires of Mexico and Peru had existed about 400 years only before the Spanish invasion. In neither of them was the use of letters understood; and of course the ancient opinions of the natives relating to the origin of the universe, the changes which succeeded, and every other monument of antiquity, were obliterated and lost. Clavigero has indeed enumerated a vast canaille of sanguinary gods worshipped by the Mexicans; but produces nothing either entertaining or interesting with respect to their mythology. The information to be derived from any other quarter is little to be depended upon. It passes through the hands of bigotted missionaries or other ecclesiastics, who were so deeply tinctured with fanaticism, that they viewed every action, every sentiment, every custom, every religious opinion and ceremony of those half-civilized people, through a false medium. They often imagined they discovered resemblances and analogies between the rites of those savages and the dogmas of Christianity, which nowhere existed but in their own heated imagination.

The only remarkable piece of mythology in the annals of the Peruvians, is the pretended extraction of Manco Capac the first Inca of Peru, and of Mama Ocolla his consort. These two illustrious personages appeared first on the banks of the lake Titicaca. They were persons of a majestic stature, and clothed in decent garments. They declared themselves to be the children of the Sun, sent by their beneficent parent, who beheld with pity the miseries of the human race, to instruct and to reclaim them. Thus we find these two legislators availed themselves of a pretence which had often been employed in more civilized regions to the very same purpose. The idolatry of Peru was gentle and beneficent, that of Mexico gloomy and sanguinary. Hence we may see, that every mode of superstition, where a divine revelation is not concerned, borrows its complexion from the characters of its professors.

In the course of this article, our readers will observe, that we have not much enlarged upon the mythology of the Greeks and Romans; that subject we imagine to be so universally known by the learned, and so little valued by the vulgar, that a minute discussion of it would be altogether superfluous. Besides, we hope it will be remembered, that the narrowness of the limits prescribed us would scarce admit of a more copious detail. We would flatter ourselves, that in the course of our disquisition, we have thrown out a few reflections and observations, which may perhaps prove more acceptable to both descriptions of readers.

M Y T

Mytilus.

MYTILUS, the MUSSEL, in ichthyology; a genus of animals, belonging to the order of vermes testacea. The animal is an ascidia: the shell bivalve; often affixed to some substance by a beard; the hinge without a tooth, marked by a longitudinal hollow line. Of these animals there are a great many

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M Y T

species, some of them inhabiting the seas, others the rivers and ponds. Several of them are remarkable for the beauty of their internal shell, and for the pearls which are sometimes found in them.

1. The edulia, or edible mussel, has a strong shell, slightly incurved on one side, and angulated on the other.

4 H

Mytilus.

Mytilus other. The end near the hinge is pointed: the other rounded. When the epidermis is taken off, it is of a deep blue colour. It is found in immense beds, both in deep water and above low-water mark. The finest mussels in Britain are those called *Hambleton bookers*, from a village called *Hambleton* in that county. They are taken out of the sea, and placed in the river Wier, within reach of the tide, where they grow very fat and delicious. This species inhabits the European and Indian seas. Between the tropics it is largest, and smallest within the polar circle. It is said to be hurtful if too often eat, or in too great quantities; and is even sometimes poisonous.

2. The *modiolus*, or great mussel, with a strong shell, blunted at the upper end; one side angulated near the middle; from thence dilating towards the end, which is rounded. It dwells in the Mediterranean, Indian, European, and American seas: and its flesh, which is of a deep orange colour, is eatable. It is the greatest of the mussels known in Britain; being from six to seven inches in length; it lies at great depths: often seizes the baits of ground lines, and is taken up with the hooks.

3. The *cygneus*, or swan mussel, with a thin brittle shell, very broad and convex, marked with concentric striae; attenuated towards one end, dilated towards the other; decorticated about the hinge; the colour a dull green; the length six inches, breadth three and a half. It is an inhabitant of the European rivers, frequenting chiefly their mouths.

4. The *anatinus*, or duck mussel, has a shell more oblong and less convex than the last; is very brittle and semitransparent: the space round the hinges like the last; the length about five inches, breadth two. It is found in Europe in fresh waters. Both it and the *cygneus* are devoured by swans and ducks; whence their names; crows feed also on these mussels, as well as on different other shell fish; and it is diverting to observe, that when the shell is too hard for their bills, they fly with it to a great height, drop the shell on a rock, and pick out the meat when the shell is fractured by the fall.

5. The *crystagalli*, or cocks'-comb mussel, has the shell folded or plaited as it were, spiny, and both lips rugged. It makes its abode in the coral beds of the Indian ocean.

6. The *margariferus*, or pearl bearing mussel, has the shell compressed and flat, nearly orbicular, the base transverse, and imbricated with dentated coats. It dwells in the ocean of either India. This is the *ma-ter perlarum* of Rumphius, or mother-of-pearl shell. On the inside it is exquisitely polished, and of the

whiteness and water of pearl itself. It has also the same lustre on the outside after the external laminae have been taken off by aquafortis and the lapidary's mill. Mother-of-pearl is used in inland works, and in several toys, as snuff boxes &c.

7. The *lithophagus*, or stone-eating mussel, the shell cylindric, the extremities both ways being rounded. It inhabits the Indian, European, and Mediterranean seas, penetrating and eating away marbles, corals, &c. The Indian shell is softer and nearly tough like leather, but the European is more brittle.

The *violacea*, or violet mussel, has the shell longitudinally furrowed, the rim very obtuse, somewhat forniced like the *mytilus edulis*, but considerably larger and more flattened, of a beautiful violet colour. Inhabits the southern ocean. There are about 50 other species.

Mussels not only open and shut their shells at pleasure, but they have also a progressive motion; they can fasten themselves where they please; they respire water like the fishes; and some even flutter about on its surface so as to inhale air. If they lie in shallow places, a small circular motion is seen above the heel of the shell; and a few moments after, they cast out the water by one single stroke at the other end of the shell. The mouth is situated near the sharp angle of the animal, and is furnished with four floating fringes in the shape of mustachios, which may perhaps answer the purpose of lips. The barbs which surround the edge of almost half the mussel, are a wonderful web of hollow fibres which serve as fins or organs of respiration, as vessels for the circulation of the fluids, and probably, as some philosophers suppose, as wedges for opening their shells; for we observe two large muscles or tendons for the purpose of shutting them; but we in vain look for their antagonists, or those which are destined to open them. When the mussel wishes to open itself, it relaxes the two muscles or tendons, and swells the fringes, which act as wedges and separate the shells. The animal shuts up itself by the contraction of two thick fibrous muscles which are fixed internally at each end of the shells; and these shells are lined all around with a membrane or epidermis, which unites them so closely together when they are soaked in water, that not the smallest drop can escape from the muscle. When mussels choose to walk (A) they often contrive to raise themselves on the sharp edge of their shells, and put forth a fleshy substance susceptible of extension, which serves them as a leg to drag themselves along in a kind of groove or furrow which they form in the sand or mud, and which supports the shell on both sides. In ponds, these furrows are very observable. From the same member or leg hang the threads

(A) The common sea or edible mussel has, from being for the most part found fastened to the rocks, been supposed by many wholly incapable of progressive motion; but this M. Reaumur has shown to be an erroneous opinion. It is a common practice in France, at such seasons of the year as do not afford fun enough to make salt, to throw the common sea mussels, which the fishermen catch about the coasts, into the brine pits. They have an opinion that this renders their flesh the more tender and delicate, as the rain which falls at these seasons makes the water of the pits much less salt than the common sea water. The mussels are on this occasion thrown carelessly in, in several different parts of the pits: yet at whatever distances they have been thrown in, the fishermen, when they go to take them out, always find them in a cluster together: and as there is no current of water in these places, nor any other power of motion which can have brought the mussels together, it seems

Mytilus. threads by which the animals fasten (a) themselves to rocks or to one another.

According to the observations of M. Mery of the Paris Academy, and the subsequent experiments of other naturalists, mussels are all androgynous; and, from a peculiar generative organization, each individual is of itself capable of propagating its species, and annu-

ally does it without the intercourse of any other. This is altogether singular, and different from what takes place in snails, earth-worms, and other hydrogenous or hermaphroditical animals; for though each individual of these contains the parts of both sexes, yet there is always a congress of two animals for the propagation of the species. The parts of generation are

4 H 2

two

seems very evident that they must voluntarily have marched from the places where they were at first, to have met thus together. This progressive motion is wholly performed by means of what we call the *tongue* of the mussel, from its shape; but, from its use in this case, appears rather to merit the name of a *leg*, or an *arm*, as by laying hold of any distant substance, and then forcibly contracting itself again, it draws along the whole body of the animal. The same part, when it has moved the animal to a proper place, serves also to fix it there, being the organ by which it spins the threads which we call its *beard*, by which it is held to a rock, or to another mussel. The motion of the mussel, by means of this part, is just the same with that of a man laid flat on his belly, who would draw himself along by laying hold of any thing with one hand, and then drawing himself to it.

(a) Mussels are well known to have a power of fastening themselves either to stones, or to one another's shells, in a very strong and firm manner; but the method of doing this was not well understood till the observations of M. Reaumur explained it. Every one who opens and examines a common mussel, will find, that in the middle of the fish there is placed a little blackish or brownish body resembling a tongue. This in large mussels is near half an inch long, and a little more than a sixth of an inch in breadth, and is narrower at the origin than at the extremity: from the root of this tongue, or that part of it which is fastened to the body of the fish, there are produced a great number of threads, which, when fixed to any solid substance, hold the mussel firmly in its place: these threads are usually from an inch to two inches in length, and in thickness from that of a hair to that of a hog's bristle. They issue out of the shell in that part where it naturally opens, and fix themselves to any thing that lies in their way, to stones, to fragments of shells, or, which is the most common case, to the shells of other mussels; whence it happens that there are usually such large quantities of mussels found together. These threads are expanded on every side, and are usually very numerous, 150 having been found issuing from one shell; they serve the office of so many cables; and, each pulling in its proper direction, they keep the mussel fixed against any force that can be offered from whatever part it comes. The filaments are well known to all who eat mussels, who ever carefully separate them under the name of the *beard*; and M. Reaumur has found, that while the animal is living in the sea, if they are all torn away by any accident, the creature has a power of substituting others in their room: he found, that if a quantity of mussels were detached from one another and put into a vessel of any kind, and in that plunged into the sea, they in a little time fastened themselves both to the sides of the vessel and to one another's shells; the extremity of each thread seemed in this case to serve in the manner of a hand to seize upon any thing that it would fix to, and the other part, which was slenderer and smaller, to do the office of an arm in conducting it.

To know the manner of the mussels performing this operation, this diligent observer put some mussels into a vessel in his chamber, and covered them with sea water; he there saw that they soon began to open their shells, and each put forth that little body before described by its resemblance to a tongue, and at the root of which these threads grow; they extended and shortened this part several times, and thrust it out every way, often giving it not less than two inches in length, and trying before, behind, and on every side with it, what were the proper places to fix their threads at: at the end of these trials they let it remain fixed for some time on the spot which they chose for that purpose, and then drawing it back into the shell with great quickness, it was to see that they were then fastened by one of these threads to the spot where it had before touched and remained fixed for a few minutes; and in repeating this workmanship the threads are increased in number one at every time, and being fixed in different places they sustain the fish at rest against any common force.

The several threads were found to be very different from one another; the new formed ones being ever whiter, more glossy, and more transparent than the others: and it appeared on a close examination, that it was not, as might have been most naturally supposed, the office of the tongue to convey the old threads one by one to the new places where they were now to be fixed, but that these in reality were now become useless; and that every thread we see now formed, is a new one made at this time; and in fine, that nature has given to some sea fishes, as well as to many land insects, a power of spinning those threads for their necessary uses; and that mussels and the like fish are under water, what caterpillars and spiders are at land.—To be well assured of this, however, M. Reaumur cut off the beard or old threads of a mussel as close as he could, without injuring the part; and the proof of the opinion of their spinning new ones at pleasure was now brought to this easy trial, whether these mussels, so deprived of their old ones, could fix themselves as soon as others which were possessed of theirs, and could throw out their threads to as considerable distances.—

The

Mytilus. two ovaries and two seminal vesicles. Each ovary and vesicle has its proper duct. It is through those four channels that the eggs and the seed of the mussel are conveyed to the anus, where those two principles unite at their issue, which answers the purpose of generation. It is in the spring that mussels lay their eggs; there being none found in them but in winter. M. Leeuwenhoeck, in several mussels which he dissected, discovered numbers of eggs or embryo mussels in the ovarium, appearing as plainly as if he had seen them by the naked eye, and all lying with their sharp ends fastened to the string of vessels by which they receive nourishment. The minute eggs, or embryos, are by the parent placed in due order, and in a very close arrangement on the outside of the shell, where, by means of a glaucous matter, they adhere very fast, and continually increase in size and strength, till becoming perfect mussels, they fall off and shift for themselves, leaving the holes where they were placed behind them. This abundance the mussel shells very plainly show, when examined by the microscope, and sometimes the number is 2000 or 3000 in one shell. But it is not certain that these have been all fixed there by the mussel within; for these fish usually lying in great numbers near one another, the embryos of one are often af-

fixed to the shell of another. The fringed edge of the mussel, which Leeuwenhoeck calls the *beard*, has in every the minutest part of it such variety of motions as is inconceivable; for being composed of longish fibres, each fibre has on both sides a vast many moving particles.

The mussel is infested by several enemies in its own element; according to Reaumur it is in particular the prey of a small shell fish of the trochus kind. This animal attaches itself to the shell of the mussel, pierces it with a round hole, and introduces a sort of tube five or six lines long, which it turns in a spiral direction, and with which it sucks the substance of the mussel. Mussels are also subject to certain diseases, which have been supposed to be the cause of those bad effects which sometimes happen from the eating of them. These are stated by Dr Mörhing, in the 7th vol. of the German Ephemerides, to be the moss and the scab. The roots of the moss being introduced into the shell, the water penetrates through the openings, and gradually dissolves the mussel. The scab is formed by a sort of tubercles which are produced by the dissolution of the shell. Certain small crabs, which are sometimes found in mussels, likewise tend to make them unwholesome.

The

The experiment proved the truth of the conjecture; for those whose beards or old threads were cut off, fixed themselves as soon as those in which they were left, and spread their threads to as great a distance every way.

When the mechanism of this manufacture was thus far understood, it became a natural desire to inquire into the nature of the part by which it was performed. This has hitherto been mentioned under the name of the tongue, from its shape; but it is truly the arm of the fish; and whenever it happens to be loosened from its company, or fixed in a wrong place, it serves the animal to drag its whole body shell and all along, and to perform its several motions. It fixes itself to some solid body; and then strongly contracting its length, the whole fish must necessarily follow it, and be pulled toward the place where it is fixed. This is an use, however, that this part is so rarely put to, that it is not properly to be esteemed a leg or an arm for this; but, according to its more frequent employment, may much better be denominated the organ by which the threads are spun. Though this body is flat in the manner of a tongue for the greater part of its length, it is however rounded or cylindric about the base or insertion, and it is much smaller there than in any other part: there are several muscular ligaments fastened to it about the root or base, which hold it firmly against the middle of the back of the shell: of these ligaments there are four which are particularly observable, and which serve to move the body in any direction. There runs all along this body a slit or crack, which pierces very deeply into its substance, and divides it as it were into two longitudinal sections; this is properly a canal, and along this is thrown the liquor which serves to form the threads; and it is in this canal or slit that these threads are moulded into their form. Externally, this appears only a small crack or slit, because the two fleshy sections of the parts almost meet and cover it; but it is rounded and deep within, and is surrounded with circular fibres. This canal is carried regularly on from the tip of the tongue, as it is called, to its base, where it becomes cylindric; the cylinder in this part being no other than a close tube or pipe, in which this open canal terminates. The cylindric tube contains a round oblong body, of the nature of the threads, except that it is much larger; and from the extremity of this all the threads are produced, this serving as a great cable to which all the other little cordages dispersed towards different parts are fixed. The tube or pipe in which this large thread is lodged, seems the reservoir of the liquor of which the other threads are formed; all its internal surface being furnished with glands for its secretion.

The mussel, like many other sea fishes, abounds in this liquor; and if at any time one touch with a finger the base of this spinning organ, one draws away with it a viscous liquor in form of several threads, like those of the caterpillar, spider, and the other spinning land animals. The threads fix themselves with equal ease to the most smooth and glossy, as to rougher bodies; if the mussels are kept in glass jars of sea water, they as firmly fasten themselves to the glass as to any other body. Mussels, be they ever so young, have this property of spinning; and by this means they fasten themselves in vast numbers to any thing which they find in the sea. M. Reaumur has seen them, when as small as millet seeds, spin plentifully, though their threads, proportioned to their own weight, are much finer and smaller than those of larger mussels.

(*Myrtus pimenta*

Plate CCCXXXVI.



(*Hypena*

(*Hymelion*



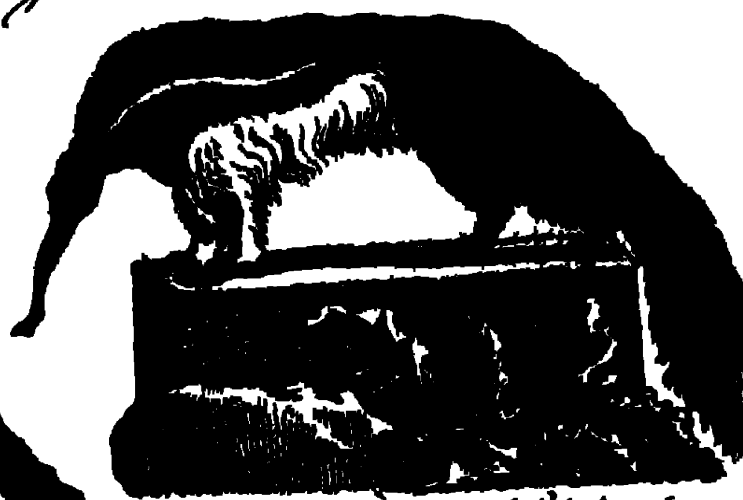
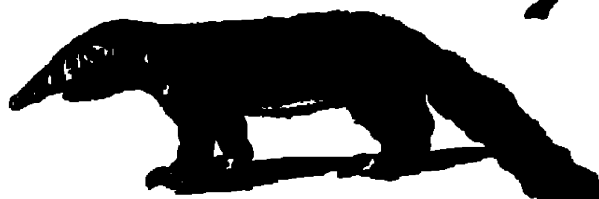
H. didactyla

(*Hymecophaga*

H. subala



(*H. latrodactyla*



Mytilus.

The eating of mussels has sometimes produced erysipelatous inflammations, cutaneous eruptions, insupportable itching all over the body, great restlessness and agitation; and though these complaints are easily removed by oil, milk, and emetics, and have seldom or never proved mortal, yet they have an alarming aspect, and make the patient suffer grievously. These noxious effects have been supposed to be owing to the mussels or part of them having been diseased. Some authors, however, have pretended that these effects never take place but between the vernal and autumnal equinox: and M. Beunie, physician at Antwerp, in a memoir on this subject, seems inclined to adopt this opinion; for he recommends abstinence from mussels during the months of May, June, July, and August. The cause of these noxious effects in the mussel is, according to this author, altogether accidental. They are occasioned, he says, by a kind of stella marina, a little sea insect pretty common about the mouth of the Scheldt, which sometimes lodges itself in the mussel in food; and whose spawn is so caustic and irritable, that, even when applied outwardly to the skin, it produces itching and swellings that are painful to a high degree. The itching occasioned by touching the spawn of the stella marina is removed by vinegar; and this known fact induced Dr Beunie to prescribe the internal use of vinegar, after bleeding, evacuations, and emetics. His method consists in recommending a large quantity of refreshing beverage, and, every hour, three ounces of vinegar diluted in water. This remedy, however, seems rather to confirm the opinion of those who impute the disorder in question to an unperceived commencement of putrefaction in the mussel: as vinegar is known to be a powerful antiseptic, and there is no sort of putrefaction more noxious and offensive than that of fish.—Upon the whole, the edulis, or eatable mussel, though a rich food, is difficult of digestion. In its best state it is even noxious to some constitutions; and when affected by disease is in some degree poisonous. Mussels are apt to do most harm when eaten raw. They ought always to be boiled with onions, well washed with vinegar, and seasoned with pepper; and even thus qualified, they should not be eaten to excess or too frequently.

Fresh water mussels are not so good eating as the sea mussel. The river mussel, according to M. Poupert, swims in the water, and sometimes appears to flutter on its surface. But we believe it more commonly creeps in the mud, where it remains almost always at rest. The pond mussel is always larger than that which is found in rivers: and it is a more solitary animal. In its motion it makes tracks in the sand and mud, as already observed: and it penetrates into it two or three inches, and sometimes more. Pearls of considerable beauty are found in several river mussels; of this kind are the Scots mussels, those of Valognes in Lorraine, of St Savinier, of Bavaria, and of the marshes near Augsburg.

MYTTOTON, a coarse kind of food, used by the labouring people among the Greeks, and sometimes among the Romans. It was made of garlic, onions, eggs, cheese, oil, and vinegar, and reckoned very wholesome.

MYUS (anc. geog.), one of the twelve towns of Ionia; seated on the Meander, at the distance of 30 stadia from the sea. In Strabo's time it was incorporated with the Milesians, on account of the paucity of its inhabitants, from its being formerly overwhelmed with water: for which reason the Ionians consigned its suffrage and religious ceremonies to the people of Miletus. Artaxerxes allotted this town to Themistocles, in order to furnish his table with meat: Magnesia was to support him in bread, and Lampascus in wine. The town now lies in ruins.

MYXINE, the HAG; a genus of insects belonging to the order of vermes intestini. It hath a slender body, carinated beneath; mouth at the extremity, ciliated; the two jaws pinnated; an adipose or rayless fin round the tail and under the belly. The only remarkable species is the glutinosa, about eight inches long. It inhabits the ocean; enters the mouths of fish when on the hooks of lines that remain a tide under water, and totally devours the whole, except the skin and bones. The Scarborough fisherman often take it in the robbed fish, on drawing up their lines. Linnaeus attributes to it the property of turning water into glue.

Myttoton
Myxine.

N.

N, A liquid consonant, and the 13th letter of the Greek, Latin, English, &c. alphabets.

The *n* is a nasal consonant: its sound is that of a *d*, passed through the nose; so that when the nose is stopped by a cold, or the like, it is usual to pronounce *d* for *n*. M. Abbé de Dangeau observes, that in the French, the *n* is frequently a mere nasal vowel, without any thing of the consonant in it. He calls it the Slavonic vowel. The Hebrews call their *n* *nun*, which signifies child, as being supposed the offspring

of *m*; partly on account of the resemblance of sound, and partly on that of the figure. Thus from the *m*, by omitting the last column, is formed *n*; and thus from the capital *N*, by omitting the first column, is formed the Greek minuscule *n*. Hence for *biennies*, &c. the Latins frequently use *binus*, &c. and the same people convert the Greek *n*, at the end of a word, into an *m*, as *φάρμακον*, *pharmacum*, &c. See *M*.

N before *p*, *b*, and *m*, the Latins change into *m*, and frequently into *l* and *r*; as in *in-ludo*, *illudo*; *in-*

Nabla-da
||
Nabis.

rigo, irrigo, &c.: in which they agree with the Hebrews, who, in lieu of *nun*, frequently double the following consonants: and the Greeks do the same; as when for *Manlius*, they write *Μανλλιου*, &c. The Greeks also, before *κ, γ, χ, ν*, changed the *ν* into *γ*: in which they were followed by the ancient Romans; who, for *Angulus*, wrote *Aggulus*; for *anceps*, *ageps*, &c.

The Latins retrench the *n* from Greek nouns ending in *ν*; as *Λιον*, *Leo*; *Δρακων*, *Draco*; on the contrary, the Greeks add it to the Latin ones ending in *o*; as *Κατων*, *Negon*, *Cato*, *Nero*.

N, among the ancients, was a numeral letter, signifying 900; according to the verse in Baronius,

N, quoque nongentos numero designat habendos.

And when a line was struck over it, *N̄*, nine thousand. Among the ancient lawyers *N. L.* stood for *non liquet*, i. e. the cause is not clear enough to pass sentence upon. *N*, or *Nº*, in commerce, &c. is used as an abbreviation of *numero*, number.

NAARDA, **NEARDA**, *Neerda*, or *Nehardea*, (anc. geog.), a town situated on the confines of Mesopotamia and Babylonia; populous, and with a rich and extensive territory, not easily to be attacked by an enemy, being surrounded on all sides by the Euphrates and strong walls (Josephus). In the lower age the Jews had a celebrated school there.

NAAS, a borough and post town of Ireland, in the county of Kildare and province of Leinster. It is the shire town of that county, and alternately with Athy the assizes town. It is distant above 15 miles south-west from Dublin, in N. Lat. 53. 10. W. Long. 6. 50. It sends two members to parliament; and gives title of viscount to the family of Burke. It has five fairs in the year.—This place was anciently the residence of the kings of Leinster: the name signifies “the place of elders,” for here the states of that province assembled during the 6th, 7th, and 8th centuries, after the Naasteighan of Carmen had been anathematized by the Christian clergy. On the arrival of the English it was fortified; many castles were erected, the ruins of which are partly visible; and parliaments were held there. At the foot of the mount or rath are the ruins of a house founded in 1484, for eremites of the order of St Augustin. In the 12th century the baron of Naas founded a priory dedicated to St John the Baptist, for Augustinian regular canons. In the centre of this town the family of Eustace erected a monastery for Dominican friars, dedicated to St Eustachius; and it appears that their possessions in Naas were granted them in the year 1355. This place was a strong hold during the civil wars.

NABATENE, or **REGIO NABATÆORUM**, according to Jerome, comprised all the country lying between the Euphrates and the Red sea, and thus contained Arabia Deserta, with a part of the Petrea: so called from Nabaioth, the first born of Ismael. According to Diodorus, it was situated between Syria and Egypt. The people Nabatæi (1 Maccabees, Diodorus Siculus): inhabiting a desert and barren country: they lived by plundering their neighbours according to Diodorus. Nabathæus the epithet.

NABIS, tyrant of Sparta, reigned about 304 B. C.; and is reported to have exceeded all other tyrants so far, that, upon comparison, he left the epithets of

gracious and merciful to Dionysius and Phalaris. He is said to have contrived an instrument of torture in the form of a statue of a beautiful woman, whose rich dress concealed a number of iron spikes in her bosom and arms. When any one therefore opposed his demands, he would say, “If I have not talents enough to prevail with you, perhaps my woman Apega may persuade you.” The statue then appeared; which Nabis taking by the hand, led up to the person, who, being embraced by it, was thus tortured into compliance. To render his tyranny less unpopular, Nabis made an alliance with Flaminius the Roman general, and pursued with the most inveterate enmity the war which he had undertaken against the Achæans. He besieged Gythium, and defeated Philopæmen in a naval battle. His triumph was short, the general of the Achæans soon repaired his losses, and Nabis was defeated in an engagement, and killed as he attempted to save his life by flight, about 194 years before the Christian era.

NABLOUS, a province of Syria, anciently celebrated under the name of the *kingdom of Samaria*. Its capital, likewise called *Nablous*, is situated near to Sichem on the ruins of the Niepolis of the Greeks, and is the residence of a sheik, who is subordinate to the pacha of Damascus, from whom he farms the tribute of the province.

NABLUM, in Hebrew, *Nebel*, was an instrument of music among the Jews. It had strings like the harp, and was played upon by both hands. Its form was that of a Greek *Δ*. In the Septuagint and Vulgate, it is called *noblum*, *psalterion*, *lyra*; and sometimes *cithara*.

NABO, or **NABO**, in mythology, a deity of the Babylonians, who possessed the next rank to Bel. It is mentioned by Isaiah, chap. xlviii. Vossius apprehends that Nabo was the moon, and Bel the sun: but Grotius supposes that Nabo was some celebrated prophet of the country; which opinion is confirmed by the etymology of the name, signifying, according to Jerome, “one that presides over prophecy.”

NABOB, properly **NAVAS**, the plural of *Nab*, a deputy. As used in Bengal, it is the same as **NAZIM**. It is a title also given to the wives and daughters of princes, as well as to the princes themselves.

NABONASSAR, first king of the Chaldeans or Babylonians; memorable for the Jewish era which bears his name, which is generally fixed in 3257, beginning on Wednesday February 26th in the 3967th of the Julian period, 747 years before Christ. The Babylonians revolting from the Medes, who had overthrown the Assyrian monarchy, did, under Nabonassar, found a dominion, which was much increased under Nebuchadnezzar. It is probable, that this Nabonassar is that Baladan in the second of Kings xx. 12. father of Merodach, who sent ambassadors to Hezekiah. See 2 Chron. xxxii.

NABOPOLASSAR, king of Babylon: he joined with Astyages the Mede, to destroy the empire of Assyria; which having accomplished, they founded the two empires of the Medes under Astyages, and the Chaldeans under Nabopolassar, 627 B. C.

NABUCHADNEZZAR, or **NABUCHODONOSOR II.** king of Assyria, son of Nabopolassar, and styled the *Great*, was associated by his father in the empire, 607 B. C. and the following year he took Jehoiakim king.

Nablous
||
Nabuchadnezzar.

Nadir king of Judah prisoner, and proposed to carry him and his subjects in captivity into Babylon; but upon his submission, and promising to hold his kingdom under Nabuchodonosor, he was permitted to remain at Jerusalem. In 603 B. C. Jehoiakim attempted to shake off the Assyrian yoke, but without success; and this revolt brought on the general captivity. Nabuchadnezzar having subdued the Ethiopians, Arabians, Idumæans, Philistines, Syrians, Persians, Medes, Assyrians, and almost all Asia; being puffed up with pride, caused a golden statue to be set up, and commanded all to worship it; which Daniel's companions refusing to do, they were cast into the fiery furnace. But as he was admiring his own magnificence, by divine sentence he was driven from men, and in the Scripture style is said to have eaten grass as oxen: i. e. he was seized with the disease called by the Greeks *lyconthropy*, which is a kind of madness that causes persons to run into the fields and streets in the night, and sometimes to suppose themselves to have the heads of oxen, or to be made of glass. At the end of seven years his reason returned to him, and he was restored to his throne and glory. He died 562 B. C. in the 43d year of his reign; in the 5th of which happened that eclipse of the sun mentioned by Ptolemy, which is the surest foundation of the chronology of his reign.

NADIR, in astronomy, that point of the heavens which is diametrically opposite to the zenith or point directly over our heads.

NÆNIA, the goddess of funerals at Rome. Her temple was without the gates of the city. The songs which were sung at funerals were also called *nenia*. They were generally filled with the praises of the deceased; but sometimes they were so unmeaning and improper, that the word became proverbial to signify nonsense.

NAERDEN, a strong town of the United Provinces, in Holland, seated at the head of the canals of the province. The foundations of it were laid by William of Bavaria, in 1350. It was taken by the Spaniards in 1572, and by the French in 1672; but it was retaken by the prince of Orange the next year. It stands at the south end of the Zuyder Zee, in E. Long. 5. 3. N. Lat. 51. 22.

NÆVIUS (Cneius), a famous poet of Campania, was bred a soldier; but quitted the profession of arms, in order to apply himself to poetry, which he prosecuted with great diligence. He composed a history in verse, and a great number of comedies: But it is said, that his first performance of this last kind so displeased Metellus on account of the satirical strokes it contained, that he procured his being banished from the city: on which he retired to Utica in Africa, where he at length died, 202 B. C. We have only some fragments left of his works.

There was another **NÆVIUS** a famous augur in the reign of Tarquin, who, to convince the king and the Romans of his preternatural power, cut a flint with a razor, and turned the ridicule of the populace to admiration. Tarquin rewarded his merit by erecting him a statue in the comitium, which was still in being in the age of Augustus. The razor and flint were buried near it under an altar, and it was usual among the Romans to make witnesses in civil causes swear near it. This miraculous event of cutting a flint with

a razor, though believed by some writers, is treated as fabulous and improbable by Cicero, who himself had been augur.

Nævus
||
Nagracut.

NÆVUS, a mole on the skin, generally called a *mother's mark*; also the tumour known by the name of a *wen*.

All preternatural tumours on the skin, in the form of a wart or tubercle, are called *encrescences*; by the Greeks they are called *acrotbymia*; and when they are born with a person they are called *navi materni*, or *marks from the mother*. A large tumour depending from the skin is denominated *sarcoma*. These appear on any part of the body: some of them differ not in their colour from the rest of the skin; whilst others are red, black, &c. Their shapes are various; some resembling strawberries, others grapes, &c. Fleister advises their removal by means of a ligature, a cautery, or a knife, as circumstances best suit.

As to the tumour called a *wen*, its different species are distinguished by their contents. They are encysted tumours; the matter contained in the first three following is inspissated lymph, and that in the fourth is only fat. Mons. Littre was the first who particularly described the fourth kind; and to the following purpose he speaks of them all. A wen is said to be of three sorts, according to the kind of matter it contains: that whose contents resemble boiled rice, or curds, or a bread-poultice, is called *atheroma*; if it resemble honey, it is named *meliceris*; and if it is like suct, it is denominated *scatoma*: but there is a fourth sort, which may be called *lipome*, because of its fat contents, resembling grease. He says that he has seen one on the shoulders of a man, which was a thin bag, of a tender texture, full of a soft fat, and that it had all the qualities of common grease. And though the fat in the lipome resembles that in the scatoma, yet they cannot be the same: for the matter of the scatoma is not inflammable, nor does it melt; or if it does, it is with great difficulty and imperfectly; whereas it is the contrary with the lipome. When the man who had the above named lipome was fatigued, or had drank freely of strong liquors, his lipome was inflamed for some days after, and its contents rarefying increased the size of the tumour.

The lipome seems to be no other than an enlargement of one or more of the cells of the adipose membrane, which is filled only with its natural contents. Its softness and largeness distinguish it in general from the other species, though sometimes the fatty contents will be so hard as to deceive. As this kind of wen does not run between the muscles, nor is possessed of any considerable blood-vessels, it may always be cut off with ease and safety.

As to the other kind of wens, their extirpation may or may not be attempted, according as their situation is with respect to adjacent vessels, the wounding of which would endanger the patient's life.

NAGERA, or **NAGARA**, a town of Spain, in Old Castile, and the territory of Rioja, with the title of a duchy and fortress; famous for a battle fought in its neighbourhood in 1369. It is situated in a fertile country, on a brook called *Najerilla*. W. Long. 2. 20. N. Lat. 42. 25.

NAGRACUT, a town of India, the capital of a kingdom of the same name in the dominions of the Great

Nahum Cr at Mogul, with a rich temple to which the Indians go in pilgrimage. It is seated on the river Ravi. E. Long. 73. 10. N Lat 33. 12.

||
Nail

NAHUM, or the *Prophecy of NAHUM*, a canonical book of the Old Testament.

NAHUM, the seventh of the 12 lesser prophets, was a native of Elkoshai, a little village of Galilee. The subject of his prophecy is the destruction of Nineveh, which he describes in the most lively and pathetic manner; his style is bold and figurative, and cannot be exceeded by the most perfect masters of oratory. This prophecy was verified at the siege of that city by Assyrians, in the year of the world 3378, 622 years before Christ.

NAIADES (fab. hist.), certain inferior deities who presided over rivers, springs, wells, and fountains. The Naiades generally inhabited the country, and resorted to the woods or meadows near the stream over which they presided. They are represented as young and beautiful virgins, often leaning upon an urn, from which flows a stream of water. *Agla* was the fairest of the Naiades, according to Virgil. Their name seems to be derived from *nai*, to flow. They were held in great veneration among the ancients; and often sacrifices of goats and lambs were offered to them, with libations of wine, honey, and oil. Sometimes they received only offerings of milk, fruit, and flowers.

NAIANT, in heraldry, a term used in blazoning fishes, when borne in a horizontal posture, as if swimming.

NAIAS, in botany: A genus of the monandria order, belonging to the diœcia class of plants; and in the natural method ranking with those of which the order is doubtful. The male calyx is cylindrical and bifid; the corolla quadrifid; there is no filament; nor is there any female calyx or corolla: there is one pistil; and the capsule is ovate and unilocular.

NAID, the interior of the great desert of Arabia, inhabited by a few scattered tribes of feeble and wretched Arabs. See **ARABIA**.

NAIL, *unguis*, in anatomy. See there, N° 81.

NAILS, in building, &c. small spikes of iron, brass, &c. which being drove into wood, serve to bind several pieces together, or to fasten something upon them.

Nails were made use of by the ancient Hebrews for cancelling bonds: and the ceremony was performed by striking them through the writing. This seems to be alluded to in Scripture, where God is said by our crucified Saviour to have "blotted out the handwriting of ordinances that was against us, and to have taken it out of the way, nailing it to his cross." Col. ii. 14. For the cause and ceremony of driving the annual nail, or *clavus annalis*, among the Romans, see *ANNALIS CLAVUS*.

NAIL, is also a measure of length, containing the 16th part of a yard.

NAILING of Cannon. When circumstances make it necessary to abandon cannon, or when the enemy's artillery are seized, and it is not however possible to take them away, it is proper to nail them up, in order to render them useless; which is done by driving a large nail or iron spike into the vent of a piece of artillery, to render it unserviceable. There are various contrivances to force the nail out, as also sundry machines

invented for that purpose, but they have never been found of general use; so that the best method is to drill a new vent.

One Gasper Vimercalus was the first who invented the nailing of cannon. He was a native of Bremen, and made use of his invention first in nailing up the artillery of Sigismund Malatesta.

NAIN (Lewis Sebastian de), one of the most learned and judicious critics and historians France has produced, was the son of a master of the requests, and born at Paris in 1637. At ten years old he went to school at Port Royal, and became one of the best writers of that institution. Sacy, his intimate friend and counsellor, prevailed with him in 1676 to receive the priesthood; which, it seems, his great humility would not before suffer him to aspire to. This virtue he seems to have possessed in the extreme; so that Bossuet, seeing one of his letters to Father Dami, with whom he had some little dispute, besought him merrily "not to be always upon his knees before his adversary, but raise himself now and then up." He was solicited to push himself in the church, and Buzanval, bishop of Beauvais, wished to have him for his successor: but Nain, regardless of dignities, wished for nothing but retirement. In this he did indeed most effectually bury himself; and, joining the mortifications of a religious life to an indefatigable pursuit of letters, he wore himself entirely out, so as to die in 1698, aged 61, though he was formed for a longer life. His principal works are, 1. *Memoirs on the ecclesiastical history of the six first ages of the church*, 16 vols. 4to. 2. *The history of the emperors*, 6 vols. 4to. These works are deduced from original sources, and composed with the utmost fidelity and exactness.

NAIN, or **NAIM**, situated at the bottom of Mount Hermon on the north side, was anciently a city of the tribe of Issachar, in the province of Galilee. It was near the gates of this city that our Saviour restored to life the only son of a widow, and where he inspired Mary Magdalen to come and mourn for her sins at his feet. These circumstances alone make this place worthy of notice; for at present Nain is only a hamlet inhabited by Christians, Mahometans, and Hebrews, where there is not a single monument to attract the curiosity of the traveller.

NAIRES, **NAHERS**, or **NAYERS**, in modern history, a name which is given by the Malabarians to the military of their country, who form a very numerous class or tribe, out of which the sovereigns of Malabar choose their body guard.

NAIRN, a county of Scotland, comprehending the west part of Murray. It is bounded on the north by Murray frith, on the west and south by Inverness, and on the east by Elgin. The length of it amounts to 20 miles, and the breadth to 14. The air is temperate and salubrious, and the winters are remarkably mild. The face of the country is rough and mountainous; yet there are some fruitful straths, or valleys, which produce good crops of oats and barley; but in general the country is much better adapted for pasturage. Here are also large woods of fir, and other trees, that afford shelter to the game, of which there is great plenty. A strath is a long narrow valley, with a river running through the bottom. Of these, the most remarkable

Naim
|
Nairn.

Naissant
Name

remarkable in this county, are Strathnairn, on the river of that name, in the south-west part of the shire; and on the south-east side, Stratherin, on both sides of Findhorn river. Nairn is well watered with streams, rivulets, and lakes abounding with fish. In the southern part there is a small lake, called *Moy*, surrounding an island, on which there is a castle belonging to the laird of M'Intosh: but the greater part of the shire is peopled by the Frasers, a warlike Highland clan, whose chief, the Lord Lovat, lost his life on a scaffold for having been concerned in the late rebellion. Here are a great number of villages; but no towns of note except Nairn, supposed to be the *Taesis* of Ptolemy, situated at the mouth of the river which bears the same name; a royal borough, which gave the title of *lord* to an ancient family, forfeited in the rebellion of 1715. The harbour, which opened in the Murray frith, is now choked up with sand; and the commerce of the town is too inconsiderable to deserve notice. The people in general subsist by feeding sheep and black cattle. About four miles from Nairn stands the castle of Calder, on the river of that name, belonging to a branch of the family of Campbell. In this neighbourhood we find a quarry of freestone, and many signs of copper. About six miles to the north-west of Nairn, a new fort hath been lately built by order of the government, at a place called *Ardesfer*, a small isthmus upon the Murray frith, which it is intended to command.

NAISSANT, in heraldry, is applied to any animal issuing out of the midst of some ordinary, and showing only his head, shoulders, fore feet, and legs, with the tip of his tail; the rest of his body being hid in the shield, or some charge upon it: in which it differs from *issant*, which denotes a living creature arising out of the bottom of any ordinary or charge.

NAISSUS (anc. geog.), a town of Dardania, a district of Mesia Superior, said to be the birth place of Constantine the Great, which seems probable from his often residing at that place. *Naisitani*, the people (Coin). Now called *Nissa*, a city of Servia. E. Long. 23. N. Lat. 43.

NAKED SEEDS, in botany, those that are not enclosed in any pod or case.

NAKIB, in the oriental dignities, the name of an officer who is a deputy to the cadiliskier, or, as he may be called, the lord high chancellor of Egypt, appointed by the grand signior. His office is to carry the standard of Mahomet.

NAKOUS, an Egyptian musical instrument, made like two plates of brass, and of all sizes, from two inches to a foot in diameter; they hold them by strings fastened to their middles, and strike them together so as to beat time. They are used in the Coptic churches and in the Mahometan processions.

NAMA, in botany: A genus of the digynia order, belonging to the pentandria class of plants; and, in the natural method, ranking under the 13th order, *Succulentia*. The calyx is pentaphyllous, the corolla quinquepartite, the capsule unilocular and bivalved.

NAME, denotes a word whereby men have agreed to express some idea; or which serves to denote or signify a thing or subject spoken of. See WORD.

This the grammarians usually call a *noun*, *nomen*,
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though their noun is not of quite so much extent as our name. See NOUN.

Seneca, Lib. II. *de Beneficiis* observes, that there are a great number of things which have no name; and which, therefore, we are forced to call by other borrowed names. *Iugens est (says he) rerum copia sine nomine, quas cum propriis appellationibus signare non possumus, alienis accommodatis utimur*: which may show why, in the course of this dictionary, we frequently give divers senses to the same word.

Names are distinguished into *proper* and *appellative*.

Proper NAMES, are those which represent some individual thing or person, so as to distinguish it from all other things of the same species; as, *Socrates*, which represents a certain philosopher.

Appellative or General NAMES, are those which signify common ideas; or which are common to several individuals of the same species; as, *horse*, *animal*, *man*, *oak*, &c.

Proper names are either called *Christian*, as being given at baptism; or surnames: The first imposed for distinction of persons, answering to the Roman *praenomen*; the second, for the distinction of families, answering to the *nomen* of the Romans, and the *patronymicum* of the Greeks.

Originally every person had but one name; as among the Jews, *Adam*, &c. among the Egyptians, *Busrus*; among the Chaldees, *Ninus*; the Medes, *Astyages*; the Greeks, *Diomedes*; the Romans, *Romulus*; the Gauls, *Divitiacus*; the Germans, *Artovislus*; the Britons, *Cassibelan*; the English, *Hengist*, &c. And thus of other nations, except the savages of Mount Atlas, whom Pliny and Marcellinus represent as *anonymi*, "nameless."

The Jews gave the name at the circumcision, viz. eight days after the birth: the Romans, to females the same day, to males the ninth; at which time they held a feast, called *nominalia*.

Since Christianity has obtained, most nations have followed the Jews, baptizing and giving the name on the eighth day after the birth; except our English ancestors, who, till of late, baptized and gave the name on the birth day.

The first imposition of names was founded on different views, among different people; the most common was to mark the good wishes of the parents, or to entitle the children to the good fortune a happy name seemed to promise. Hence, *Victor*, *Castor*, *Faustus*, *Statorius*, *Probus*, &c.

Accordingly, we find such names, by Cicero called *bona nomina*, and by Tacitus *fausta nomina*, were first enrolled and ranged in the Roman musters; first called to serve at the sacrifices, in the foundation of colonies, &c.—And, on the contrary, Livy calls Atreus UMBER, *abominandi omnis nomen*: and Plautus, on occasion of a person named *Lycus*, i. e. "greedy wolf," says;

*Vosmet nunc facite conjecturam ceterum
Quid id sit hominis, cui Lycus nomen fuit.*

Hence, Plato recommends it to men to be careful in giving happy names; and the Pythagoreans taught expressly, that the minds, actions, and successes of men, were according to their names, genius, and fate. Thus

Name. Panormitan, *ex bono nomine oritur bona presumptio*; and the common proverb, *Bonum nomen bonum omen*, and hence the foundation of the onomomantia. See ONOMOMANTIA.

It is an observation deserving attention, says the Abbé Bartholém, that the greater part of names found in Homer are marks of distinction. They were given in honour of the qualities most esteemed in the heroic ages. From the word *polemos*, which signifies war, have been formed *Telemachus* and *Archeptolemus*, the names of two heroes mentioned in the Iliad. The former name signifies *able to support*, and the latter, *able to direct, the labours of war*. By adding to the word *mache*, or *battle*, certain prepositions and different parts of speech, which modify the sense in a manner always honourable, are composed the names *Amphimachus*, *Antimachus*, *Promachus*, *Telemachus*. Proceeding in the same way with the word *honore*, "strength or intrepidity," they formed the names *Agapenor*, "he who esteems valour;" *Agenor*, "he who directs it." From *thoe*, "swift," are derived, *Alcathoe*, *Panthoe*, *Perithoe*, &c. From *noûs*, "mind or intelligence," come *Astynoe*, *Arstinoe*, *Autenoë*, &c. From *medes*, "counsel," *Agamedes*, *Eumedes*, *Lycomedes*, *Thrasymedes*; and from *chos*, "glory," *Amphoclus*, *Agacles*, *Iphicles*, *Patroclus*, *Cleobulus*, with many others.

Hence Camden takes it for granted, that the names, in all nations and languages, are significative, and not simple sounds for mere distinction's sake. This holds not only among the Jews, Greeks, Latins, &c. but even the Turks; among whom, *Abdala* signifies *God's servant*, *Soliman*, *perceivable*; *Mahomet*, *glorified*, &c. And the savages of Hispaniola, and throughout America, who, in their languages, name their children, *Glistening Light*, *Sun*, *Bright*, *Fine Gold*, &c.; and they of Congo, by the names of precious stones, flowers, &c.

To suppose names given without any meaning, however by the alteration of languages their signification may be lost, that learned author thinks is to reproach our ancestors; and that contrary to the sense of all ancient writers. Porphyry notes, that the barbarous names, as he calls them, were very emphatical, and very concise: and accordingly it was esteemed a duty to be *φασγυνοποι*, or *suu nominis homines*: as *Severus*, *Trobus*, and *Aurelius*, are called *suu nominis imperatores*.

It was the usual way of giving names, to wish the children might discharge their names. Thus when Gunthram king of France named Clotharius at the font, he said, *Crescat puer, et huius sit nominis excelsus*.

The ancient Britons, Camden says, generally took their names from colours, because they painted themselves; which names are now lost, or remain hid among the Welsh. When they were subdued by the Romans, they took Roman names, some of which still remain corrupted; though the greatest part became extinct upon the admission of the English Saxons, who introduced the German names, as *Cridda*, *Penda*, *Oswald*, *Edward*, &c.—The Danes, too, brought with them their names, as *Snayne*, *Harold*, *Knute*, &c. The Normans, at the Conquest, brought in other German names, as originally using the German tongue; such

as *Robert*, *William*, *Richard*, *Henry*, *Hugh*, &c. after the same manner as the Greek names: *Aspasius*, *Bonithius*, *Symmachus*, &c. were introduced into Italy upon the division of the empire. After the Conquest, our nation, which had ever been averse to foreign names, as deeming them unlucky, began to take Hebrew names: as *Matthew*, *David*, *Sampson*, &c. The various names anciently or at present obtaining among us, from what language or people soever borrowed, are explained by Camden in his Remains. As to the period when names began to be multiplied, and surnames introduced, &c. see SURNAME.

Of late years it has obtained among us to give surnames for Christian names; which some dislike, on account of the confusion it may introduce. Camden relates it as an opinion, that the practice first began in the reign of Edward VI. by such as would be god-fathers, when they were more than half fathers. Upon which some were persuaded to change their names at confirmation; which, it seems, is usual in other countries.—Thus, two sons of Henry II. of France, christened *Alexander* and *Hercules*, changed them at confirmation into *Henry* and *Francis*. In monasteries, the religious assume new names at their admittance, to show they are about to lead a new life, and have renounced the world, their family, and even their name: v. g. sister *Mary of the Incarnation*, brother *Henry of the Holy Sacrament*, &c. The popes also changed their names at their exaltation to the pontificate; a custom first introduced by Pope Sergius, whose name till then, as Platina informs us, was *Swine's-snow*. But Onuphrius refers it to John XII. or XIII. and at the same time adds a different reason for it from that of Platina, viz. that it was done in imitation of St Peter and St Paul, who were first called *Simeon* and *Saul*.

Among the ancients, those deified by the Heathen consecrations had new names given them; as *Romulus* was called *Quirinus*; *Melicertes*, *Portunus* or *Portumnus*, &c.

New names were also given in adoptions, and sometimes by testament: thus L. *Æmilius*, adopted by Scipio, took the name of *Scipio Africanus*; and thus Augustus, who was at first called *C. Octavius Thurinus*, being adopted by the testament of Julius Cæsar into his name and family, took the name of *Caius Julius Cæsar Octavianus*.

Names were also changed at enfranchisements into new cities. Thus Lucumo, at his first being made free of Rome, took the name *Lucius Tarquinius Priscus*, &c.; and slaves when made free, usually assumed their masters names. Those called to the equestrian order, if they had base names, were always new named, *nomine ingenuorum veterumque Romanorum*. And among the primitive Christians, it was the practice to change the names of the catechumens: Thus the renegado Lucianus, till his baptism, was called *Lucius*.

Toward the middle of the 15th century, it was the fancy of the wits and learned men of the age, particularly in Italy, to change their baptismal names for classical ones. As Sannazarius, for instance who altered his own plain name *Jacopo* to *Attius Syncerus*. Numbers did the same, and among the rest Platina the historian at Rome, who, not without a solemn ceremonial,

Nampt-
wich
|
Nan-
tchang-
fou.

restoration, took the name of *Callimachus* instead of *Philip*. Pope Paul II. who reigned about that time, unluckily chanced to be suspicious, illiterate, and heavy of comprehension. He had no idea that persons could wish to alter their names unless they had some bad design, and actually scrupled not to employ imprisonment and other violent methods to discover the fancied mystery. Platina was most cruelly tortured on this frivolous account: he had nothing to confess: so the pope, after endeavouring in vain to convict him of heresy, sedition, &c. released him after a long imprisonment.

NAMPTWICH, or **NANTWICH**, a town of Cheshire in England, situated on the river Weaver, 14 miles S.E. from Chester and 162 miles from London. It lies in the Vale Royal, and is one of the largest and best built towns in the county, the streets being very regular, and adorned with many gentlemen's houses. The inhabitants drive a trade, not only by its large market on Saturday for corn and cattle, and its great thoroughfare to Ireland, but by its cheese and its fine white salt, which are made here to the greatest perfection; and by shoes made here and sent to London to the warehouses. It is governed by a constable, &c. who are guardians of the salt springs. It is divided into two equal parts by the Weaver, which is not navigable any farther than Winsford bridge. The Chester canal, lately completed, terminates in a handsome broad basin near this place. In this town were several religious foundations, now no more. The church is a handsome pile of building in the form of a cross, with an octangular tower in the middle. There are here three fairs.

NAMUR, a province of the Netherlands, lying between the rivers Sambre and Maese; bounded on the north by Brabant, on the east and south by the bishopric of Liege, and on the west by Hainault. It is pretty fertile; has several forests, marble quarries, and mines of iron, lead, and pit coal; and is about 50 miles long and 20 broad. Namur is the capital town.

NAMUR, a large, rich, and very strong town of the Netherlands, capital of the county of Namur, with a strong castle, several forts, and a bishop's see. The most considerable forts are, Fort William, Fort Maese, Fort Coquelet, and Fort Espinor. The castle is built in the middle of the town, on a craggy rock. It was besieged by King William in 1695, who took it in the sight of an army of 100,000 French, though there were 16,000 men in the garrison. Namur is now a barrier town, and has a Dutch garrison. It was ceded to the house of Austria in 1713, but taken by the French in 1746; and restored by the treaty of Aix-la-Chapelle. It is situated between two mountains, at the confluence of the rivers Maese and Sambre, in E. Long. 4. 57. N. Lat. 50. 25.

NAN-TCHANG-FOU, the capital of Kiang-si, a province of China. This city has no trade but that of porcelain, which is made in the neighbourhood of Jao tcheou. It is the residence of a viceroy, and comprehends in its district eight cities; seven of which are of the third class, and only one of the second. So much of the country is cultivated, that the pastures left are scarcely sufficient for the stock.

NANCI, a town of France, and capital of Lorraine, is situated on the river Meuse, in the centre of the province. It is divided into the Old and New Towns. The first, though irregularly built, is very populous, and contains the ducal palace: the streets of the New Town are as straight as a line, adorned with handsome buildings, and a very fine square. The primatial church is a magnificent structure, and in that of the Cordeliers are the tombs of the ancient dukes. The two towns are separated by a canal; and the new town was very well fortified, but the king of France has demolished the fortifications. It has been taken and retaken several times; particularly by the French, to whom it was ceded in 1736, to enjoy it after the death of Stanislaus.

NANI (John Baptist), was born in 1616. His father was procurator of St Mark, and ambassador from Venice to Rome. He was educated with attention, and made considerable improvement. Urban VIII. a just valuer of merit, soon perceived that of young Nani. He was admitted into the college of senators in 1641, and was shortly after nominated ambassador in France, where he signalized himself by his compliant manners. He procured considerable succours for the war of Candia against the Turks; and became, after his return to Venice, superintendant of the war office and of finances. He was afterwards ambassador to the empire; where he rendered those services to this country which, as a zealous and intelligent citizen, he was well qualified to discharge. He was again sent into France in 1660 to solicit fresh succours for Candia; and on his return was appointed procurator of St Mark. He died November 5. 1678, at the age of 63, much regretted by his countrymen. The senate had appointed him to write the History of the Republic; which he executed to the satisfaction of the Venetians, although the work was less admired by foreigners, who were not proper judges of the accuracy with which he stated the facts, of the purity of his diction, nor of the simplicity of his style; although it must be acknowledged that his narrative is much interrupted by too frequent parentheses. In writing his history of Venice he has given an universal history of his times, especially with respect to the affairs of the French in Italy. This history, which is continued from 1613 to 1671, was printed at Venice in 2 vols. 4to, in the years 1662 and 1679.

NAN-KING, a city of China, and capital of the province of King-nan, is said to have been formerly one of the most beautiful and flourishing cities in the world. When the Chinese speak of its extent, they say, if two horsemen should go out by the same gate, and ride round it on full speed, taking different directions, they would not meet before night. This account is evidently exaggerated; but it is certain, that Nanking surpasses in extent all the other cities of China. We are assured that its walls are five leagues and a half in circumference.

This city is situated at the distance of a league from the river Yang-tse-kiang: it is of an irregular figure; the mountains which are within its circumference having prevented its being built on a regular plan. It was formerly the imperial city; for this reason it was called *Nan-King*, which signifies, "the Southern

Nan-king. Court ;" but since the six grand tribunals have been transferred from hence to Peking, it is called *Kiang-ning* in all the public acts.

Nan-king has lost much of its ancient splendour : it had formerly a magnificent palace, no vestige of which is now to be seen ; an observatory at present neglected, temples, tombs of the emperors, and other superb monuments, of which nothing remains but the remembrance. A third of the city is deserted, but the rest is well inhabited. Some quarters of it are extremely populous and full of business ; particularly the manufacture of a species of cotton cloth, of which great quantities are imported into Europe under the name of *Nankin*. The streets are not so broad as those of Peking ; they are, however, very beautiful, well paved, and bordered with rich shops.

In this city resides one of those great mandarins called *Tsong-tiou*, who takes cognizance of all important affairs, not only of both the governments of the province, but also of those of the province of Kiang-si. The Tartars have a numerous garrison here, commanded by a general of their own nation ; and they occupy a quarter of the city, separated from the rest by a plain wall.

The palaces of the mandarins, whether Chinese or Tartars, are in this city neither larger nor better built than those in the capital cities of other provinces. Here are no public edifices corresponding to the reputation of so celebrated a city, excepting its gates, which are very beautiful, and some temples, among which is the famous porcelain tower. It is 200 feet high, and divided into nine stories by plain boards within, and without by cornices and small projections covered with green varnished tiles. There is an ascent of 40 steps to the first story ; between each of the others there are 21.

The breadth and depth of the river Yang-tse-kiang formerly rendered the port of Nan-king very commodious ; but at present large barks, or rather Chinese junks, never enter it ; whether it be that it is shut up by sand banks, or that the entrance of it has been forbid, in order that navigators may insensibly lose all knowledge of it.

In the months of April and May a great number of excellent fish are caught in this river near the city, which are sent to court ; they are covered with ice, and transported in that manner by barks kept entirely on purpose. Although this city is more than 200 leagues from Peking, these boats make such expedition, that they arrive there in eight or nine days. This city, though the capital of the province, has under its particular jurisdiction only eight cities of the third class. The number of its inhabitants is said to be 1,000,000, without comprehending the garrison of 40,000 men. E. Long. 119. 25. N. Lat. 32. 46.

NANSIO, an island of the Archipelago, a little to the north of the island of Santorino, 16 miles in circumference ; but has no harbour. The mountains are nothing but bare rocks, and there are not springs sufficient to water the fields. There are a vast number of partridges, whose eggs they destroy every year to preserve the corn, and yet vast numbers of them are always produced. The ruins of the temple of Apollo are yet to be seen, and consist chiefly of marble columns. E. Long. 26. 20. N. Lat. 36. 15.

NANTES, an ancient, rich, and very considerable town of France, in Bretagne, with a bishop's see, an university, and a mint. It is one of the most considerable places in the kingdom ; contains the richest merchants ; and was formerly the residence of the dukes of Bretagne, where they built a very strong castle on the side of the river, and which is strongly fortified. There are several parishes, and a great many religious houses ; and the cathedral contains the tombs of the ancient dukes. There are several fine bridges over the river Loire, which is navigable. The suburbs are so large, on account of the number of people that come from all parts to settle here, that they exceed the city. The Spaniards trade here with wine, fine wool, iron, silk, oil, oranges, and lemons ; and they carry back cloth, stuffs, corn, and hard ware. The Dutch send salt fish, and all sorts of spices ; and in return have wine and brandy. The Swedes bring copper ; and the English, lead, tin, and pit coal. It was in this place that Henry IV. promulgated the famous edict in 1598, called the *Edict of Nantes*, and which was revoked in 1685. Nantes was anciently, like almost every considerable city in Europe, very strongly fortified. Peter de Dreux, one of the dukes of Bretagne, surrounded it with walls, which have only been demolished within these few years. The bridge is an object of curiosity. It is near a mile and a half in length, being continued across all the little islands in the Loire, from north to south. The territory of Nantes lies on both sides the Loire, and feeds a great number of cattle. Large vessels can come no higher than Port Launai, which is 12 miles from Nantes. W. Long. 1. 31. N. Lat. 47. 19.

NANTUEIL (Robert), the celebrated designer and engraver to the cabinet of Louis XIV. was born at Rheims in 1630. His father, though but a petty shopkeeper, gave his son a liberal education ; who, having a taste for drawing, cultivated it with such success, that he became the admiration of the whole town : but marrying young, and not being able to maintain his family, he took a journey to Paris, where he made his talents known by a stratagem. Seeing several abbés at the door of an eating house, he asked the mistress for an ecclesiastic of Rheims, whose name he had forgot, but that she might easily know him by a picture of him which he showed : the abbés crowding round, were so charmed with it, that he seized the opportunity of offering to draw any of their pictures for a small matter. Customers came so fast, that he soon raised his price, and brought his family to Paris, where his reputation was quickly established. He applied himself particularly to taking portraits in crayons, which he afterwards engraved for the use of academical theses ; and in this way he did the portrait of the king, and afterwards engraved it as big as the life ; a thing never before attempted. The king was so pleased with it, that he created the place of designer and engraver to the cabinet for him, with a pension of 1000 livres. He died in 1678 ; and an entire collection of his prints amounts to upwards of 240.

NANTWICH. See NAMPTWICH.

NAPÆA, in botany : A genus of the polyandria order, belonging to the polydelphia class of plants ; and in the natural method ranking under the 37th order, *Columnifera*. The calyx is single and cylindric ; the

Nantes
||
Napæa

Naphtha, the arilli coalited and monospermous. There are two species; both of them with perennial roots, composed of many thick fleshy fibres, which strike deep into the ground, and are connected at the top into large heads; the stalks grow to seven or eight feet high, producing white flowers, tubulous at bottom, but spreading open at top, and dividing into five obtuse segments. Both these plants are natives of Virginia and other parts of North America: from the bark of some of the Indian kinds a sort of fine hemp might be procured, capable of being woven into very strong cloth. They are easily propagated by seed, which will thrive in any situation.

NAPHTHA, an inflammable substance of the bituminous kind, of a light brown colour, and incapable of decomposition, though frequently adulterated with heterogeneous mixtures. By long keeping it hardens in the air into a substance resembling a vegetable resin; and in this state it is always of a black colour, whether pure or mixed with other bodies. According to Mongez, there are three kinds of naphtha, the white, reddish, and green or deep-coloured; and it is in fact a true petrol or rock oil, of which the lightest and most inflammable is called *naphtha*. It is said to be of an extremely fragrant and agreeable smell, though very different in this respect from vegetable oils. It is also transparent, extremely inflammable, dissolves resins and balsams, but not gum resin nor elastic gum. It dissolves in the essential oils of thyme and lavender, but is insoluble in spirit of wine and ether. It burns with a bluish flame, and is as inflammable as ether; like which it also attracts gold from aqua-regia.

Naphtha, according to Cronstedt, is collected from the surface of some wells in Persia; but Mr Kirwan informs us, that it issues out of white, yellow, or black clays, in Persia and Media. The finest is brought from a peninsula in the Caspian sea, called by *Kempfer* *olefra*. It issues out through the earth into cisterns and wells, purposely excavated for collecting it at *Baku* in Persia. Different kinds of this substance are also found in Italy, in the duchy of Modena, and in Mount Ciaro, 12 leagues from Plaisance.

The formation of naphtha and petroleum is by most naturalists and chemists ascribed to the decomposition of solid bitumens by the action of subterraneous fires; naphtha being the lightest oil, which the fire disengages first; what follows gradually acquiring the colour and consistence of petrol. Lastly, The petrolea, united with some earthy substances, or altered by acids, assume the appearance of mineral pitch, pissasphaltum, &c. This opinion seems to be supported by the phenomena attending the distillation of amber; where the first liquor that rises is a true naphtha; then a petroleum of a more or less brown colour; and lastly, a black substance like jet, which being farther urged by the fire, leaves a dry friable matter, &c. It is further observed, that nature frequently produces all the different kinds of petrolea near the same spot; of which we have an instance at Mount Testin in the duchy of Modena in Italy. Some, however, are of opinion, that these mineral oils or bitumens are formed from the vitriolic acid, and various oily and fat substances found in the bowels of the earth.

NAPHTHALI, or **NEPHTHALI** (Josh. xix.), one of the tribes of Israel; having Zabulon on the south, Asher on the west, the Jordan on the east, and on the north Antilibanus.

NAPIER (John), baron of Merchiston in Scotland, inventor of the logarithms, was the eldest son of Sir Archibald Napier of Merchiston, and born in the year 1550. Having given early discoveries of great natural parts, his father was careful to have them cultivated by a liberal education. After going through the ordinary courses of philosophy at the university of St Andrew's, he made the tour of France, Italy, and Germany. Upon his return to his native country, his literature and other fine accomplishments soon rendered him conspicuous, and might have raised him to the highest offices in the state; but declining all civil employments, and the bustle of the court, he retired from the world to pursue literary researches, in which he made an uncommon progress, so as to have favoured mankind with sundry useful discoveries. He applied himself chiefly to the study of mathematics; but at the same time did not neglect that of the Holy Scriptures. In both these he hath discovered the most extensive knowledge and profound penetration. His essay upon the book of the Apocalypse, indicates the most acute investigation, and an uncommon strength of judgment; though time hath discovered, that his calculations concerning particular events had proceeded upon fallacious data. This work has been printed abroad in several languages; particularly in French at Rochelle in the year 1593, 8vo, announced in the title as revised by himself. Nothing, says Lord Buchan, could be more agreeable to the Rochellers or to the Huguenots of France at this time, than the author's annunciation of the pope as antichrist, which in this book he has endeavoured to set forth with much zeal and erudition.—But what has principally rendered his name famous, was his great and fortunate discovery of logarithms in trigonometry, by which the ease and expedition in calculation have so wonderfully assisted the science of astronomy and the arts of practical geometry and navigation. That he had begun about the year 1593 the train of inquiry which led him to that great achievement in arithmetic, appears from a letter to Crugerus from Kepler in the year 1624; wherein, mentioning the *Canon Mirificus*, he writes thus; “*Nihil autem supra Neperianam rationem esse puto: etsi Scotus quidem literis ad Tychonem, anno 1594, scriptis jam spem fecit Canonis illius mirifici;*” which allusion agrees with the idle story mentioned by Wood in his *Athena Oxon.* and explains it in a way perfectly consonant to the rights of Napier as the inventor.

When Napier had communicated to Mr Henry Briggs, mathematical professor in Gresham college, his wonderful canon for the logarithms, that learned professor set himself to apply the rules in his *Imitatio Nepeireæ*; and in a letter to Archbishop Usher in the year 1615, he writes thus: “*Napier, baron of Merchiston, hath set my head and hands at work with his new and admirable logarithms. I hope to see him this summer, if it please God; for I never saw a book which pleased me better, and made me more wonder.*” The following passage from the life of Lilly the astrologer is quoted by Lord Buchan as giving a picturesque.

Napier. resque view of the meeting betwixt Briggs and the inventor of the logarithms at Merchiston near Edinburgh. "I will acquaint you (says Lilly) with one memorable story related unto me by John Marr, an excellent mathematician and geometrician, whom I conceive you remember. He was servant to King James I. and Charles I. When Merchiston first published his Logarithms, Mr Briggs, then reader of the astronomy lectures at Gresham college in London, was so much surprised with admiration of them, that he could have no quietness in himself until he had seen that noble person whose only invention they were: he acquaints John Marr therewith, who went into Scotland before Mr Briggs, purposely to be there when these two so learned persons should meet. Mr Briggs appoints a certain day when to meet at Edinburgh; but failing thereof, Merchiston was fearful he would not come. It happened one day as John Marr and the baron Napier were speaking of Mr Briggs; 'Ah, John (said Merchiston), Mr Briggs will not now come.' At the very instant one knocks at the gate; John Marr hastened down, and it proved to be Mr Briggs to his great contentment. He brings Mr Briggs up to the baron's chamber, where almost one quarter of an hour was spent, each beholding the other with admiration before one word was spoken. At last Mr Briggs began: 'Sir, I have undertaken this long journey purposely to see your person, and to know by what engine of wit or ingenuity you came first to think of this most excellent help into astronomy, viz. the Logarithms; but, Sir, being by you found out, I wonder nobody else found it out before, when now being known it appears so easy.' He was nobly entertained by Baron Napier; and every summer after that, during the laird's being alive, this venerable man, Mr Briggs, went purposely to Scotland to visit him."

Earl of Buchan's Account of the Writings and Inventions of Napier of Merchiston. There is a passage in the life of Tycho Brahe by Cassendi, which may mislead an attentive reader to suppose that Napier's method had been explored by Herwart at Hoenburg: It is in Cassendi's Observations on a Letter from Tycho to Herwart of the last day of August 1599. "Dixit Hervartus nihil morari se solvendi cujuscunque trianguli difficultatem; solere se enim multiplicationum, ac divisionum vice additiones solum, subtractiones 93 usurpare (quod ut fieri posset, docuit postmodum suo Logarithmorum Canone Neperus)." But Herwart here alludes to his work afterwards published in the year 1610, which solves triangles by prosthaphæresis; a mode totally different from that of the logarithms.

Kepler dedicated his *Ephemerides* to Napier, which were published in the year 1617; and it appears from many passages in his letter about this time, that he held Napier to be the greatest man of his age in the particular department to which he applied his abilities. "And indeed (says our noble biographer), if we consider that Napier's discovery was not like those of Kepler or of Newton, connected with any analogies or coincidences which might have led him to it, but the fruit of unassisted reason and science, we shall be vindicated in placing him in one of the highest niches in the temple of Fame. Kepler had made many unsuccessful attempts to discover his canon for the periodic motions of the planets, and hit upon it at last, as he himself candidly owns, on the 15th of May 1618;

and Newton applied the palpable tendency of heavy bodies to the earth to the system of the universe in general; but Napier sought out his admirable rules by a slow scientific progress, arising from the gradual evolution of truth."

The last literary exertion of this eminent person was the publication of his *Rabdology and Promptuary* in the year 1617, which he dedicated to the Chancellor Section; and soon after died at Merchiston on the 3d of April O. S. of the same year, in the 68th year of his age and 23d of his happy invention.—The particular titles of his works published are: 1. A plain discovery of the Revelation of St John. 2. *Mirifici ipsius canonis constructio et logarithmorum, ad naturales ipsorum numeros habitudines.* 3. *Appendix de alia atque præstantiore logarithmorum specie constituenda, in qua scilicet unitas logarithmus est.* 4. *Rabdologia, seu numerationis per virgulas, libri duo.* 5. *Propositiones quadam eminentissima, ad triangula spherica mira facultate resolvenda.* To which may be added, 6. His Letter to Anthony Bacon (the original of which is in the archbishop's library at Lambeth), entitled, "Secret inventions, profitable and necessary in these days for the defence of this island, and withstanding strangers enemies to God's truth and religion;" which the earl of Buchan has caused to be printed in the Appendix to his Account of Napier's Writings. This letter is dated June 2. 1596, about which time it appears the author had set himself to explore his logarithmic canon.

This eminent person was twice married. By his first wife, who was a daughter of Sir James Stirling of Keir, he had only one son named Archibald, who succeeded to the estate. By his second wife, a daughter of Sir James Chisholm of Cromlix, he had a numerous issue.—*Archibald Napier*, the only son of the first marriage, was a person of fine parts and learning. Having more a turn to public business than his father had, he was raised to be a privy counsellor by James VI. under whose reign he also held the offices of treasurer-depute, justice-clerk, and senator of the college of justice. By Charles I. he was raised to the peerage by the title of *Lord Napier*.

NAPIER'S RODS, or Bones, an instrument invented by Baron Napier, whereby the multiplication and division of large numbers is much facilitated.

As to the Construction of Napier's Rods: Suppose the common table of multiplication to be made upon a plate of metal, ivory, or pasteboard, and then conceive the several columns (standing downwards from the digits on the head) to be cut asunder; and these are what we call *Napier's rods for multiplication*. But then there must be a good number of each; for as many times as any figure is in the multiplicand, so many rods of that species (*i. e.* with that figure on the top of it) must we have; though six rods of each species will be sufficient for any example in common affairs: there must be also as many rods of 0's.

But before we explain the way of using these rods, there is another thing to be known, *viz.* that the figures on every rod are written in an order different from that in the table. Thus the little square space or division in which the several products of every column are written, is divided into two parts by a line across from the upper angle on the right to the lower on the left; and if the product is a digit, it is set in the

Napier. the lower division ; if it has two places, the first is set in the lower, and the second in the upper division ; but the spaces on the top are not divided ; also there is a rod of digits, not divided, which is called the *index rod*, and of this we need but one single rod. See the figure of all the different rods, and the index, separate from one another, in Plate CCCXLIV.

Multiplication by Napier's Rods. First lay down the index rod ; then on the right of it set a rod, whose top is the figure in the highest place of the multiplicand : next to this again, set the rod whose top is the next figure of the multiplicand ; and so on in order to the first figure. Then is your multiplicand tabulated for all the nine digits ; for in the same line of squares standing against every figure of the index rod, you have the product of that figure ; and therefore you have no more to do but to transfer the products and sum them. But in taking out these products from the rods, the order in which the figures stand obliges you to a very easy and small addition : thus, begin to take out the figure in the lower part, or units place, of the square of the first rod on the right ; add the figure in the upper part of this rod to that in the lower part of the next, and so on ; which may be done as fast as you can look on them. To make this practice as clear as possible, take the following example.

Example : To multiply 4768 by 385. Having set the rods together for the number 4768 (*ibid.* N° 2.) against 5 in the index, I find this number, by adding according to the rule,

Against 5, this number	23840
Against 8, this number	38144
Against 3, this number	14304

Total product - - - - - 1835680

To make the use of the rods yet more regular and easy, they are kept in a flat square box, whose breadth is that of ten rods, and the length that of one rod, as thick as to hold six (or as many as you please) the capacity of the box being divided into ten cells, for the different species of rods. When the rods are put up in the box (each species in its own cell distinguished by the first figure of the rod set before it on the face of the box near the top), as much of every rod stands without the box as shows the first figure of that rod ; also upon one of the flat sides without and near the edge, upon the left hand, the index rod is fixed ; and along the foot there is a small ledge ; so that the rods when applied are laid upon this side, and supported by the ledge, which makes the practice very easy ; but in case the multiplicand should have more than nine places, that upper face of the box may be made broader. Some make the rods with four different faces, and figures on each for different purposes.

Division by Napier's Rods. First tabulate your divisor ; then you have it multiplied by all the digits, out of which you may choose such convenient divisors as will be next less to the figures in the dividend, and write the index answering in the quotient, and so continually till the work is done. Thus 2179788, divided by 6123, gives in the quotient 356.

Having tabulated the divisor 6123, you see that 6123 cannot be had in 2179 ; therefore take five places, and on the rods find a number that is equal or next less to 21797, which is 18369 ; that is, 3 times the divisor : wherefore set 3 in the quotient, and sub-

tract 18369 from the figures above, and there will remain 3428 ; to which add 8, the next figure of the dividend, and seek again on the rods for it, or the next less, which you will find to be five times ; therefore set 5 in the quotient, and subtract 30615 from 34288, and there will remain 3673 ; to which add 8, the last figure in the dividend, and finding it, to be just six times the divisor, set six in the quotient.

6123)2179788(356
18369..

34288
30615

36738
36738

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NAPLES, a kingdom of Italy, comprehending the ancient countries of Samnium, Campania, Apulia, and Magna Græcia. It is bounded on all sides by the Mediterranean and Adriatic, except on the north-east, where it terminates on the Ecclesiastical state. Its greatest length from south-east to north-west is about 80 English miles ; and its breadth from north-east to south-west, from 96 to 120.

The ancient history of this country falls under the articles **ROME** and **ITALY** ; the present state of it, as well as of the rest of Italy, is owing to the conquests of Charlemagne. When that monarch put an end to the kingdom of the Lombards, he obliged the dukes of Friuli, Spoleto, and Benevento, to acknowledge him as king of Italy ; but allowed them to exercise the same power and authority which they had enjoyed before his conquest. Of these three dukedoms the extent of Benevento was by far the most powerful and extensive, the duchy as it comprehended almost all the present kingdom of Naples ; that part of Farther Calabria beyond the rivers Savuto and Peto, a few maritime cities in Hither Calabria, with the city of Acropoli, and the promontory in its neighbourhood called *Capo di Iacopi* ; and lastly, the dukedoms of Gaeta, Naples, and Amalfi, which were very inconsiderable, and extended along the shore only about 100 miles, and were interrupted by the Gastaldate or county of Capua.

This flourishing and extensive dukedom was at this time governed by Arechis, who had married one of the daughters of the last king of the Lombards, and had submitted, and taken the oath of allegiance to the emperor Charles. However, a few years after, he renounced his allegiance to the Franks, declared himself an independent sovereign, and was acknowledged as such by all the inhabitants of his duchy. To strengthen himself against Pepin king of Italy, who resided at Ravenna, he enlarged and fortified the city of Benevento, and likewise built Salerno on the sea coast, surrounding it with a very strong and high wall. He engaged in several wars with the Greeks, whom he sometimes obliged to give him hostages ; but having invaded the territories of the pope, whom Pepin could not assist, Charlemagne was prevailed on to return to Italy. Arechis, unable to oppose such a formidable enemy, sent his eldest son, Romuald, to Rome, with an offer of submission : but, at the instigation of the pope, Charler refused the offer.

Naples. offer, and detained his son prisoner; after which he ravaged the country, and made himself master of Capua. Other deputies, however, proved more successful; and, in the year 787, a peace was concluded on these conditions: That Arechis and the Beneventans should renew their allegiance to the Franks; that he should pay a yearly tribute to Pepin; deliver up all his treasure; and give his son Grimoald and his daughter Adalgisa, with twelve others, as hostages for his fidelity: however, after many entreaties, Adalgisa was restored to her father.

3
Submuta.
4
Revolts a
second
time.

Charles had no sooner left Italy, than Arechis forgot all his engagements, and began to negotiate with Irene, empress of Constantinople, and her son Constantine, for expelling the Franks out of Italy. For himself, he desired the honour of patriciate, and the dukedom of Naples with all its dependencies; and, in return, promised to acknowledge the Greek emperor as his sovereign, and to live after the manner of the Greeks. He required, however, to be supported by a Greek army; and that his brother-in-law Adalgisus, son to Desiderius the last king of the Lombards, should be sent over into Italy, to raise a party among his countrymen. These conditions were readily accepted, on condition that Prince Romuald should be sent as an hostage; ambassadors were sent to Naples with the ensigns of the Patrician order, namely the mantle of cloth of gold, the sword, the comb, and the sandals: but before the ceremony could be performed, Prince Romuald died, and soon after him his father; whose death was supposed to have been hastened by that of his son.

After the death of Arechis, the Beneventans sent a most submissive embassy to Charlemagne, entreating him to send them Grimoald, the late king's son, and only lawful heir to his crown; threatening at the same time to revolt if their prince was denied them. Charles readily granted their request, and allowed Grimoald to depart, after he had agreed to the following conditions, viz. That he should oblige the Lombards to shave their beards; that, in writings, and on money, the name of the king should be put before that of the prince; and that he should cause the walls of Salerno, Accrenza, and Confia, to be entirely demolished.—

Gri. ald
for some
time faith-
ful to the
Franks

The new king was received by his subjects with the utmost joy; and for some time continued faithful to his engagements, excepting only the last article, which he either neglected or eluded. So far, however, was he from assisting the Greeks, that he gave notice of their machinations to Pepin king of Italy; raised an army to oppose his uncle Adalgisus; and being joined by Hildebrand duke of Spoleto, and Vinigise the general of Pepin, he attacked the Greeks in Calabria soon after they had landed, entirely defeated and took his uncle prisoner, and, as is said, put him to a cruel death. Yet in a short time Grimoald contracted an alliance with the Greek emperor by marrying his niece Wanzia; and in the fifth year of his reign a war broke out between him and Pepin, which continued for twelve years; at the end of which time a truce was concluded. Grimoald survived this pacification only three years, and was succeeded by his treasurer Grimoald II. who submitted to Charlemagne after the death of Pepin; and from this time the Beneventans were looked upon as tributaries of the western emperors.

As yet, however, the city of Naples did not own allegiance to the dukes of Benevento, but was held by the eastern emperors; and frequent wars took place between the Beneventans and Neapolitans. This happened to be the case when Grimoald II. ascended the throne. He concluded a peace with them; which, however, was of no long continuance; for Theodore, governor of Naples, having granted protections to Dauferius a noble Beneventan, who had been concerned in a conspiracy against his prince, Grimoald marched against the city of Naples, and invested it by sea and land. Theodore still refused to deliver up the traitor, and a general engagement both by land and sea was the consequence; in which the Neapolitans were defeated with so great slaughter, that the sea was stained with their blood for more than seven days. Theodore then consented to deliver up Dauferius, with 8000 crowns for the expences of the war; and Grimoald not only pardoned Dauferius, but received him into favour: The traitor, however, reflecting on the heinousness of his crime, was seized with remorse; and went a pilgrimage to the holy land, carrying a large stone in his month, by way of penance, which he never took out but at his meals.

In the year 821, Grimoald was murdered by Radelchis count of Confia, and Sico Gastald of Accrenza, ed, and succeeded by Sico. 6
The latter of whom succeeded to the dukedom of Benevento. Radelchis being soon after seized with remorse, became a monk; while Sico associated his son Sicardo with him in the government; and both, being of an ambitious and restless disposition, sought a pretence for attacking the Neapolitans. This was soon found, and the city was invested by sea and land. 7
The walls were furiously battered; and part of them being beat down, Sico prepared for a general assault. Stephen, at that time duke of Naples, pretended to submit; but, that he might prevent the city from being pillaged, entreated Sico to put off his entry till the morning, and in the mean time sent out his mother and his two children as hostages. Sico consented to his request; but next morning found the breach built up, and the Neapolitans prepared for their defence. Exasperated at their perfidy, he renewed his attacks with vigour, but without any success; the besieged defending themselves with the utmost obstinacy. At last, perceiving that they should not be able to hold out much longer, they consented to a peace on the following conditions, viz. That the Neapolitans should pay an annual tribute to the princes of Benevento, and consent to the transporting of the body of St Januarius from his church without the walls of Naples to Benevento. These conditions being ratified, Sico returned with great honour to Benevento; but soon after renewed the war, under pretence that the Neapolitans had neglected to pay the stipulated sum; and hostilities continued till his death, which happened in 833.

Sico was succeeded in the government of Benevento and by his son Sicardo, who had married the daughter of Dauferius; and being influenced by the evil counsels of Roffrid his wife's brother, oppressed his subjects to such a degree that they conspired against his life. He besieged Naples with a powerful army, and took possession of Acerra and Atella, both of which he fortified. But Bonus, the Neapolitan duke, defended himself 8

Naples himself so vigorously, that the Beneventans were obliged to retire, and even to abandon Acerra and Atella, the fortifications of which were immediately demolished. At last Sicardo agreed to a peace for five years, on the intercession of Lothaire, emperor and king of Italy; but his chief motive was thought to have been the fear of the Saracens, whom the duke of Naples had called over from Africa to his assistance: for no sooner were they sent back than Sicardo attempted to delay the conclusion of the treaty; but the emperor interposing his authority, a peace was concluded in the year 836, after the war had continued, with very little intermission, for 16 years.

9
The Saracens called in by the duke of Naples.

Soon after the conclusion of this peace, the Saracens landed at Brindisi; and having made themselves masters of the place, ravaged all the neighbouring country. Sicardo marched against them with a numerous army; but the Saracens having dug a great number of ditches which they slightly covered over, found means to draw the Beneventans in among them, whereby they were repulsed with great loss. However, Sicardo, having reinforced his army, marched again to attack them; but the Saracens, despairing of success, pillaged and burnt Brindisi, and then retired with their booty, and a great many captives, to Sicily. Sicardo, then, without any apparent provocation, attacked the city of Amalfi, levelled its walls with the ground, carried off all its wealth, and the body of its tutelary saint Triphenon. A great many of the inhabitants were transported to Salerno: and by promoting alliances between the inhabitants of both places, he endeavoured to unite Amalfi to his own principality as firmly as possible.

10
Sicardo murdered by Radelchis, which brings on a civil war.

During all these transactions, Sicardo had tyrannized over his subjects in such a manner, that at last he became intolerable. Among other acts of injustice, he imprisoned his own brother Siconolphus; compelled him to turn priest; and afterwards sent him bound to Tarento, where he caused him to be shut up in an old tower that had been built for a cistern. By such acts of tyranny his nobles were provoked to conspire against him; and in the year 839 he was murdered in his tent.

11
The principality divided.

On the death of Sicardo, Radelchis, his secretary or treasurer, was unanimously elected prince of Benevento; but Siconolphus, the last king's brother, having regained his liberty, formed a great party against the new prince. Radelchis did not fail to oppose him with a formidable army; and a most ruinous civil war ensued. Both parties by turns called in the Saracens; and these treacherous allies acted sometimes against one, and sometimes against the other; or turned their arms against both, as seemed most suitable to their own interest. Thus the war continued with the utmost animosity for 12 years, during which time the principality was almost entirely ruined; till at last the emperor Lewis interposed, and obliged the competitors to agree to a partition of the principality. By this treaty, Radelchis promised to acknowledge Siconolphus and his successors as lawful princes of the principality of Salerno, which was declared to contain Tarento, Latiniano, Cassano, Cossenzo, Laino, Lucania, Confia, Montella, Rota, Salerno, Sarno, Ciraterium, Furculo, Capua, Feano, Sora, and the half of the Gastaldato of Acerenza, where it joins Latiano

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and Confia. The boundary betwixt Benevento and Capua was fixed at St Angelo ad Cerros; Allipergium was made the boundary betwixt Benevento and Salerno, and Staffilo betwixt Benevento and Confia. The monasteries of Monte Cassino and St Vincent were declared to be immediately under the protection of the emperor: both princes stipulated that no hostilities should be committed by either against the subjects of each other; and promised to join their forces in order to drive out the Saracens. Soon after this pacification, however, both Radelchis and Siconolphus died; the former appointing his son Radelgarius, or Radelcar, to succeed him; and the latter leaving an infant son, Sico, to the care of his godfather, Peter.

The war with the Saracens proved very unsuccessful: neither the united efforts of the princes, nor the assistance of the emperor Lewis himself, being able to expel the infidels; and, in 854, Adelgise the second son of Radelchis, who had now succeeded, on the death of his brother Radelcar, to the principality of Benevento, was obliged to pay them an annual subsidy. Two years after, Lando, count of Capua, revolted from the prince of Salerno, and could not be reduced. In the mean time, Sico, the lawful prince of Salerno, had been poisoned by Count Lando, and the principality usurped by Ademarius, the son of Peter above mentioned; but in 861, Ademarius himself was seized and imprisoned by Gauferius, the son of Dauferius formerly mentioned. This was occasioned by his cruelty and rapaciousness, which entirely alienated the hearts of his subjects from him, and encouraged Gauferius to become the head of the conspirators. The Saracens in the mean time committed terrible ravages throughout the Beneventan territories; which at last obliged Adelgise to enter into an alliance with Gauferius, and both together sent a most humble embassy to the emperor Lewis, requesting him to take them under his protection. About the same time an embassy arrived from Constantinople, proposing a junction of the forces of the eastern and western empires against the infidels; upon which Lewis gave orders for assembling a formidable army. But in the mean time Adelgise fell off from his alliance, and made peace with the Saracens; nay, according to some, he encouraged them in their incursions, and it was at his desire that they invaded the duchy of Capua, and afterwards that of Naples, which they ravaged in a most barbarous manner. The Neapolitans, in conjunction with the duke of Spoleto and the count of Marsi, endeavoured to oppose them; but being defeated, the Saracens continued their ravages with redoubled fury, and retired to Bari, which was their capital city, with an immense booty.

In 866, Lewis arrived at Sora with his army; and having marched to Capua, was there joined by Landolph, the bishop and count, with a body of Capuans: but Landolph soon after persuading his countrymen to desert, Lewis marched against that city, which he took after a siege of three months, and almost totally destroyed. In the end of the year he was joined by Gauferius with his quota of troops, having ordered the eyes of Ademarius to be put out in his absence. Lewis confirmed him in the principality, and marched with his army to Benevento, where Adelgise received

Naples. received him with great respect. Having reduced some inconsiderable places belonging to the Saracens, Lewis soon after invested Bari; but as the Saracens received continual supplies from their countrymen settled in Sicily, and besides were protected by the Neapolitans, he could not reduce the place till the year 871, though he had received considerable assistance from his brother Lotharius, and the Greek emperor had sent him a fleet of 200 sail. The expulsion of the Saracens was completed the same year by the taking of Tarento; after which the emperor returned with great glory to Benevento, resolving next to carry his arms into Sicily, and expel the infidels from thence also. But his future schemes of conquest were frustrated by a quarrel between him and Adelgise. The latter, pretending to have been insulted by the empress, and oppressed by the French, seized the emperor himself, and kept him prisoner for 40 days. His imprisonment would probably have been of much longer continuance, had not a body of Saracens arrived from Africa, who, being joined by such of their countrymen as had concealed themselves in Italy, laid siege to Salerno with an army of 30,000 men, ravaging the neighbouring country at the same time with the utmost barbarity. By this new invasion Adelgise was so much alarmed, that he set the emperor at liberty, but first obliged him to swear that he would not revenge the insult that had been offered him, and that he would never return to Benevento. Lewis having then joined his forces to those of the prince of Salerno, soon obliged the Saracens to raise the siege of Salerno; but though they were prevented from taking that city, they entirely destroyed the inhabitants of Calabria, leaving it, according to the expression of one of the historians of that time, "as desolate as it was at the flood."

In the year 873, Lewis being absolved from his oath by the pope, went to Benevento, and was reconciled to Adelgise; but soon after this reconciliation he died, and the Saracens continued their ravages to such a degree that the inhabitants of Bari were constrained to deliver up the city to the Greeks. At the same time the Salernitans, Neapolitans, Cajetans, and Amalfitans, having made peace with the Saracens, were compelled to agree to their proposal of invading the territories of the Roman pontiff. His holiness exerted himself to the utmost, both with spiritual and temporal weapons, in order to defend his right; but was at last reduced to the necessity of becoming a tributary to the infidels, and promising to pay them a large sum annually.

In the mean time, all Italy was thrown into the greatest confusion by the death of Charles the Bald, who died of poison at Pavia, as he was coming to the pope's assistance. Sergius duke of Naples continued a firm friend to the infidels; nor could he be detached from their interests even by the thunder of a papal excommunication; but unluckily happening to fall into the hands of his brother Athanasius bishop of Naples, the zeal of that prelate prompted him to put out his eyes, and send him a close prisoner to Rome; for which the highest encomiums were bestowed on him by the holy father.

In 876, Adelgise was murdered by two of his nephews; one of whom, by name *Gauderus*, seized the principality. About the same time Landolph bishop

of Capua dying, a civil war ensued among his children, though their father's dominions had been divided among them according to his will. The princes of Salerno and Benevento, the duke of Spoleto, and Gregory the Greek governor of Bari and Otranto, took different sides in the quarrel, as they thought most proper; and to complete the confusion, the new bishop was expelled, and his brother, though a layman, chosen to that office, and even consecrated by the pope, who wrote to Gauferius, forbidding him to attack Capua under pain of excommunication. But though Gauferius was, in general, obedient to the pope's commands, he proved refractory in this particular, and laid siege to Capua for two years successively.

Thus the Capuan territories were reduced to the most miserable situation; being obliged to maintain at the same time the armies of the prince of Benevento and the duke of Spoleto. The Saracens, in the mean time, took the opportunity of strengthening themselves in Italy; and Athanasius, notwithstanding the great commendations he had received from the pope for putting out his brother's eyes, consented to enter into an alliance with them, in conjunction with whom he ravaged the territories of the pope, as well as those of Benevento and Spoleto, plundering all the churches, monasteries, towns, and villages, through which they passed. At the same time the prince of Salerno was obliged to grant them a settlement in the neighbourhood of his capital; the duke of Gaeta invited them to his assistance, being oppressed by the count of Capua; and even the pope himself was obliged to make peace with them, and to grant them a settlement on the north side of the Carigliano, where they fortified themselves, and continued for more than 40 years.

To put a stop to the confusion which reigned in Italy, the pope now thought proper to restore the bishop of Capua, who had been expelled, but allowed his brother to reside in the city, and govern one half of the diocese; but notwithstanding this partition, the civil dissensions continued with the utmost violence, the nearest relations murdering or banishing each other, according as the fortune of the one or the other prevailed. Athanasius, notwithstanding all the pope's remonstrances, continued his alliance with the Saracens; in conjunction with whom he ravaged the territory of Benevento, and fomented the divisions in Capua, in hopes of being able to make a conquest of it. At last his holiness thought proper to issue a sentence of excommunication against him; but this attached him to the Saracens more than ever; insomuch that he sent to Suchaim, king of the Saracens in Sicily, desiring him to come over and command a great body of his countrymen who had settled at the foot of Mount Vesuvius. Suchaim accepted the invitation, and immediately turned his arms against Athanasius; allowing his troops to live at discretion in the territory of Naples, where they ravished the women, and plundered the inhabitants. These calamities were, by the superstitious Neapolitans, imagined to be a consequence of the sentence of excommunication; and therefore they used their utmost endeavours to persuade the prelate to conclude a league with some Christian prince, and renounce all connexion with the infidels. In this they at last proved successful, and Athanasius concluded an alliance with Guaimarius prince of Salerno;

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Naples no; in consequence of which the Saracens were obliged to quit the Neapolitan territories, and retire to Agropoli. Athanasius then directed his force against Capua, of which he made himself master in the year 882. The Saracens, however, still continued their incursions, and ravaged several provinces in such a manner, that they became entirely desolate.

These confusions continued for a long time; during which the Greeks found an opportunity of making themselves masters of Benevento, and had well nigh become masters also of Salerno; but in this they failed through the treachery of the bishop, and in the year 896 they were totally expelled by the bishop, four years after they had become masters of it. In 915 the Saracens received such an overthrow at Carigliano, that scarce one of them remained. However, a new body soon arrived from Africa, and infested the sea coasts for some time longer. A war also ensued between Landolph and the Greeks; which concluded disadvantageously for the former, who was obliged to submit to the emperor of Constantinople in 943.

In 961, Otho the Great, king of Germany, invaded Italy with a powerful army against Berengarius III. and, marching to Rome, received the imperial crown from the hands of the Pope. In 964, he erected Capua into a principality, received homage from the other princes of Lombardy, and formed a design of recovering Puglia and Calabria from the Greeks. But in this last scheme he failed; and after various hostilities a treaty was concluded, and the young princess Theophania married to Otho's son, afterwards emperor.

All this time the Saracens continued their incursions; and the Greeks had gained ground so much, that they were now in possession of two thirds of the present kingdom of Naples; but in the year 1002 or 1003, the Normans first began to be remarkable in Italy. They had, about a century before, embraced Christianity, and become very zealous in all the superstitions which were then practised. They were particularly zealous in visiting sacred places, especially Rome, and the holy sepulchre at Jerusalem; and being naturally of a very martial disposition, they forced through great bodies of Greeks and Saracens who opposed their passage. About this time 40, or, as others write, 100, of these Normans, returning from Jerusalem by sea, landed at Salerno in the habit of pilgrims, where they were honourably received by Guaimarius. During their residence at Salerno, a great body of Saracens landed, and invested the city. Guaimarius, not being in a condition to oppose the invaders by force, was preparing to pay them a large sum of money, which they demanded, when the Normans proposed to attack them; and, having got arms and horses from the prince, they engaged the infidels with such fury and bravery, that they entirely defeated them, and obliged them to fly to their ships. By this complete victory Guaimarius was filled with such admiration of the valour of these strangers, that he entreated them to remain in his country; offering them lands, and the most honourable employments: but not being able to prevail with them to stay in Italy, or even accept of his presents; at their departure he sent some ambassadors with them to Normandy, in vessels loaded with exquisite fruits, rich furniture for houses, &c.

17
The Normans first known in Italy.

in order to allure the valiant Normans to leave their own country. This kind invitation encouraged a Norman chief, named *Osmond Drengot*, to settle in Italy about the year 1015; having killed another lord in a duel, which obliged him to leave his own country, in order to avoid the resentment of his sovereign, Robert duke of Normandy. In the mean time, the city of Bari had revolted from the Greeks, and chosen one *Mello* for their leader, whose wife and children happened soon after to fall into the hands of their enemies, and were sent prisoners to Constantinople. No sooner, therefore, did Mello hear of the arrival of these adventurers, than he engaged them to assist him; and having drawn together a considerable army, defeated the Greeks with great slaughter, and obliged them to abandon their camp. In this engagement the Normans distinguished themselves by their bravery; and the news of their success soon brought from Normandy an innumerable multitude of their countrymen, with their wives and children. By this reinforcement, Mello gained two other victories, took a great many towns, and obliged the Greeks to abandon a large territory; but, in 1019, they were utterly defeated, and every thing recovered by the Greeks. The Greek general, *Bajanus*, continued to go on with such surprising success, that he almost entirely re-established the affairs of his countrymen in Italy, and made a distinct province of the western part of Puglia, which he called *Capitanata*, and which to this day retains the name of *Capitanata*. His great progress at last alarmed the emperors of Germany; and, in 1027, Pandulphus prince of Capua made himself master of Naples; but was obliged, three years afterwards, to leave it, by the Normans, who built the city of Aversa, which was now erected into a county. In consequence of this piece of good fortune, great numbers of Norman adventurers migrated into Italy; among whom were William, Drogo, and Umberto, three of the sons of Tancred duke of Hauteville; from whose posterity those princes were descended, who first conquered the island of Sicily from the Saracens, and formed the present kingdom of Naples.

In 1040, the Greek emperor Michael Paleologus, in order to secure the affection of his sick subjects, undertook the conquest of Italy from the Saracens, and for that purpose sent a general named *Michael Maniacus* into Sicily. This commander, hearing of the great reputation of the Normans, sent to Guaimarius, prince of Salerno, entreating him to grant him some of those warriors. His request was most willingly hearkened to by the prince of Salerno, who, to encourage the Normans to engage in the expedition, promised them some additional rewards besides the emperor's pay. William, Drogo, and Umberto, accordingly marched from Salerno with 300 of their countrymen; and passing over into Sicily, distinguished themselves most remarkably in the conquest of that island. Maniacus acknowledged, that the recovery of Messina was chiefly owing to their valour; and William with his Normans gained a complete victory over the Saracens before Syracuse, where he killed the governor of the city in single combat. Maniacus made himself master of Syracuse, and almost entirely reduced the whole island; but being accused of treason, was next year carried prisoner to Constantinople. His successor Doceanus,

Naples being a man of no abilities, quickly lost the whole island except Messina, and treated his Norman auxiliaries with the utmost contempt. He would not allow them any share of the booty; and even caused one Ardoin, a noble Lombard, and associate and interpreter of the Normans, to be whipped round the camp, because he refused to part with the horse of a Saracen whom he had slain in single combat. The consequences of this tyrannical behaviour were very fatal to the Greeks. Ardoin soon after obtained leave to return to Italy under a pretence of a vow, and all the Normans embarked at night along with him; but instead of going to Rome, Ardoin went immediately to Averla, where he persuaded Count Rainulphus, sovereign of that province, to join with him in the design he had formed of attacking the Greek provinces in Italy, which he showed him, would be an easy conquest, as the inhabitants submitted with great reluctance to the Greeks, and the provinces were at that time almost entirely defenceless. Rainulphus approved of the scheme, and raised 300 soldiers, whom he sent under 12 officers to join the other Normans under the sons of Tancred; and made an agreement with Ardoin, that the conquests should be equally divided among the chief leaders. Their first enterprise was the reduction of Melphis, one of the strongest cities in Puglia, which presently surrendered; and they increased its fortifications so much, that it thenceforth became impregnable. Soon after this they made themselves masters of Venosa, Ascoli, and Lavello, with very little opposition. Doccanus, alarmed with the rapidity of their conquests, immediately left Sicily, and marched with his army into Puglia, where he attacked the invaders near the river Olivento; but after a fierce engagement, he was obliged to retire with considerable loss. The Greeks were soon after defeated a second time at Canosa, and in a third engagement, which happened near the river Ofanto, the army of Doccanus was entirely routed, and he himself obliged to fly to Bari. On this bad success Doccanus was ordered to return to his command in Sicily, and another general was sent with an army into Puglia. This new commander, however, had no better success than his predecessor; for his army was entirely defeated in an engagement with the Normans, and he himself taken prisoner. Atenulphus, brother to one of the princes of Benevento on whom the Normans had conferred the chief command, set at liberty the captive general without consulting them, on receiving from him a considerable sum of money. With this the Normans were so much displeased that they deprived Atenulphus of his command, and bestowed it on Argyrus son to the late Mello, who had escaped from Constantinople, and now assumed the title of *duke and prince of Italy*. Before this time also Maniacus, whom we have formerly mentioned, had returned to Italy; and to strike the greater terror into the revolted cities, had executed a number of people of all ages and sexes with great inhumanity. Soon after this Maniacus openly rebelled against the Greek emperor Constantine, and prevailed upon his own army to proclaim him emperor, beginning hostilities immediately against the Greek cities. Argyrus at the same time took Giovenazzo and besieged Trani, and soon after besieged Maniacus himself in Tarento, but he, being afraid of falling into the

hands of the Normans, fled to Otranto, and from thence to Bulgaria, where, being entirely defeated by one of the emperor's generals, he was taken prisoner, and had his head struck off.

The Normans having now conquered the greatest part of Puglia, proceeded to make a division of their conquest, in which, after each commander had got his proper share, the city of Melis was left common to all, and appropriated as a place for assembling to consult about the most important affairs of the nation. Argyrus alone was neglected in this division; but he, having gained the favour of the emperor by expelling the rebel Maniacus from Italy, was by him created duke of Bari, on purpose to check the power of the Normans, with the title of *prince and duke of Puglia*. The Normans, however, were too powerful to be much awed by Argyrus, and behaved with great insolence to the neighbouring princes; but as they could not be expelled by force, and were confirmed in their conquests by Henry II. emperor of Germany in 1047, the Greek emperor attempted to get rid of them, by sending Argyrus with large sums of money to bribe them to enter into his service against the Persians. But they, perceiving the snare, replied, that they were resolved not to leave Italy unless they were expelled by force: upon which Argyrus made use of the same money in bribing the Puglians to assassinate these invaders. This brought on a massacre, in which greater numbers of Normans perished than had fallen in all the late wars. Argyrus attempted to take advantage of the confusion produced by this massacre, but was defeated; after which he had recourse to Pope Leo, beseeching him to deliver Italy from these cruel tyrants; but this scheme proved still more unsuccessful than the others had been; for the pope himself was defeated and taken prisoner; and, in consequence of the respect showed him by the Normans, granted them, as a fief of the holy see, all the conquests they had made or should make in Calabria and Sicily.

Soon after this, the Norman power became extremely formidable; the famous Robert Guiscard ascended the throne in 1056. He made great progress in the conquest of Calabria, and reduced most of the cities which held for the Greeks in these parts. About the same time the counts of Capua were expelled from their territory; and the abbot Desiderius mentions his having seen the children of Landulphus V. the last count, going about as vagabonds, and begging for their support. The pope alarmed by these conquests, excommunicated the Normans in wholesale, pretending that they had seized some of the territories belonging to the church; but, by the pretended submission of Robert, he not only was persuaded to take off the sentence of excommunication, but to invest him with the provinces of Apulia, Calabria, and Sicily. After this, he continued the war against the Greeks with great success. In 1071, in conjunction with his brother Roger, he conquered the island of Sicily, and gave the investiture of the whole island to him with the title of *count*, reserving to himself only the half of Palermo, Messina, and the valley of Demona. The like success attended his arms against Salerno in 1074; but after this, having unadvisedly taken some places from the pope, he again fell under the sentence of excommunication; yet he was reconciled to him in 1080, and received

21
Their conquests.

22
Great numbers of them massacred.

23
They are confirmed by the pope in all their conquests.

24
Sicily conquered by Robert Guiscard.

Naples received a second time the investiture of all his dominions. The next year he undertook an expedition against the Greeks; and though the emperor was assisted by a Venetian fleet, Robert made himself master of the island of Corfu, reduced Durazzo, and great part of Romania; insomuch that by the success of his arms, and his near approach to Constantinople, he struck an universal terror among the Greeks. But while Robert was thus extending his conquests, he was alarmed by the news of a formidable rebellion in Italy, and that the emperor Henry had taken the city of Rome, and closely shut up the pope in the castle of St Angelo. Robert, therefore, leaving the command of the army to his son Boemund, returned to Italy, where he immediately dispersed the rebels, and released the pope, while his son gained a considerable victory over the Greeks. After this Robert made great preparations for another expedition into Greece, in order to second his son Boemund. Alexius Comnenus, who was about this time declared emperor by the Greek army, being assisted by the Venetian fleet, endeavoured to oppose his passage; but was entirely defeated, with the loss of a great many galleys. But a final stop was now put to his enterprises by his death, which happened in the island of Corfu in 1085.

Though the power of the Normans was thus thoroughly established in Italy and Sicily, and though the prince of Benevento was in 1130 invested by the pope with the title of king of Sicily; yet by reason of the civil dissensions which took place among themselves, and the general confusion which reigned in Italy in those ages, they were obliged, notwithstanding all their valour, to submit to the emperor in 1195. By him the Sicilians were treated with so great cruelty, that the empress Constantia was induced to conspire against him in 1197, took him prisoner, and released him only on condition of his sending off his army immediately for the Holy Land. This was complied with; but the emperor did not long survive the reconciliation, being poisoned, as was supposed, by order of the empress.

In 1254 the pope claimed the kingdom as a fief devolved on the church in consequence of a sentence of deposition pronounced against King Frederick at the council of Lyons; and, in 1263, the kingdom was, in consequence of this right, conferred on Charles count of Anjou. After much contention and bloodshed, the French thus became masters of Sicily and Naples. Their government was insupportably tyrannical; and at the same time the haughtiness of their king so provoked the pope, that he resolved to humble him.— Charles had resolved on an expedition against Constantinople; and for this purpose had fitted out a fleet of 100 galleys, 30 large ships, 200 transports, besides many other smaller vessels, on board of which he intended to embark 10,000 horse, and a numerous army of foot. This formidable armament greatly alarmed the emperor Michael Paleologus; for which reason he entered into a negotiation with John di Procida, a noble Salernitan, lord of the isle of Procida in the bay of Naples, who had formed a scheme for a general revolt in the island of Sicily. John, though a nobleman, was also a physician, and had been counsellor to two former princes, and even to King Charles himself; but being stripped of his estate by the king under pre-

tence of treason, and his wife being debauched by the French, he retired to Constantia queen of Arragon, where he was created a baron of the kingdom of Valencia, by her husband King Peter, and lord of Luxen, Benizzano, and Palma. As he was greatly exasperated against the French, he employed many spies both in Puglia and Sicily; and being informed that the Sicilians were totally disaffected to the French, he came to the island in disguise, and concerted a plan with the most powerful of the malecontents for a revolution in favour of Constantia, though she derived her right only as being the daughter of a former usurper named Manfred. Procida then set out for Constantinople, where in some private conferences with the emperor, he persuaded him, that the most probable means of defeating Charles's scheme was by assisting the Spaniards and Sicilian malecontents. Paleologus accordingly granted him a large sum of money, and on his departure sent one of his secretaries along with him, who, landing in Sicily, had a conference with the chief conspirator, John, having received letters from them, disguised himself in the habit of a Franciscan, and went to Suriano in the neighbourhood of Rome. As he well knew the enmity which subsisted between the pope and King Charles, he disclosed his design to his holiness: who readily entered into his measures, wrote to Peter to hasten his armament, promising him the investiture of the island as soon as he had taken possession of it; and, by refusing the assistance he had promised to Charles, obliged him for the present to delay his expedition. In the beginning of the year 1280, Procida returned to Arragon, and by showing the letters from the pope and Sicilian barons, prevailed on Peter to embark in his design, by assuring him of the assistance of Paleologus. The king of Arragon accordingly prepared a formidable fleet under pretence of invading Africa, and is even said to have received 20,000 ducats from Charles, in order to assist him in his preparations.

But while John went on thus successfully with his scheme, all his measures were in danger of being broke by the death of Pope Nicholas. The new pope, Martin IV. was entirely in the interest of Charles, on whom, in 1281, he conferred the senatorial dignity of Rome. Procida, however, still resolved to prosecute his scheme; and, leaving Italy, had another conference with the conspirators in Sicily; after which, he again went to Constantinople, and obtained from Paleologus 30,000 ounces of gold, with which he immediately returned to Arragon. The death of Nicholas had damped the ardour of Peter; but, being urged with great earnestness by John, he again renewed his preparations, which alarmed the pope and the king of France. In consequence of this they sent a message to him, desiring to know against what Saracens he designed to employ his armament. In this particular Peter refused to satisfy them; upon which they earnestly counselled Charles to guard against an invasion: but he neglected their advice, being wholly intent on his eastern expedition, and encouraged by a revolt which had happened in Greece; and to facilitate his expedition, he prevailed on the pope to excommunicate the Greeks, on pretence that they had broken some of the articles of union concluded at the council of Lyons a few years before. Peter in the mean time continued his

²⁷ ^{They are} ^{massacred.} his preparations with great diligence, intending to put to sea the following summer. Procida had returned to Palermo, to wait for a favourable opportunity of putting his design in execution, which was soon afforded him by the French. On Easter Monday, March 30. 1282, the chief conspirators had assembled at Palermo; and, after dinner, both the Palermians and French went in a grand procession to the church of Monreale, about three miles without the city. While they were sporting in the fields, a bride happened to pass by with her train, who being observed by one Droghetta, a Frenchman, he ran to her, and began to use her in a rude manner, under pretence of searching for concealed arms. A young Sicilian, exasperated at this affront, stabbed him with his own sword; and a tumult ensuing, 200 French were immediately murdered. The enraged populace then ran to the city, crying out, "Let the French die, Let the French die;" and, without distinction of age or sex, slaughtered all of that nation they could find, even such as had fled to the churches. The conspirators then left Palermo, and excited the inhabitants to murder the French all over the island, excepting in Messina, which city at first refused to be concerned in the revolt. But, being invited by the Palermians to throw off the French yoke, a few weeks after, the citizens in a tumultuous manner destroyed some of the French; and pulling down the arms of King Charles, and erecting those of the city, chose one Baldwin for their governor, who saved the remaining French from the fury of the populace, and allowed them to transport themselves, with their wives and children, to Italy. Eight thousand persons are said to have been murdered on this occasion.

Immediately after this massacre, the Sicilians offered their allegiance to the king of Arragon; who accepted of the offer, and landed with his forces at Trapani. From thence he went to Palermo, where he was crowned king of Sicily with great solemnity, and Charles left the island with precipitation. The day after he landed his army in Italy, the Arragonian fleet arrived, took 29 of his galleys, and the next day burnt 80 transports in presence of his army. Soon after this Charles sent an embassy to Peter, accusing him of perfidy, in invading his dominions in time of peace; and, according to some, challenged him at the same time to decide the matter by single combat. Others say, that the challenge was given by Peter. Certain it is, however, that a challenge was given, and to appearance accepted; but Peter determined to employ much more effectual means in support of his pretensions than trusting to a duel; and therefore pushed on his operations most vigorously, while his adversary trifled away his time; and thus he at last became master of the contested kingdom; which, however, he did not long enjoy, dying about the end of the year 1285.

By his will, Peter left the kingdom of Arragon to his eldest son Alphonso, and Sicily to Don James his other son, who was also to succeed to the kingdom of Arragon in case Alphonso should die without male issue. Accordingly, Don James was solemnly crowned at Palermo the 2d of February 1286. In 1295 however, he deserted them, and tamely resigned up his right to Charles, son to him above mentioned, in a manner perhaps unparalleled. On his resignation the Sicilians conferred the crown upon his brother Don

Frederic: after which the war continued with great violence till the year 1703, when a peace was concluded, and the kingdoms of Naples and Sicily formally disjoined; Frederic being allowed to keep the latter, under the name of *Trinacria*; and Charles being confirmed in the possession of the former, which he quietly enjoyed till his death in 1309.

Naples continued to be governed by its own kings till the beginning of the 16th century, when the kings of France and Spain contended for the sovereignty of this country. Frederic, at that time king of Naples, resigned the sovereignty to Louis XII. on being created duke of Anjou, and receiving an annual pension of 30,000 ducats. But, in 1504, the French were entirely defeated by the Spaniards, and obliged to evacuate the kingdom; and the following year Louis renounced all pretensions to the crown, which from that time hath remained almost constantly in the hands of the Spaniards.

The government of the Spaniards proved no less oppressive to the Neapolitans than that of others had been. The kings of Spain set no bounds to their exactions, and of consequence the people were loaded with all manner of taxes; even the most indispensable necessities of life not being exempted. In 1647, a new tax was laid on fruit; which the people looked upon as the most grievous oppression, the chief part of their subsistence, during the summer months, being fruit, which in the kingdom of Naples is very plentiful and delicious. The edict for collecting the new duty was no sooner published, than the people began to murmur in a tumultuous manner; and when the viceroy came abroad, they surrounded his coach, bawling out to have their grievances redressed. They were encouraged in their sedition, by the news that the citizens of Palermo had actually revolted; and the position of new duties. The viceroy, therefore, apprehensive of greater disorders, began to think of taking off the tax; but those who farmed the tax having bribed some of his favourites, he was by their means persuaded not to abolish it. The indignation of the people, who had suspected his intention, was now greatly increased, especially as they were privately excited by several malecontents. The farmers of the revenue, and all those concerned in raising the taxes, had incurred the hatred and detestation of the people, particularly of Tommaso Aniello, commonly called *Massaniello*, a fisherman, whose wife, having been discovered smuggling a small quantity of meal, was imprisoned, and condemned to pay a fine of 100 ducats.

Massaniello, a few years before, had come to Naples from Amalfi, where his father had been a fisherman. At this time he was about 24 years of age, and the father of four children. He was of a middle stature, and an agreeable aspect; was distinguished for his boldness, activity, and integrity; and had a great influence with his companions, by whom he was beloved and esteemed. As he was obliged even to sell his furniture to pay the heavy fine, he had conceived an implacable hatred against the farmers of the taxes, and was also moved with compassion for the miserable state of the city and kingdom. He therefore formed a design, with some of his companions, to raise a tumult in the market place on the festival-day of the Carmelites, usually celebrated about the middle of July, when be-

Naples. tween 500 and 600 youths entertain the people by a mock fight; one half of them in the character of Turks, defending a wooden castle, which is attacked and stormed by the other half in the character of Christians. Massaniello being appointed captain of one of these parties, and one Pione, who was privy to his design, commanding the other, for several weeks before the festival they were very diligent in reviewing and training their followers, who were armed with sticks and rods: but a small and unforeseen accident tempted them to begin their enterprise without waiting for the festival.

On the 7th of July a dispute happening in the market-place betwixt the tax gatherers and some gardeners of Pozzuolo who had brought some figs into the city, whether the buyer or seller should pay the duty; after the tumult had continued several hours, Massaniello, who was present with his company, excited the mob to pillage the office built in the market for receiving the duty, and to drive away the officers with stones. The elect of the people, who, by deciding against the gardeners, had increased the tumult, ran to the palace, and informed the viceroy, who most imprudently neglected all means of putting a stop to the commotion. Massaniello, in the mean time, being joined by great numbers of people, ordered his young troop to set fire to all the offices for the taxes through the city; which command being executed with despatch, he then conducted them directly to the palace, where the viceroy, instead of ordering his Spanish and

duke was pulled from his horse and maltreated by the mob, and at length committed as a prisoner to Peronne. This accident, to the great joy of the viceroy, enraged the people against the nobility, several of whom they killed, burnt the houses of others, and threatened to extirpate them all. Massaniello, in the mean time, tattered and half naked, commanded his followers, who were now well armed, and reckoned about 100,000 men, with a most absolute sway. He ate and slept little, gave his orders with great precision and judgement, appeared full of moderation, without ambition and interested views. But the duke of Matalone having procured his liberty by bribing Peronne, the viceroy imitated his example, and secretly corrupted Genuino to betray his chief. A conspiracy was accordingly formed against Massaniello by Matalone and Peronne; the duke, who was equally exasperated against the viceroy, proposing, that after his death his brother D. Joseph should head the rebels.

Massaniello in the mean time, by means of the cardinal archbishop was negotiating a general peace and accommodation; but while both parties were assembling in the convent of the Carmelites, the banditti hired by Matalone made an unsuccessful attempt upon Massaniello's life. His followers immediately killed 150 of them. Peronne and D. Joseph being discovered to be concerned in the conspiracy, were likewise put to death, and the duke with great difficulty escaped. Massaniello by this conspiracy was rendered more suspicious and severe. He began to abuse his power by

by a private door, and endeavoured to save himself in *Castel del Ovo*; but being overtaken by the rioters in the streets, he was trampled upon by them, and pulled by the hair and whiskers. However, by throwing some handfuls of gold among them, he again escaped, and took sanctuary in a convent of Minims, where, being joined by the archbishop of Naples, Cardinal Filomarini, and several nobles, by their advice he signed a billet, by which he abolished all taxes upon provisions. As a means to quell the tumult, he likewise desired the cardinal to offer Massaniello a pension of 2400 crowns, who generously rejected the bribe; and declared, that if the viceroy would keep his word, he would find them obedient subjects.

It was now expected that the tumult would cease; but Massaniello, upon his return to the market-place, being joined by several malecontents, among whom were Genuino and one Peronne, who had formerly been a captain of the Sbirri, he was advised by them to order the houses of those concerned in raising the tax to be burned; which were accordingly in a few days reduced to ashes, with all their rich furniture. Massaniello being now absolute master of the whole city, and being joined by great numbers of people of desperate fortunes, he required the viceroy, who had retired to the *Castel Nuovo*, to abolish all the taxes, and to deliver up the writ of exemption granted by Charles V. This new demand greatly embarrassed the viceroy; but to appease the people, he drew up a false deed in letters of gold, and sent it to them by their favourite the duke of Matalone, who had before been in confinement. The fraud, however, being discovered, the

provided with provision and ammunition.—The viceroy likewise being afraid lest the French should take advantage of the commotion, earnestly desired to agree to a treaty; which was accordingly concluded on the fifth day of the insurrection, by the mediation of the archbishop. By the treaty it was stipulated, that all duties imposed since the time of Charles V. should be abolished; that the writ of exemption granted by that emperor should be delivered to the people; that for the future no new taxes should be imposed; that the vote of the elect of the people should be equal to the votes of the nobility; that an act of oblivion should be granted for all that was past; and that the people should continue in arms under Massaniello till the ratification of the treaty by the king.

By this treaty, no less than 10,000 persons who fattened upon the blood of the public were ruined.—The people when it was solemnly published, manifested an extreme joy, believing they had now recovered all their ancient rights and privileges. Massaniello, at the desire of the viceroy, went to the palace to visit him, accompanied by the archbishop, who was obliged to threaten him with excommunication, before he would consent to lay aside his rags and assume a magnificent dress. He was received by the duke with the greatest demonstrations of respect and friendship, while the duchess entertained his wife, and presented her with a robe of cloth of silver, and some jewels.—The viceroy, to preserve some shadow of authority, appointed him captain-general; and at his departure made him a present of a golden chain of great value, which with great difficulty he was prevailed upon to accept; general—

11
A treaty
concluded
between
Massaniello
and the
viceroy

Naples. accept, but yielded at length to the entreaties of the cardinal. Next day, in consequence of the commission granted him by the viceroy, he began to exercise all the functions of sovereign authority; and having caused a scaffold to be erected in one of the streets, and several gibbets, he judged all crimes, whether civil or military, in the last resort; and ordered the guilty to be immediately put to death, which was the punishment he assigned to all offences. Though he neglected all forms of law, and even frequently judged by physiognomy, yet he is said not to have overlooked any criminal, or punished any innocent person.

³⁴ **Is assassinated.** His grandeur and prosperity were of very short continuance; for his mind becoming distracted and delirious for two or three days, he committed a great many mad and extravagant actions; and on the 18th of July was assassinated with the consent of the viceroy.

The tumult did not end with the death of Massaniello: on the contrary, the people now expelled the Spaniards from most of the cities throughout the kingdom; and this general insurrection being the subject of discourse at Rome, the duke of Guise, who happened then to be at the pope's court, took the opportunity, at the instigation of his holiness, to offer his service to the Neapolitans against the Spaniards. The duke was prompted by his ambition to engage in this enterprise, especially as he himself had some distant pretensions to the crown. The Spaniards in the mean time made a vigorous attack on the city; but were repulsed by the people, who now formally renounced their allegiance to them. In a short time, however, their city being surprised by the new viceroy, the count d'Oniate, and the duke of Guise himself taken prisoner, the people returned to their allegiance; and thus all the attempts of the French on Naples were frustrated. From that time the Spaniards continued in peaceable possession of the kingdom till the year 1707, when it was taken from them by Prince Eugene. It was formally ceded to the emperor by the treaty of Rastadt in 1713; but was recovered by the Spaniards in 1734, and the king of Spain's eldest son is now king of Naples and Sicily. For a particular account of these revolutions, see the articles SPAIN and SICILY.

³⁵ **The people return to their allegiance.** The climate of Naples is extremely hot, especially in July, August, and September. In winter there is seldom any ice or snow, except on the mountains. On account of its fertility, it is justly termed an earthly paradise; for it abounds with all sorts of grain, the finest fruit and garden productions of every kind, with rice, flax, oil, and wine, in the greatest plenty and perfection. It affords also saffron, manna, alum, vitriol, sulphur, rock crystal, marble, and several sorts of minerals, together with fine wool, and silk. The horses of this country are famous, and the flocks and herds very numerous. Besides these products, of which a considerable part is exported, there are manufactures of snuff, soap, and glass ware. Waistcoats, caps, stockings, and gloves, are also made of the hair or filaments of a shell fish, which are warmer than those of wool, and of a beautiful glossy green. In this kingdom likewise is found that called the *Phrygian stone*, or *petra fungifera*, which, being laid in a damp shady place, will yield mushrooms, sometimes of a very large size, especially if the stone is sprinkled with hot water. See AGARICUS.

As to the mountains of this country, the principal

are the Apennines, which traverse it from south to north; and Mount Vesuvius, which, as is well known, is a noted volcano, five Italian miles from Naples. The side of this mountain next the sea yields wine, particularly the two famed wines called *Vino Greco* and *Lachryme Christi*. One of the greatest inconveniences to which this kingdom is exposed is earthquakes, which the eruptions of Mount Vesuvius contribute, in some measure, to prevent. Another inconveniency, which, however, is common to it with other hot countries, is the great number of reptiles and insects, of which some are very poisonous.

³⁷ **Religion.** With respect to religion, it is on a very bad footing here. The number of convents and monasteries is astonishing. It is said, the clergy and convents possess two thirds of the whole kingdom: nay, some maintain, that were the kingdom divided into five parts, four would be found in the hands of the church. Notwithstanding this power and influence of the clergy, they have not been able hitherto to get the inquisition established here. In the year 1731, measures were taken for lessening the number of convents; and lately the order of Jesuits hath been suppressed. The papal bulls cannot be made public without the king's permission; nor are Protestants compelled to kneel in the churches, or at meeting the host; and in Lent they can very easily procure flesh meat. In the year 1740, the Jews were allowed to settle in the kingdom during the term of 50 years, and several privileges were granted them during that period; at the expiration of which, the grant was supposed to be renewed, unless they were expressly ordered to quit the country.

³⁸ **Revenue.** The revenue of the kingdom is generally computed at 3,000,000 of crowns: but, as Mr Addison observes, there is no country in Europe which pays greater taxes, and where, at the same time, the public is less the better for them, most of them going to the enriching of the private persons to whom they are mortgaged.

The military force of this kingdom is said to consist of about 30,000 men, of which the Swiss regiments are the best. As to the marine, it consists only of a few galleys. The only order here is that of St Januarius, which was instituted by Don Carlos in the year 1738.

The king of Naples, or of the two Sicilies, is an hereditary monarch. The high colleges are, the council of state, the privy council, the treasury, the Sicily council, the council of war, &c. This kingdom is a papal fief; and the king, in acknowledgment of the pope's feudal right, sends him every year a white palfrey, and a purse of 6000 ducats. The title of the king's eldest son is *prince of Calabria*. The number both of the high and low nobility in the kingdom of Naples is very great. "I am assured (says Dr Moore) ^{View of Sicily, &c.} that the king of Naples counts among his subjects 100 persons with the title of prince, and a still greater number with that of duke. Six or seven of these have estates which produce from 10 to 12 or 13,000l. a-year; a considerable number have fortunes of about half that value; and the annual revenue of many is not above 1000l. or 2000l. The inferior orders of the nobility are much poorer. Many counts and marquises have not above 300l. or 400l. a-year of paternal estate; many have still less; and not a few enjoy the title without any estate whatever. These nobles, however, are excessively

Naples excessively fond of splendour and show, which appears in the brilliancy of their equipages, the number of their attendants, the richness of their dress, and the grandeur of their titles. The finest carriages are painted, gilt, varnished, and lined, in a richer and more beautiful manner than has yet become fashionable either in England or in France. They are often drawn by six and sometimes by eight horses. Before the carriage, it is the mode to have two running footmen, and behind three or four servants in the richest liveries. The ladies and gentlemen within the coaches glitter in all the brilliancy of lace, embroidery, and jewels.—This finery is not confined to the persons within and without the coaches; it is extended to the horses, whose heads, manes, and tails, are ornamented with the rarest plumage, and set off with ribbon and artificial flowers."

We shall mention a circumstance from which an idea may be formed of the grandeur of a Neapolitan palace, and the number of domestics which some of the nobility retain. "I dined (continues our author) at the prince Iacai's, where we passed through 12 or 13 large rooms before we arrived at the dining room. There were 36 persons at table served by the prince's domestics, and each guest had a footman behind his chair, while other domestics belonging to the prince remained in the adjacent rooms and in the hall. No estate in England could support such a number of servants, paid and fed as English servants are; but in Naples the wages are very moderate indeed, and the greater number of men servants, belonging to the first families, give their attendance through the day only, and find beds and provisions for themselves. It must be remembered also, that few of the nobles give any entertainments; and those who do not are said to live very sparingly; so that the whole of their revenue, whatever it may be, is expended on articles of show."

In the kingdom of Naples, the hereditary jurisdiction of the nobles over their vassals subsists in the full rigour of the feudal government. The peasants therefore are poor; and it depends entirely on the personal character of the master, whether their poverty be not the least of their grievances. As this power is too often abused, the importance of the nobility depends in a great measure on the favour of the king, who, under pretence of any offence, can confine them to their estates, or imprison them at pleasure. Unless this prince were so very impolitic as to disgust all the nobility at once, and so unite the whole body against him, he has little to fear from their resentment. Even in case of such an union, as the nobles have lost the affection of their vassals, what could they do in opposition to a standing army of 30,000 men, entirely devoted to the crown? The government of Naples, therefore, is in fact a despotic monarchy, though something like the form of a feudal constitution in its ancient purity is still kept up by the biennial summons of the general assembly. This convention, which consists of the nobility and commons, is called together every two years, to deliberate on the customary free gift to the crown.

The inhabitants of this country have at all times borne but an indifferent character among other nations. "From the few hints dropped by the classic

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authors, we collect that the ancient Neapolitans were a race of epicures, of a soft indolent turn, averse from martial exercises, passionately fond of theatrical amusements and music, expert in all the refined arts that administer to the caprices of luxury, extravagant in their expressions and gestures, and dopes to various sorts of superstition. If we make allowance for a quantity of northern blood which has joined the original Grecian stream, and imparted a roughness not yet worn off by the mildness of the climate, we shall find the modern Neapolitans very like the ancient,—Provisions being here plentiful and cheap, the lower class of people work but little. Their delight is to bask in the sun, and do nothing. Persons of a middle rank frequent places of public resort; and very few of any rank attend to their proper business with the zeal and activity we are wont to meet with in the professional men of colder countries. Gluttony is a predominant vice, while instances of ebriety are comparatively rare. In the female sex, the passion for finery is almost superior to every other; and, though chastity is not the characteristic virtue of the country, Mr Swinburne doubts † whether a Neapolitan woman would not nine times out of ten prefer a present to a lover. That furious jealousy for which the nation was once so remarkable, is now greatly abated. The breach of the conjugal law sometimes occasions quarrels and assassinations among people of an inferior station; and in the metropolis, assassinations are often perpetrated from much less cogent motives. Of these vices, many are doubtless owing to that slavery and oppression under which they groan, and to a radical defect in the administration of justice, though the kingdom is divided into 12 provinces or jurisdictions.

NAPLES, anciently *Parthmope*, afterwards *Neapolis*, the capital of the kingdom of that name in Italy, lies in the province called *Terra di Lavoro*, which is the richest and best inhabited of the whole kingdom, and comprehends a part of the ancient Campania Felix or the Happy. This city is fabled to owe its foundation to a Syren, and to have received its ancient name from its supernatural foundress. Whatever be its origin, it is the first for neatness, and the second for extent, of all the cities in Italy. It was formerly a place of strength; but its walls at present being of no real defence, its safety depends of course upon the force of its armies. It is most advantageously situated, having a delicious country on one side, and a noble bay of the Mediterranean on the other, with an excellent harbour. The circumference, including the suburbs, is said not to be less than 16 Italian miles, and the number of the inhabitants therein little less than 400,000. The houses are of stone, flat roofed, and generally lofty and uniform; but many of them have balconies, with lattice windows. The streets are well paved; but they are not lighted at night, and in the day time are disfigured, in many places, by stalls, on which provisions are exposed to sale. Here are a great number of fine churches, convents, fountains, and palaces of the nobility, many of whom constantly reside here. It is usual to walk on the tops of the houses in the evenings, to breathe the sweet cool air, after a hot sultry day. The climate here is so mild and warm, even in the winter, that plenty of green pease, artichokes, asparagus, and other vegetables,

Naples may be had so early as the beginning of the new year, and even all the winter. This city swarms with monks and nuns of all sorts, to such a degree, that there are no less than 19 convents of the Dominicans alone, 18 of the Franciscans, 8 of the Augustines, and an equal proportion of the rest. The magnificence of many of the churches exceeds imagination. In a cloister of the Carthusian monastery is a crucifix, said to be done by Michael Angelo, of inimitable workmanship.

To repel hostile attempts by sea, which, from its situation, maritime powers might be tempted to make, Naples has, to the west, the Castel del Ovo, a confused pile of ancient buildings, and some modern batteries. The rock upon which this fortress stands was originally called *Megara*, then *Lucullanum*, and was considered as a place of strength so early as the year 475. Along the line of the shore towards the east are some batteries on the points of land, the bastions of the arsenal, and above it the lofty wall of the Castel Nuovo. This last fortress has been the usual refuge of the sovereigns and viceroys in all civil wars and tumults; for which reason they have long fixed their residence near its walls. A blockhouse and batteries defend the mouth of the harbour, and at the eastern extremity of the town is the Torrione de Carmini, better known by the figure it made in Massaniello's rebellion than by its extent or military strength. The castle of Saint Elmo commands Naples in every direction, and is in reality calculated rather to annoy and awe the citizens than to defend them from foreign invaders. The city is indeed far from being secure against a bombardment; for the sea is so deep, that a large vessel may come up to the very mole in defiance of the blockhouse and batteries, &c. Pictures, statues, and antiquities, are not so common in Naples as might be expected in so great and ancient a city, many of the most valuable pieces having been sent to Spain by the viceroys. The bay is one of the finest in the world, being almost of a round figure, about 30 miles in diameter, and three parts of it sheltered with a noble circuit of woods and mountains. The city stands in the bosom of this bay, in as pleasant a situation, perhaps, as in the world. Mr Keyser says, they reckon about 18,000 *donne libere*, or courtezans in the city, and Dr Moore computes the number of *lazzaroni* or blackguards at above 30,000. The greater part of these wretches have no dwelling houses, but sleep every night under porticos, piazzas, or any kind of shelter they can find. Those of them who have wives and children, live in the suburbs of Naples near Penfilippo, in huts, or in caverns or chambers dug out of that mountain. They are generally represented as a lazy, licentious, and turbulent set of people, as indeed by far the greater of the rabble are, who prefer begging or robbing, or running errands, to any fixed and permanent employment. Yet there are in Naples some flourishing manufactures, particularly of silk stockings, soap, snuff-boxes of tortoise shells and the lava of Mount Vesuvius, tables, and ornamental furniture of marble. The city is supplied with a vast quantity of water, by means of a very costly aqueduct, from the foot of Mount Vesuvius. Mr Addison says, it is incredible how great a multitude of retainers to the law there are in Naples, who find continual employment from the

fiercy temper of the inhabitants. There are five piazzas or squares in the city, appropriated to the nobility, viz. those called *Capuana*, *Nido*, *Montagna*, *Porto*, and *Porta Nova*. Of all the palaces, that of the king is not only the most magnificent, but also in the best style of architecture. The cathedral, though Gothic, is a very grand splendid edifice. It is here that the head and blood of St Januarius, the tutelary saint of Naples, are kept, the latter in two glass or crystal vials. The pretended liquefaction of the dried blood, as soon as brought near the head of the saint, is a thing well known; Mr Addison says, it is one of the most bungling tricks he ever saw. The harbour is spacious, and kept in good repair. It is fortified with a mole, which runs above a quarter of a mile into the sea, and at the extremity has a high lantern to direct ships safely into the harbour. Luxury here is restrained by severe sumptuary laws, and the women are more closely confined than in any other city of Italy. Here is an university and two academics of wits, the one called *Gli Ardenti*, and the other *Gli Otiosi*. The nunnery for ladies of quality is said to be the largest in the whole world, containing no less than 350 nuns, besides servants. The Mount of Piety, or the office for advancing money to the poor, on pledges, at a low interest, or without any, has an income of upwards of 50,000 ducats. The arsenal is said to contain arms for 50,000 men. The walls of the city consist of hard black quarry stones, called *piperno*. Instead of ice, vast quantities of snow are used for cooling their liquors, not so much as water being drunk without it; so that, it is said, a scarcity of it would as soon occasion a mutiny as a dearth of corn or provisions. Certain persons, who farm the monopoly of it from the government, supply the city all the year round from a mountain about 18 miles off, at so much the pound. Naples stands 110 miles south-east from Rome, 164 north-east from Palermo in Sicily, 217 south-east from Florence, and 300 from Venice. E. Long. 14. 20. N. Lat. 40. 55.

NARBO (anc. geog.), a town of the Volscæ Telesages called also *Narbo Martius*, from the Legio Martia, the colony led thither 59 years before the consulate of Cæsar, (Velleius); increased with a colony of the Decumani or tenth legion by Cæsar. An ancient trading town on the Atax, which discharges itself into the sea through the Lacus Rubrefus, or Rubrensis. Capital of Gallia Narbonensis; surnamed *Colonia Julia Paterna*, from Julius Cæsar, the father of Augustus by adoption. Now called *Narbonne*, a city of Languedoc.

NARBONNE, is a city of France in Lower Languedoc, with an archbishop's see, and is particularly famous for its honey. It is seated on a canal cut from the river Aude, which being but three miles from the sea, vessels come up it laden with merchandise, which renders it a place of some trade. But though it pretends to the most remote antiquity under the Celtic kings, in ages anterior even to the Roman conquests, which under these latter masters gave its name to all *Gallia Narbonensis*, and was a colony of the first consideration, it is now dwindled to a wretched solitary town, containing scarce 8000 inhabitants, of whom three fourths are priests and women. The streets and buildings are mean and ruinous; it has indeed a communication

Naples
Narbonne

See *Cham*
N^o 800.

Narcissus. Location with the Mediterranean, from which Nar-
bonne is only about three leagues distant, by means

uniflorous spatha, protruding one yellow flower, hav-
ing the nectarium much larger than the petals, and

of Roman magnificence remain, except several inscrip-
tions in different parts of the city. It is divided in-
to the city and the town, which are joined together
by a bridge, with houses on each side, in which the
richest merchants live. There are several churches and
convents, and the metropolitan church has a hand-
some steeple. E. Long. 2. 6. N. Lat. 43. 11.

NARCISSUS, in fabulous history, the son of the
river Cephissus and Liriope the daughter of Oceanus,
was a youth of great beauty. Tiresias foretold that
he should live till he saw himself. He despised all the
nymphs of the country; and made Echo languish till
she became a mere sound, by refusing to return her
passion: but one day coming weary and fatigued from
the chase, he stopped on the bank of a fountain to
quench his thirst: when, seeing his own form in the
water, he became so in love with the shadowy image,
that he languished till he died. On which the gods,
being moved at his death, changed him into the flower,
which bears his name.

NARCISSUS, in botany: A genus of the monogy-
nia order, belonging to the hexandria class of plants;
and in the natural method ranking under the 9th or-
der, *Spathacea*. There are six petals; the nectarium
is funnel-shaped; and monophyllous; the stamens are
within the nectarium. The most remarkable species
are,

1. The bastard narcissus, or common yellow English
daffodil, grows wild in great plenty in many of our
woods and coppices, and under hedges in several parts
of England. In the counties round London the herb
folks bring prodigious quantities in the spring of the
year, when in bloom, root and all, and sell them about
the streets. Its commonness renders it of but little
esteem with many; considered, however, as an early
and elegant flower, of exceeding hardiness and easy
culture, it merits a place in every garden.

2. The bicolor, or two-coloured incomparable nar-
cissus, hath a large, oblong, bulbous root; crowned
with long, narrow, dark-green leaves, 12 or 14 inches
long; an upright flower-stalk, about 15 inches high,
terminated by an uniflorous spatha, protruding one
large flower with white petals, and a bell-shaped,
spreading, golden nectarium, waved on the margin,
and equal in length with the corolla; flowering in
April. The varieties are, common single-flowered—
semi-double-flowered, with the interior petals some
white and some yellow—with sulphur-coloured flowers.

3. The poeticus, poetic daffodil, or common white
narcissus, is well known. Of this there are varieties
with purple-cupped flowers—yellow-cupped flowers—
double-flowered: all of them with entire white petals.
It is the ancient celebrated narcissus of the Greek and
Roman poets, which they so greatly extol for its ex-
treme beauty and fragrance.

4. The bulbocodium, hath a small bulbous root,
crowned with several narrow, subulate, rush-like
leaves, six or eight inches long; amidst them a slender,
taper flower-stalk, six inches high, terminated by an

ing three or four times longer —
the petals, narrow at bottom, and widening gradually
to the brim, so as to resemble the shape of some old-
fashioned hoop-petticoats, it obtained the name *hoop-
petticoat narcissus*.

5. The ferotinus, or late-flowering small autumnal
narcissus, hath a small bulbous root; crowned with a
few narrow leaves; amidst them a jointed flower-stalk,
eight or nine inches high, terminated by an uniflorous
spatha, protruding one white flower, having a short,
six-parted, yellow nectarium; flowering in autumn.

6. The tazetta, or multiflorous daffodil, commonly
called *polyanthus narcissus*, hath a very large, roundish,
bulbous root; long, narrow, plane leaves; an upright
flower-stalk, rising from 10 or 12 inches to a foot and
a half high; terminated by a multiflorous spatha,
protruding many large, spreading, white and yellow
flowers, in a cluster, having bell-shaped nectariums
shorter than the corolla; flowering in February,
March, and April, and is very fragrant. The varieties
of this are very numerous, consisting of about eight
or nine principal sorts, each of which having many
intermediate varieties; amounting in the whole great-
ly above an hundred in the Dutch florists catalogues,
each variety distinguished by a name according to the
fancy of the first raiser of it. They are all very pretty
flowers, and make a charming appearance in the
flower-borders, &c. they are also finely adapted for
blowing in glasses of water, or in pots, to ornament
rooms in winter.

7. The jonquilla, or jonquil, sometimes called *rush-
leaved daffodil*, hath an oblong, bulbous, brown root;
sending up several long, semi-taper, rush-like, bright-
green leaves; amidst them an upright green flower-
stalk, a foot or 15 inches high; terminated by a mul-
tiflorous spatha, protruding many yellow flowers, of-
ten expanded a like radius, each having a hemispher-
ical, crenated nectarium, shorter than the petals;
flowering in April, and mostly of a fine fragrance.
The varieties are, jonquil minor with single flowers
—jonquil major with single flowers—starry flowered
—yellow and white flowered—white-flowered—semi-
double-flowered—double-flowered—and large double
inodorous jonquil: all of them multiflorous, the single
in particular; but sometimes the doubles produce only
two or three flowers from a spatha, and the single
commonly six or eight. All the sorts have so fine a
shape, so soft a colour, and so sweet a scent, that they
are some of the most agreeable spring flowers.

8. The cplathinus, or multiflorous yellow narcissus,
hath a large bulbous root; crowned with long, nar-
row, plane leaves; and amidst them an erect, robust
flower-stalk, terminated by a multiflorous spatha, pro-
truding many large, entire, yellow flowers, having a
bell-shaped, slightly crenated nectarium, equal in length
with the petals.

9. The odorus, odoriferous, or sweet-scented starry
yellow narcissus, hath a bulbous root; narrow leaves;
erect flower-stalk, a foot or more high, terminated by
a sub-multiflorous spatha, protruding sometimes but

Narcissus one, and sometimes several entirely yellow flowers, having a campanulated, six-parted, smooth nectarium, half the length of the petals.

Nardo.

10. The triandrus, or triandrous rush-leaved white narcissus, hath a bulbous root; very narrow, rush-like leaves; erect flower-stalk, terminated by an uniflorous spatha, protruding one snowy white flower, having a bell-shaped crenated nectarium, half the length of the petals, and with mostly triandrous or three stamina.

11. The trilobus, or trilobate yellow narcissus, hath a bulbous root; narrow rush-like leaves; erect flower-stalks, terminated by a sub-multiflorous spatha, protruding sometimes but one or two, and sometimes several yellow flowers, having a bell-shaped, three-lobed nectarium, half the length of the petals.

12. The minor, or yellow winter daffodil, hath a small bulbous root; plane leaves, eight or ten inches long, and more than half a one broad; an erect flower-stalk, terminated by an uniflorous spatha, protruding one nodding yellow flower, with spear-shaped petals, having an obconic, six-parted, waved nectarium equal to the length of the corolla; flowering in winter, or very early in spring.

All these 12 species of narcissus are of the bulbous-rooted tribe, and universally perennial in root, but annual in leaf and flower-stalk; all of them rising annually in spring, immediately from the crown of the bulb, first the leaves, and in the midst of them the flower-stalk, one only from each root, entirely naked or leafless, each terminated by a spatha or sheath, which opens on one side to protrude the flowers, and then withers; the flowers as before observed, are all hexapetalous, each furnished with a nectarium in the centre, and are universally hermaphrodite: they are large and conspicuous, appearing mostly in the spring season, generally from March or April until June, succeeded by ripe seed in July; then the leaves and flower-stalks decay, and the roots desist from growing for some time; at which period of rest is the only proper time to take up or transplant the roots from one place to another, or to separate the offsets; for they all multiply abundantly by offset young bulbs from the main root, inasmuch that a single bulb will in one or two years be increased into a large cluster of several bulbs closely placed together, and which every second or third year should be taken up at the above period in order to be separated; and each offset so separated commences a distinct plant; which being planted again in autumn, produces flowers the following summer, alike in every respect to those of their respective parent bulbs. All these species are so hardy that they prosper in any common soil of a garden: observing, however to allow the finer sorts, *polyanthus narcissus* in particular, principally a warm dry situation; all the others may be planted anywhere in the open dry borders and flower-beds.

NARCOTICS, in medicine, soporiferous drugs, which bring on a stupefaction. Among narcotics the most eminent are those usually prepared for medicinal uses from the poppy, especially opium; as also all those prepared from mandragora, hyoscyamus, stramonium and datura.

NARDO, a pretty populous town in the kingdom of Naples, and in the Terra d'Otranto, with the title

of a duchy and a bishop's see. E. Long. 18. 27. N. Lat. 43. 28.

In this little city are 8000 inhabitants. The steeple of its cathedral is built in a very uncommon but showy style of Gothic architecture. Luco Giordano and Solimene have adorned the church with some agreeable paintings. This place was a part of the Balzo estate. The Aquavivas were the next possessors: they are thought to have come from the Marea di Ancona. In 1401, in consideration of their relationship to Pope Boniface IX. Laudislaus erected their manor of Atri into a dukedom, an honour till then seldom granted to any but princes of the blood royal. Claudius Aquaviva, a famous general of the Jesuits, who died in 1615, was of this family.

NARDUS, in botany: A genus of the monogynia order, belonging to the triandria class of plants; and in the natural method ranking under the 4th order, *Gramina*. There is no calyx; the corolla is bivalved.

This plant was highly valued by the ancients, both as an article of luxury and medicine. The *unguentum nardinum*, was used at baths and feasts as a favourite perfume. Its value is evident from that passage of Scripture, where our Saviour's head was anointed with a box of it, with which Judas found fault. From a passage in Horace it appears that this ointment was so valuable among the Romans, that as much as could be contained in a small box of precious stone was considered as a sort of equivalent for a large vessel of wine and a proper quota for a guest to contribute at an entertainment, according to the ancient custom:

Nardo vino mercede,

Nardi parvus onyx elicit cadum.

The plant had a great character among the ancients as a medicine, both internally taken and externally applied. It has a place in the list of all antidotes from those of Hippocrates (given on the authority of Myrepsus and Nicholas Alexandrinus) to the officinals which have kept their ground till lately, under the names of *Mistridate* and *Vinice treacle*. Galen and Alexander Trallian recommend it in the dropsy and gravel; Celsus and Galen in pains of the stomach and bowels, both internally given and externally applied. Galen prescribed the oleum nardinum to the emperor Marcus Aurelius when afflicted with a cholera morbus. It was externally applied to the stomach on wool; and the success was so great, that he ever afterwards enjoyed the highest confidence of that emperor. In a work attributed to Galen, also, it is mentioned that a medicine composed of this and some other aromatics was found useful in long protracted fevers; and the natives of India at present consider it as a very efficacious remedy in fevers. Its sensible qualities, indeed, promise it to be of considerable efficacy in some cases, as it has a pungency of taste superior to contrayerva, and little inferior to serpentaria.

But though the name of this plant, with the uses and virtues of it, have long been familiar in the writings of botanists and physicians, the genus and species of the plant have only been ascertained very lately. In the Philosophical Transactions for 1790, Dr Blane gives an account of it from a letter sent him by his brother from Lucknow, dated in December 1786.—According to this gentleman's relation, being one day

Nardus, on a hunting party with the nabob visir, after crossing the river Rapti, about 20 miles from the foot of the northern mountains, he was surprised to find the air perfumed with an aromatic smell, which, as he was told, proceeded from the roots of the grass that were bruised or torn out of the ground by

does not indeed correspond with the appearance of our specimen; for he says it is *frater radice pingui et crassa*, whereas ours has small fibrous roots. But as Italy is very remote from the native country of this plant, it is reasonable to suppose that others more easily procurable used to be substituted for it; and the same author says,

and from three to four feet long. As none of it was in flower, it being then the winter season, and the grass having besides been burnt down by order of the nabob, our author caused some of the roots to be dug up, in order to plant it in his garden at Lucknow.—Here it prospered exceedingly; and shot up spikes to the height of six feet. A specimen was sent to Sir Joseph Banks, who found it to belong to the genus of andropogon, different from any species hitherto described by botanists. “There is great reason, however (says Dr Blane), to think that it is the true *nardus Indica* of the ancients; for 1. The circumstance of its discovery corresponds in a striking manner with an occurrence related by Arrian in his history of Alexander’s Expedition into India. During the march of that hero through the deserts of Gedrosia, the air was perfumed by the spikenard, which was trampled under foot by the army; and the Phoenicians, who accompanied them, collected great quantities of it, as well as of myrrh, to carry them into their own country to make merchandise of them. This last circumstance seems further to ascertain it to have been the true *nardus*; for the Phoenicians, who even in war appear to have retained their true genius for commerce, could no doubt distinguish the proper quality of this commodity. I am informed by Major Rennel, that Gedrosia answers to the modern Mackran, or Kedge-mackran, a maritime province of Persia, situated between Kerman (the ancient Carmania), and the river Indus, being of course the frontier province of Persia towards India; and that it appears from Arrian’s account, and from a Turkish map of Persia, that this desert lies in the middle tract of country between the

the *Nardus Syriaca* as a species different from the *Indica*, which certainly was brought from some of the remote parts of India; for both Dioscorides and Galen, by way of fixing more particularly the country from whence it came, call it the *Nardus Gangica*. 3. *Gardas ab Porto*, a Portuguese who resided many years at Goa in the 16th century, has given a figure of the roots, or rather of the lower parts of the stalks, which corresponds with our specimen; and he says that there is but this one species of *nardus* known in India, either for the consumption of the natives, or for exportation to Persia and Arabia. 4. The sensible qualities of this are superior to what commonly passes for it in the shops, being possessed both of more fragrant and pungency, which seems to account for the preference given to it by the ancients.

“There is a question, concerning which Matthioli, the commentator of Dioscorides, bestows a good deal of argument, viz. whether the roots or stalks were the parts esteemed for use, the testimony of the ancients themselves on this head being ambiguous. The roots of this specimen are very small, and possess sensible qualities inferior to the rest of the plant; yet it is mentioned in the account above recited, that the virtues reside principally in the husky roots. It is evident, that by the husky roots must here be meant the lower parts of the stalks and leaves, where they unite to the roots; and it is probably a slight ambiguity of this kind that has given occasion to the ambiguity that occurs in the ancient accounts.”

The sensible qualities of this plant do not depend upon an essential oil, but on some fixed principle like those of cardamoms or ginger. Dr Blane tried to ex-

ocean, which washes the southern coasts of Arabia and Persia; not what we now call the Red sea, as its name would seem to imply, for this by the ancients was called the *Arabian Gulf*. 2. Though the accounts of the ancients concerning this plant are very defective, it is plain that it was of the natural order of gramineæ; for the term *arista*, so often applied to it, was appropriated by them to the fructification of grains and grasses, and seems to be a word of Greek original, to denote the most excellent portion of those plants, which are the most useful in the vegetable creation for the sustenance of animal life; and nature has also kindly made them the most abundant in all parts of the habitable earth. Galen says, that though there are various sorts of *nardus*, the term *radix nardi*, or *spikenard*, should not be applied to any but the *nardus Indica*. It would appear that the *nardus Celtica* was a plant of a quite different habit, and is supposed to have been a species of valeriana.

“The description of the *nardus Indica* by Pliny

an infusion of it in hot water, with a small quantity of black pepper, as a febrifuge.

NAREA, the most southerly province of the empire of Abyssinia; a kingdom still governed by its own princes, who have the title of *Beneros*. Its territory was formerly more extensive than at present, the Galla having almost quite surrounded it, especially on the south-east and north. The country to the west is the most unknown part of Africa; the kingdom itself stands like a fortified place in the middle of a plain, being a high and mountainous country. A great many rivers, rising in the fourth and fifth degrees of north latitude, spread themselves over the level part of the country, and fill it with marshes all the way from south by east to north, or north-west.—These marshes are bounded by mountains, of which those nearest the marshes are overgrown with coffee trees, the largest, if not the only ones, which grow in this country. The kingdom of Narea Proper is interspersed with small, unwholesome, but very fertile valleys.

Narea, valleys. The mountainous country of Caffa adjoins immediately to Narea, and is said to be governed by a separate prince; but the Galla having settled themselves in all the flat ground to the very edge of the marshes, have in a great measure cut off the communication with Abyssinia for a long time past. The Nareans who inhabit the mountainous country have the lightest complexion of any people in Abyssinia; but those who inhabit the borders of the marshes are perfectly black, and have the features and woolly heads of negroes; but the mountaineers of Narea, and much more those of Caffa, are fair complexioned, more so than even the Neapolitans or Sicilians. It is said that snow has been seen to lie on some of the mountains of Caffa; but Mr Bruce imagines this to be a mistake, and thinks that it must have been hail.

Narea abounds with cattle, grain, and all kinds of provisions, both in the high and low country. The medium of commerce is gold, which they sell by weight; but the principal articles of trade are coarse cotton cloths, antimony, beads, and incense, which are carried from this country to the kingdom of Angola, and the parts of the African continent towards the Atlantic. The people are exceedingly brave; and though they have been driven out of the low country by multitudes of Galla, they now bid them defiance, and drive them from their frontiers whenever they come too near. The Narean prisoners taken in these skirmishes are sold to the Mahometan merchants at Gondar; and at Constantinople, Cairo, or in India, the women are more esteemed than those of any other part of the world. Both sexes have a cheerful, kind disposition, and attach themselves inviolably to their masters, if properly treated. The people of Narea and Caffa speak a language peculiar to themselves.

NARRATION, in oratory, poetry, and history, a recital or rehearsal of a fact as it happened, or as it is supposed to have happened. See **ORATORY**, N^o 26. 123.

Concerning **NARRATION and Description**, we have the following rules and observations in the *Elements of Criticism*.

1. The first rule is, That in history the reflections ought to be chaste and solid; for while the mind is intent upon truth, it is little disposed to the operation of the imagination. Strada's *Belgic history* is full of poetical images, which being discordant with the subject, are unpleasant; and they have a still worse effect, by giving an air of fiction to a genuine history. Such flowers ought to be scattered with a sparing hand, even in epic poetry; and at no rate are they proper till the reader be warmed, and by an enlivened imagination be prepared to relish them: in that state of mind, they are agreeable; but while we are sedate and attentive to an historical chain of facts, we reject with disdain every fiction.

2. Vida, following Horace, recommends a modest commencement of an epic poem; giving for a reason, that the writer ought to husband his fire. Besides, bold thoughts and figures are never relished till the mind be heated and thoroughly engaged, which is not the reader's case at the commencement. Homer introduces not a single simile in the first book of the *Iliad*, nor in the first book of the *Odyssey*. On the

other hand, Shakespeare begins one of his plays with a sentiment too bold for the most heated imagination:

Bedford. Hung be the heav'ns with black, yield day to night!

Comets, importing change of times and states,
Brandish your crystal tresses in the sky,
And with them scourge the bad revolting stars,
That have consented unto Henry's death!
Henry the Fifth, too famous to live long!
England ne'er lost a king of so much worth.

First part Henry VI.

The passage with which Strada begins his history, is too poetical for a subject of that kind; and at any rate too high for the beginning of a grave performance.

3. A third rule or observation is, That where the subject is intended for entertainment solely, not for instruction, a thing ought to be described as it appears, not as it is in reality. In running, for example, the impulse upon the ground is proportioned in some degree to the celerity of motion; though in appearance it is otherwise, for a person in swift motion seems to skim the ground, and scarcely to touch it. Virgil, with great taste, describes quick running according to appearance; and raises an image far more lively than by adhering scrupulously to truth:

Hoc super advenit Volsca de gente Camilla,
Agmen agens equitum, et florentes ære catervas,
Bellatrix: non illa colo calathifera Minervæ
Fœmineæ aspecta manus; sed prælia virgo
Dura pati, cursuque pedum prævertere ventos.
Illa vel intactæ segetis per summa volaret
Gramina, nec teneras cursu læsisset aristas:
Vel mare per medium, fluctu suspensa tumentis,
Ferret iter, celeres nec tingeret æquore plantas.

Æneid. VII. l. 803.

4. In narration as well as in description, objects ought to be painted so accurately as to form in the mind of the reader distinct and lively images. Every useless circumstance ought indeed to be suppressed, because every such circumstance loads the narration; but if a circumstance be necessary, however slight, it cannot be described too minutely. The force of language consists in raising complete images, which have the effect to transport the reader as by magic into the very place of the important action, and to convert him as it were into a spectator, beholding every thing that passes. The narrative in an epic poem ought to rival a picture in the liveliness and accuracy of its representations: no circumstance must be omitted that tends to make a complete image; because an imperfect image, as well as any other imperfect conception, is cold and uninteresting. We shall illustrate this rule by several examples, giving the first place to a beautiful passage from Virgil:

Qualis populeæ mœrens Philomela sub umbrâ
Amissus queritur fœtus, quos durus arator
Observans nido implumes detraxit.

Georg. Lib. IV. l. 511.

The poplar, plowman, and unsledged young, though not essential in the description, tend to make a complete image, and upon that account are an embellishment.

Again:

Narration. Again :

*His viridem Æneas frondenti ex ilice rictam
Constituit, signum nautis. Æneid. V. l. 129.*

Horace addressing to Fortune :

*Te pauper ambit sollicita prece
Ruris colonus : te dominam aquoris,
Quicumque Bithynâ laceffit
Carpathium pelagus carinâ.*

Carm. Lib. I. ode 35.

— Illum ex mœnibus hosticis

Matrona bellantis tyranni

Prospiciens, et adulta virgo,

Suspiret : Eheu, ne rudis agminum

Sponsus laceffit regius asperum

Tactu leonem, quem cruenta

Per medias rapit ira cædes.

Carm. Lib. III. ode 9.

Shakespeare says, "You may as well go about to turn the sun to ice by fanning in his face with a peacock's feather." The peacock's feather, not to mention the beauty of the object, completes the image : an accurate image cannot be formed of that fanciful operation, without conceiving a particular feather ; and one is at a loss when this is neglected in the description. Again, "The rogues slighted me into the river with as little remorse, as they would have drown'd a bitch's blind puppies, fifteen in the litter."

Old Lady. You would not be a queen?

Anna. No, not for all the riches under heaven.

Old Lady. 'Tis strange : a threepence how'd would hire me, old as I am, to queen it.

Henry VIII. Act II. sc. 5.

In the following passage, the action, with all its material circumstances, is represented so much to the life, that it would scarce appear more distinct to a real spectator ; and it is the manner of description that contributes greatly to the sublimity of the passage—

*He spake ; and, to confirm his words, out flew
Millions of flaming swords, drawn from the thighs
Of mighty cherubim ; the sudden blaze
Far round illumin'd hell ; highly they rag'd
Against the Highest, and fierce with grasped arms,
Clash'd on their sounding shields the din of war,
Hurling defiance toward the vault of heav'n.*

Milton. B. I.

The following passage from Shakespeare falls not much short of that now mentioned in particularity of description :

*O you hard hearts ! you cruel men of Rome !
Knew you not Pompey ? Many a time and oft
Have you climb'd up to walls and battlements,
To tow'rs and windows, yea, to chimney tops,
Your infants in your arms ; and there have sat
The live-long day with patient expectation
To see great Pompey pass the streets of Rome ;
And when you saw his chariot but appear,
Have you not made an universal shout,
That Tyber trembled underneath his banks,
To hear the replication of your sounds,
Made in his concave shore ?*

Julius Cæsar, Act I. sc. 1.

The following passage is scarce inferior to either of those mentioned :

"Far before the rest, the son of Ollian comes ; bright in the smiles of youth, fair as the first beams of the sun. His long hair waves on his back ; his dark brow is half beneath his helmet. The sword hangs loose on the hero's side ; and his spear glitters at his moves. I fled from his terrible eye, king of high Temora."

The *Henriade* of Voltaire runs greatly against the foregoing rule : every incident is touched in a summary way, without ever descending to circumstances. This manner is good in a general history, the purpose of which is to record important transactions ; but in a fable it is cold and uninteresting ; because it is impracticable to form distinct images of persons or things represented in a manner so superficial.

It is observed above, that every useless circumstance ought to be suppressed. The crowding such circumstances in, on the one hand, not less to be avoided, than the conciseness for which Voltaire is blamed, on the other. In the *Æneid*, Barce, the nurse of Sichelus, whom we never hear of before nor after, is introduced for a purpose not more important than to call Anna to her sister Dido ; and that it might not be thought unjust in Dido, even in this trivial circumstance, to prefer her husband's nurse before her own, the poet takes care to inform his reader, that Dido's nurse was dead. To this may be opposed a beautiful passage in the same book, where, after Dido's last speech, the poet, without detaining his readers by describing the manner of her death, hastens to the lamentation of her attendants :

*Dixerat : atque illam media inter talia ferro
Collapsam aspiciunt comites, ensisque cruore
Spumantem, sparsasque manus. It clamor ad alta
Atria ; concussam bacchatur fama per urbem ;
Lamentis gemituque, et sæmineo ululatu
Tecta fremunt, resonat magnis plangoribus æther.*
Lib. IV. l. 663.

As an appendix to the foregoing rule, may be added the following observation, That to make a sudden and strong impression, some single circumstance, happily selected, has more power than the most laboured description. Macbeth, mentioning to his lady some voices he heard while he was murdering the King, says,

*There's one did laugh in's sleep, and one cry'd Murder !
They wak'd each other ; and I stood and heard them :
But they did say their prayers, and address them
Again to sleep.*

Lady. There are two lodg'd together.

*Macbeth. One cry'd, God bless us ! and, Amen !
the other ;*

*As they had seen me with these hangman's hands,
Listening their fear. I could not say, Amen,
When they did say, God bless us.*

Lady. Consider it not so deeply.

*Macbeth. But wherefore could not I pronounce
Amen !*

*I had most need of blessing, and Amen
Stuck in my throat.*

Lady.

Narration.

Lady. Their deeds must not be thought
After these ways; so, it will make us mad.

Macbeth. Methought, I heard a voice cry,
Sleep no more!

• *Macbeth* doth murder sleep, &c. *AB II. sc. 2.*

Describing Prince Henry:

I saw young Harry, with his beaver on,
His cuisses on his thighs, gallantly arm'd,
Rise from the ground like feather'd Mercury;
And vaulted with such ease into his seat,
As if an angel dropt down from the clouds,
To turn and wind a fiery Pegasus,
And witch the world with noble horsemanship.

First part Henry IV. AB III. sc. 3.

King Henry. Lord Cardinal, if thou think'st on
Heaven's bliss,
Hold up thy hand, make signal of thy hope.
He dies, and makes no sign!

Second part Henry VI. AB III. sc. 3.

The same author, speaking ludicrously of an army
debilitated with diseases, says,

"Half of them dare not shake the snow from off
their cassocks, lest they shake themselves to pieces."

"I have seen the walls of Balclutha, but they were
desolate. The flames had resounded in the halls: and
the voice of the people is heard no more. The stream
of Clutha was removed from its place by the fall of the
walls. The thistle shook there its lonely head: the
moss whistled to the wind. The fox looked out from
the windows: and the rank grass of the wall waved
round his head. Desolate is the dwelling of Morna:
silence is in the house of her fathers." *Fingal.*

To draw a character is the master stroke of descrip-
tion. In this Tacitus excels: his portraits are natural
and lively, not a feature wanting or misplaced. Shake-
speare, however, exceeds Tacitus in liveliness; some
characteristical circumstance being generally invented
or laid hold of, which paints more to the life than
many words. The following instances will explain our
meaning, and at the same time prove our observation
to be just.

Why should a man, whose blood is warm within,
Sit like his grandfire cut in alabaster?
Sleep when he wakes, and creep into the jaundice,
By being peevish? I tell thee what, Antonio,
(I love thee, and it is my love that speaks),
There are a sort of men, whose visages
Do cream and mantle like a standing pond;
And do a wilful stillness entertain,
With purpose to be dress'd in an opinion
Of wisdom, gravity, profound conceit;
As who should say, I am Sir Oracle,
And when I ope my lips, let no dog bark!
O my Antonio! I do know of those,
That therefore only are reputed wise,
For saying nothing.

Merchant of Venice, AB I. sc. 1.

Again:

"Gratiano speaks an infinite deal of nothing, more
than any man in all Venice: his reasons are two grains
of wheat hid in two bushels of chaff; you shall seek all
day ere you find them; and when you have them, they
are not worth the search." *Ibid.*

In the following passage a character is completed by
a single stroke:

Shallow. O the mad days that I have spent; and to
see how many of mine old acquaintance are dead.

Silence. We shall all follow, cousin.

Shallow. Certain, 'tis certain, very sure, very sure;
Death (as the Psalmist saith) is certain to all: all shall
die. How good a yoke of bullocks at Stamford fair?

Slender. Truly, cousin, I was not there.

Shallow. Death is certain. Is old Double of your
town living yet?

Silence. Dead, Sir.

Shallow. Dead! see, see: he drew a good bow; and
dead. He shot a fine shoot. How a score of ewes now?

Silence. Thereafter as they be. A score of good
ewes may be worth ten pounds.

Shallow. And is old Double dead?

Second part Henry IV. AB III. sc. 2.

Describing a jealous husband:

"Neither press, coffer, chest, trunk, well, vault, but
he hath an abstract for the remembrance of such places,
and goes to them by his note. There is no hiding you
in the house." *Merry Wives of Windsor, AB IV. sc. 3.*

Congreve has an inimitable stroke of this kind in his
comedy of *Love for Love*:

Ben Legend. Well, father, and how do all at home?
how does brother Dick, and brother Val.

Sir Sampson. Dick, body o' me, Dick has been dead
these two years. I writ you word when you were at
Leghorn.

Ben. Mele, that's true; marry I had forgot. Dick's
dead, as you say. *AB III. sc. 6.*

Falstaff speaking of Ancient Pistol:

"He's no swaggerer, hostels; a tame cheater i' faith;
you may stroak him as gently as a puppy greyhound;
he will not swagger with a Barbary hen, if her feathers
turn back in any show of resistance."

Second part Henry IV. AB II. sc. 4.

Ossian, among his other excellencies, is eminently
successful in drawing characters; and he never fails to
delight his reader with the beautiful attitudes of his
heroes. Take the following instances:

"O Oscar! bend the strong in arm; but spare the
feeble hand. Be thou a stream of many tides against
the foes of thy people; but like the gale that moves the
grass to those who ask thine aid.—So Trenmor lived;
such Trathal was; and such has Fingal been. My arm
was the support of the injured; and the weak rested
behind the lightning of my steel."

"We heard the voice of joy on the coast, and we
thought that the mighty Cathmor came. Cathmor the
friend of strangers! the brother of red-haired Cairbar!
But their souls were not the same; for the light of
heaven was on the bosom of Cathmor. His towers
rose on the banks of Atha: seven paths led to his halls:
seven chiefs stood on these paths, and called the stranger
to the feast. But Cathmor dwelt in the wood to avoid
the voice of praise."

"Dermid and Oscar were one: they reaped the
battle together. Their friendship was strong as their
steel;

They rush on the foe like two rocks falling from the brow of Ardven. Their swords are stained with the blood of the valiant : warriors faint at their name. Who is equal to Oscar but Dermid ? who to Dermid but Oscar ?”

“ Son of Comhal, replied the chief, the strength of Morni's arm has failed : I attempted to draw the sword of my youth, but it remains in its place : I throw the spear, but it falls short of the mark : and I feel the weight of my shield. We decay like the grass of the mountain, and our strength returns no more. I have a son, O Fingal ! his soul has delighted in the actions of Morni's youth ; but his sword has not been fitted against the foe, neither has his fame begun. I come with him to battle, to direct his arm. His renown will be a sun to my soul, in the dark hour of my departure. O that the name of Morni were forgot among the people ! that the heroes would only say, *Behold the father of Gaul.*”

Some writers, through heat of imagination, fall into contradiction ; some are guilty of downright absurdities ; and some even rave like madmen. Against such capital errors one cannot be more effectually warned than by collecting instances ; and the first shall be of a contradiction, the most venial of all. Virgil speaking of Neptune,

*Interca magno misceri murmure pontum,
Emissamque hyemem sensit Neptunus, et imis
Stagna refusa vadis ; graviter commotus, et alto
Prospiciens, summâ placidum caput extulit undâ.*

Æneid. l. 1. 128.

Again :

When first young Maro, in his boundless mind,
A work t'outlast immortal Rome design'd.

Essay on Criticism, l. 30.

The following examples are of absurdities.

“ Alii pulsâ à tormento catenis discerpti festique,
dimidiato corpore pugnabant sibi superstites, ac peremptæ partis ultores.”

Sirada, Dec. II. l. 2.

Il pover' huomo, che non sen' era accorto,
Andava' combattendo, ed era morto.

Berni.

He fled, but flying, left his life behind.

Iliad, XI. l. 443.

Full through his neck the weighty falchion sped :
Along the pavement roll'd the mutt'ring head.

Odyssey, XXII. l. 365.

The last article is of raving like one mad. Cleopatra speaking to the asp,

—Welcome, thou kind deceiver,
Thou best of thieves ; who, with an easy key,
Dost open life, and unperceiv'd by us
Ev'n steal us from ourselves ; discharging so
Death's dreadful office, better than himself ;
Touching our limbs so gently into slumber,
That Death stands by, deceiv'd by his own image,
And thanks himself but sleep.

Dryden, All for Love. AB V.

Having discussed what observations occurred upon the thoughts or things expressed, we proceed to what more peculiarly concerns the language or verbal dress.

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As words are intimately connected with the ideas they represent, the emotions raised by the sound and by the sense ought to be concordant. An elevated subject requires an elevated style ; what is familiar, ought to be familiarly expressed : a subject that is serious and important, ought to be clothed in plain nervous language ; a description, on the other hand, addressed to the imagination, is susceptible of the highest ornaments that sounding words and figurative expression can bestow upon it.

We shall give a few examples of the foregoing rules. A poet of any genius is not apt to dress a high subject in low words ; and yet blemishes of that kind are found even in classical works. Horace, observing that men are satisfied with themselves, but seldom with their condition, introduces Jupiter indulging to each his own choice :

*Jam faciam quod vultis ; eris tu, qui modo miles,
Mercator ; tu, consultus modo, rusticus : hinc vos,
Vos hinc, mutatis discedite partibus. eis,
Quid ? statis ? nolint. atqui licet esse beatis.
Quid causæ est, merito quin illis Jupiter ambas
Iratæ buccas inflat, neque se fore posthac
Tam facilem dicat, votis ut præbeat aurem ?*

Sat. Lib. I. l. 16.

Jupiter in wrath puffing up both cheeks, is a low and even ludicrous expression, far from suitable to the gravity and importance of the subject : every one must feel the discordance. The following couplet, sinking far below the subject, is no less ludicrous :

Not one looks backward, onward still he goes,
Yet ne'er looks forward farther than his nose.

Essay on Man, Ep. IV. l. 223.

On the other hand, to raise the expression above the tone of the subject, is a fault than which none is more common. Take the following instances :

Ocean le plus fidèle à server ses desseins,
Ne sous le ciel brûlant des plus noirs Africains.

Bajazet, AB III. sc. 8.

Les ombres par trois fois ont obscurci les cieux
Depuis que le sommeil n'est entré dans vos yeux ;
Et le jour a trois fois chassé la nuit obscure
Depuis que votre corps languit sans nourriture.

Phædra, AB I. sc. 3.

Affueris. Ce mortel, qui montra tant de zèle pour moi, Vit-il encore ?

Asaph. — Il voit l'astre qui vous éclaire.

Esben, AB II. sc. 3.

Oui, c'est Agamemnon, c'est ton roi qui t'éveille ;
Viens, reconnois la voix qui frappe ton oreille.

Iphigenia.

No jocund health that Denmark drinks to-day,
But the great cannon to the clouds shall tell ;
And the king's rowse the heav'n shall bruit again,
Respeaking earthly thunder.

Hamlet, AB I. sc. 2.

— In the inner room
I spy a winking lamp, that weakly strikes
The ambient air, scarce kindling into light.

Southern, Fate of Capua, AB III.

In the Funeral Orations of the bishop of Metz, the following passages are raised far above the tone of the subject :

“ L'Océan étonné de se voir traversé tant de fois, en
4 M des

Narration. des appareils si divers, et pour des causes si différentes, &c. P. 6.

"Grande reine, je satisfais à vos plus tendres desirs, quand je célèbre ce monarque; et son cœur qui n'a jamais vécu qui pour lui, seveille, tout poudre qu'il est, et devient sensible, même sous ce drap mortuaire, au nom d'un époux si cher" P. 32.

The following passage, intended, one would imagine, as a receipt to boil water, is altogether burlesque by the laboured elevation of the diction:

A massy cauldron of stupendous frame
They brought, and plac'd it o'er the rising flame:
Then heap the lighted wood; the flame divides
Beneath the vase, and climbs around the sides:
In its wide womb they pour the rushing stream:
The boiling water bubbles to the brim.

Iliad. XVIII. l. 405.

In a passage at the beginning of the 4th book of *Telemachus*, one feels a sudden bound upward without preparation, which accords not with the subject:

"Calypso, qui avoit été jusqu'à ce moment immobile et transportée de plaisir en écoutant les aventures de Télémaque, l'interrompt pour lui faire prendre quelque repos. Il est tème, lui dit-elle, que vous alliez goûter la douceur du sommeil après tant de travaux. Vous n'avez rien à craindre ici; tout vous est favorable. Abandonnez vous donc à la joye. Goutez la paix, et tous les autres dons des dieux dont vous allez être comblé. Demain, quand l'Aurore avec ses doigts de roses entr'ouvrira les portes dorées de l'Orient, et que les chevaux du soleil sortans de l'onde amère répandront les flammes du jour, pour chasser devant eux toutes les étoiles du ciel, nous reprendrons, mon cher Télémaque, l'histoire des vos malheurs."

This obviously is copied from a similar passage in the *Æneid*, which ought not to have been copied, because he lies open to the same censure; but the force of authority is great:

At regina gravi jamdudum saucia cura,
Vulnus alit venis, et cæco carpitur igni.
Multa viri virtus animo, multusque recurvat
Gentis honos: hærent infixi pectore vultus,
Verbaque: nec placidam membris dat cura quietem.
Postera Phæbea lusi abas lampade terras,
Humentemque Aurora polo dimoverat umbram;
Cum sic unanimem alloquitur malefana sororem.

Lib. IV. l. 1.

The language of Homer is suited to his subject, not less accurately than the actions and sentiments of his heroes are to their characters. Virgil, in that particular, falls short of perfection: his language is stately throughout: and though he descends at times to the simplest branches of cookery, roasting and boiling for example, yet he never relaxes a moment from the high tone.—In adjusting his language to his subject, no writer equals Swift. We can recollect but one exception, which at the same time is far from being gross: The *Journal of a modern Lady* is composed in a style blending sprightliness with familiarity, perfectly suited to the subject: in one passage, however, the poet, deviating from that style, takes a tone above his subject.

The passage we have in view begins l. 116. But *the Narration me now a while survey, &c.* and ends at l. 135.

It is proper to be observed upon this head, that writers of inferior rank are continually upon the stretch to enliven and enforce their subject by exaggeration and superlatives. This unluckily has an effect contrary to what is intended: the reader, disgusted with language that swells above the subject, is led by contrast to think more meanly of the subject than it may possibly deserve. A man of prudence, beside, will be no less careful to husband his strength in writing than in walking: a writer, too liberal of superlatives, exhausts his whole stock upon ordinary incidents, and reserves no share to express, with greater energy, matters of importance.

Many writers of that kind abound so in epithets, as if poetry consisted entirely in high sounding words. Take the following instance:

When black brow'd night her dusky mantle spread,
And wrapt in solemn gloom the sable sky;
When soothing sleep her opiate dews had shed,
And seal'd in silken slumbers every eye:
My waking thought admits no balmy rest,
Nor the sweet bliss of soft oblivion share:
But watchful wo distracts my aching breast,
My heart the subject of corroding care:
From haunts of men with wandering steps and slow
I solitary steal, and soothe my pensive wo.

Here every substantive is faithfully attended by some tumid epithet.

We proceed to a second remark, not less important than the former. No person of reflection but must be sensible, that an incident makes a stronger impression on an eye witness, than when heard at second hand. Writers of genius, sensible that the eye is the best avenue to the heart, represent every thing as passing in our sight; and, from readers or hearers, transform us as it were into spectators: a skilful writer conceals himself, and presents his personages: in a word, every thing becomes dramatic as much as possible. Plutarch, *de gloria Albenensium*, observes, that Thucydides makes his reader a spectator, and inspires him with the same passions as if he were an eye witness.

In the fine arts, it is a rule to put the capital objects in the strongest point of view; and even to present them oftener than once, where it can be done. In history painting, the principal figure is placed in the front, and in the best light: an equestrian statue is placed in a centre of streets, that it may be seen from many places at once. In no composition is there greater opportunity for this rule than in writing:

———Sequitur pulcherrimus Astur,
Astur equo fidens et versicoloribus armis.

Æneid. X. l. 180.

———Full many a lady
I've ey'd with best regard, and many a time
Th'harmony of their tongues hath into bondage
Brought my too diligent ear: for several virtues
Have I lik'd several women; never any
With so full soul, but some defect in her
I'd quarrel with the noblest grace she ow'd,
And put it to the foil. But you, O you,
So perfect, and so peerless, are created
Of every creature's best. *Tempest, Act III. sc. 1.*
Orlando.

Illustration.

Orlando. ——— Whate'er you are
That, in the desert inaccessible,
Under the shade of melancholy boughs,
Lose and neglect the creeping hours of time;
If ever you have look'd on better days;
If ever been where bells have knoll'd to church;
If ever sat at any good man's feast;
If ever from your eyelids wip'd a tear,
And know what 'tis to pity, and be pity'd;
Let gentleness my strong enforcement be,
In the which hope I blush, and hide my sword.

Duke sen. True is it that we have seen better days;
And have with holy bell been knoll'd to church;
And sat at good men's feasts; and wip'd our eyes
Of drops that sacred pity had engender'd:
And therefore sit you down in gentleness,
And take upon command what help we have,
That to your wanting may be ministr'd.

As you like it.

With thee conversing I forget all time;
All seasons and their change, all please alike.
Sweet is the breath of morn, her rising sweet,
With charm of earliest birds; pleasant the sun
When first on this delightful land he spreads
His orient beams on herbs, trees, fruit, and flow'r
Glist'ring with dew; fragrant the fertile earth
After soft show'rs; and sweet the coming on
Of grateful ev'ning mild, the silent night
With this her solemn bird, and this fair moon,
And these the gems of heav'n, her starry train;
But neither breath of morn, when she ascends
With charm of earliest birds, nor rising sun
On this delightful land, nor herb, fruit, flow'r,
Glist'ring with dew, nor fragrance after show'rs,
Nor grateful ev'ning mild, nor silent night,
With this her solemn bird, nor walk by moon,
Or glittering star lights, without thee is sweet.

Paradise Lost, Book IV. l. 634.

"What mean ye, that ye use this proverb, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion to use this proverb in Israel. If a man keep my judgments to deal truly, he is just, he shall surely live. But if he be a robber, a shedder of blood; if he have eaten upon the mountains, and defiled his neighbour's wife; if he have oppressed the poor and needy, have spoiled by violence, have not restored the pledge, have lift up his eyes to idols, have given forth upon usury, and have taken increase: shall he live? he shall not live: he shall surely die; and his blood shall be upon him. Now, lo, if he beget a son, that seeth all his father's sins, and considereth, and doeth not such like; that hath not eaten upon the mountains, hath not lift up his eyes to idols, nor defiled his neighbour's wife, hath not oppressed any, nor withheld the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and covered the naked with a garment; that hath not received usury nor increase, that hath executed my judgments, and walked in my statutes: he shall not die for the iniquity of his father; he shall surely live. The soul that sinneth, it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be

upon him. Have I any pleasure that the wicked should die, saith the Lord God; and not that he should return from his ways, and live?" *Ezekiel xvii.*

A concise comprehensive style is a great ornament in narration; and a superfluity of unnecessary words, not less than of circumstances, a great nuisance. A judicious selection of the striking circumstances, clothed in a nervous style, is delightful. In this style, Tacitus excels all writers, ancient and modern. Instances are numberless: take the following specimen:

Cerebra hinc prius, et sapius in modum atrocium: per saltus, per paludes; ut cuique fors aut virtus: temere, proviso, ob iram, ob prodam, iusto, et aliquando ignavis ducibus. *Annal. Lib. XII. § 39.*

After Tacitus, Ossian in that respect justly merits the place of distinction. One cannot go wrong for examples in any part of the book.

If a concise or nervous style be a beauty, tautology must be a blemish; and yet writers, fettered by verse, are not sufficiently careful to avoid this slovenly practice: they may be pitied, but they cannot be justified. Take for a specimen the following instances, from the best poet, for versification at least, that England has to boast of:

High on his helm celestial light'nings play,
His beamy shield emits a living ray;
Th' unwearied blaze incessant streams supplies,
Like the red star that fires the autumnal skies.

Iliad. V. l. 5.

Strength and omnipotence invest thy throne.

Ibid. VIII. l. 576.

So silent fountains, from a rock's tall head,
In sable streams soft trickling waters shed.

Ibid. IX. l. 19.

His clanging armour rung.
Fear on their cheek, and horror in their eye.

Ibid. XII. l. 94.

Ibid. XV. l. 4.

The blaze of armour flash'd against the day.

Ibid. XVII. l. 736.

As when the piercing blasts of Boreas blow.

Ibid. XIX. l. 380.

And like the moon, the broad refulgent shield
Blaz'd with long rays, and gleam'd athwart the field.

Ibid. XIX. l. 402.

No—could our swiftness o'er the minds prevail,
Or beat the pinions of the western gale,
All were in vain ———
The humid sweat from ev'ry pore descends.

Ibid. XIX. l. 604.

Ibid. XXIII. l. 829.

We close this article with a curious inquiry. An object, however ugly to the sight, is far from being so when represented by colours or by words. What is the cause of this difference? With respect to painting, the cause is obvious: a good picture, whatever the subject be, is agreeable by the pleasure we take in imitation; and this pleasure overbalancing the disagreeableness of the subject, makes the picture upon the whole agreeable. With respect to the description of an ugly object, the cause follows. To connect individuals in the social state, no particular contributes more than language, by the power it possesses of an expeditious communication of thought, and a lively representation of transactions. But nature hath not

Narration been satisfied to recommend language by its utility merely: independent of utility, it is made susceptible of many beauties, which are directly felt, without any intervening reflection. And this unfolds the mystery; for the pleasure of language is so great, as in a lively description to overbalance the disagreeableness of the image raised by it. This, however, is no encouragement to choose a disagreeable subject; for the pleasure is incomparably greater where the subject and the description are both of them agreeable.

The following description is upon the whole agreeable, though the subject described is in itself dismal:

Nine times the space that measures day and night
To mortal men, he with his horrid crew
Lay vanquish'd, rolling in the fiery gulf,
Confounded though immortal! but his doom
Reserv'd him to more wrath; for now the thought
Both of lost happiness and lasting pain
Torments him: round he throws his baleful eyes
That witness'd huge affliction and dismay,
Mix'd with obdurate pride and stedfast hate.
At once as far as angels ken he views
The dismal situation waste and wild:
A dungeon horrible, on all sides round
As one great furnace flamed; yet from those flames
No light, but rather darkness visible
Serv'd only to discover sights of woe,
Regions of sorrow, doleful shades, where peace
And rest can never dwell, hope never comes
That comes to all; but torture without end
Still urges, and a fiery deluge, fed
With ever-burning sulphur unconsum'd!
Such place eternal justice had prepar'd
For those rebellious. *Paradise Lost, Book I. l. 50.*

An unmanly depression of spirits in time of danger is not an agreeable sight; and yet a fine description or representation of it will be relished:

K. Richard. What must the king do now? must
he submit?
The king shall do it: must he be depos'd?
The king shall be contented: must he lose
The name of king? o' God's name let it go:
I'll give my jewels for a set of beads;
My gorgeous palace, for a hermitage;
My gay apparel, for an almsman's gown;
My figur'd goblets, for a dish of wood;
My sceptre, for a palmer's walking-staff;
My subjects, for a pair of carved saints;
And my large kingdom, for a little grave;
A little, little, grave,—an obscure grave.
Or I'll be bury'd in the king's highway;
Some way of common tread, where subjects feet
May hourly trample on their sovereign's head;
For on my heart they tread now, whilst I live;
And, bury'd once, why not upon my head?

Richard II. AB III. st. 6.

Objects that strike terror in a spectator, have in poetry and painting a fine effect. The picture, by raising a slight emotion of terror, agitates the mind; and in that condition every beauty makes a deep impression. May not contrast heighten the pleasure, by opposing our present security to the danger of encountering the object represented?

The other shape,
If shape it might be call'd that shape had none
Distinguishable in member, joint, or limb;
Or substance might be call'd that shadow seem'd,
For each seem'd either; black it stood as night,
Fierce as ten furies, terrible as hell,
And shook a dreadful dart. *Par. Lost, B. II. l. 666.*

Now storming fury rose,
And clamour such as heard in heaven till now
Was never: arms on armour clashing bray'd
Horrible discord, and the madding wheels
Of brazen chariots rage; dire was the noise
Of conflict; overhead the dismal hiss
Of fiery darts in flaming volleys flew,
And flying vaulted either host with fire.
So under fiery cope together rush'd
Both battles main, with ruinous assault
And unextinguishable rage: all heaven
Resounded, and had earth been then, all earth
Had to her centre shook. *Ibid. Book VI. l. 207.*

Ghost. — But that I am forbid
To tell the secrets of my prison-house,
I could a tale unfold, whose lightest word
Would harrow up thy soul, freeze thy young blood,
Make thy two eyes, like stars, start from their spheres,
Thy knotty and combined locks to part,
And each particular hair to stand on end,
Like quills upon the fretful porcupine:
But this eternal blazon must not be
To ears of flesh and blood. *Hamlet, AB I. st. 8.*

Gratiano. Poor Desdemona! I'm glad thy father's
dead:

Thy match was mortal to him; and pure-grief
Shore his old thread in twain. Did he live now,
This sight would make him do a desperate turn:
Yea, curse his better angel from his side,
And fall to reprobation. *Othello, AB V. st. 8.*

Objects of horror must be excepted from the foregoing theory; for no description, however lively, is sufficient to overbalance the disgust raised even by the idea of such objects. Every thing horrible ought therefore to be avoided in a description.

NARSES, the eunuch who rivalled Belsharzus in heroism under the reign of the emperor Justinian, emerged from obscurity A. D. 538. From the domestic service of the palace, and the administration of the private revenue, he was suddenly exalted to the head of an army. He is ranked among the few eunuchs who have rescued that unhappy name from the contempt and hatred of mankind. A feeble diminutive body concealed the soul of a statesman and a warrior. His youth had been employed in the management of the loom and distaff, in the cares of the household, and the service of female luxury; but, while his hands were busy, he secretly exercised the faculties of a vigorous and discerning mind. A stranger to the schools and the camp, he studied in the palace to dissemble, to flatter, and to persuade; and as soon as he approached the person of the emperor, Justinian listened with surprise and pleasure to the manly counsels of his chamberlain and private treasurer. The talents of Narses were tried and improved in frequent embassies; he led an army into Italy, acquired a practical

*Narration,
Narses*

Narces
Nassau.

tical knowledge of the war and the country, and presumed to strive with the genius of Belisarius. Twelve years after his return, the eunuch was chosen to achieve the conquest which had been left imperfect by the first of the Roman generals. Instead of being dazzled by vanity or emulation, he seriously declared, that unless he were armed with an adequate force, he would never consent to risk his own glory and that of his sovereign. Justinian granted to the favourite what he might have denied to the hero: the Gothic war was rekindled from its ashes, and the preparations were not unworthy of the ancient majesty of the empire.

Narces defeated the Goths, the Franks, and the Alemanni; the Italian cities opened their gates to the conqueror; he entered the capital in triumph; and having established the seat of his government at Ravenna, continued 15 years to govern Italy under the title of *Emarch*.

His virtues, we are told, were stained with avarice; and in this provincial reign he accumulated a treasure of gold and silver which surpassed the modesty of a private fortune. His government was oppressive or unpopular; and the general discontent was expressed with freedom by the deputies of Rome. Before the throne of Justinian they boldly declared, that their Gothic servitude had been more tolerable than the despotism of a Greek eunuch; and that unless their tyrant were instantly removed, they would consult their own happiness in the choice of a master. Thus was his disgrace the effect of the people's disaffection; and his death, though in the extreme period of old age, was unseasonable and premature, since his genius alone could have repaired the last and fatal error of his life. He died about the year 567, and, as some say, at the advanced age of 95; but this does not appear very probable. See Gibbon's Rom. Hist. Vol. IV. 4to edit. p. 194, 298, &c.

NARVA, a strong town of the Russian empire, in Livonia, with a castle and a harbour. It was taken by the Muscovites from the Danes in 1558, by the Swedes in 1581, and they defeated the Muscovites near it in 1700; but it was retaken by the Russians in 1704 by storm, and the inhabitants sent to Astracan. It is seated on the river Narva, 95 miles S. W. of Wiburg, and 172 N. E. of Riga. E. Long. 29. O. N. Lat. 59. 8.

NARWAL, in ichthyology. See MONODON.

NASSAU-SIEGEN, a small principality of Germany in the Westerwalde, is in general a mountainous woody country, with some arable and pasture ground, and a good breed of cattle. Its manufactures are chiefly those of iron and steel, having an iron mine in the neighbourhood of Siegen. Count John the Younger, in 1626, embraced the Roman Catholic religion, and endeavoured to introduce it into the country; but the principality upon the extinction of the line of Nassau-Siegen in 1743, falling to the line of Nassau-Dietz, and therein to the prince of Orange, hereditary stadtholder of the United Provinces, the Protestants were delivered from their apprehensions of Popish tyranny and bigotry. The prince, on account of these territories, has a seat and voice at the diets of the empire and circle in the college of princes. His assent in the matricula for Nassau-Siegen is 773

florins monthly; and towards the maintenance of the chamber judicatory, 50 rixdollars six kruiters and a half, each term. The revenue of this principality is estimated at 100,000 rixdollars.

NASSAU-DILLENBOURG, a principality of Germany, situated near the former. It has not much arable land, but plenty of wood, good quarries of stone, some silver and vitriol, copper and lead, with stores of iron, for the working and smelting of which there are many forges and founderies in the country; and by these, and the sale of their iron, the inhabitants chiefly subsist. Calvinism is the religion of the principality, which contains five towns and two boroughs, and belongs entirely to William V. prince of Orange, and hereditary stadtholder of the United Provinces, whose father succeeded to a part of it in 1739 on the death of Prince Christian, and to the rest in 1743 on the death of Prince William Hyacinth of Siegen. The prince, on account of this principality also and Dietz, has a seat and voice in the college of princes, at the diets of the empire and circle. His assent in the matricula, for Nassau-Dillenburg, is 102 florins monthly; and to the chamber judicatory, 59 rixdollars six and a half kruiters, each term. His revenue from this principality is computed at above 130,000 florins.

NASSAU-HADAMAR, a county of Germany, which, till the year 1711, had princes of its own; but now belongs wholly to William V. prince of Orange.

NASSAU, prince of Orange. See MAURICE.

NATES, in anatomy, a term expressing those two fleshy exterior parts of the body, vulgarly called the *buttocks*. See ANATOMY.

NATZ Cerebri, are two circular protuberances of the brain, situated on the backside of the medulla oblongata, near the cerebellum.

NATION, a collective term, used for a considerable number of people inhabiting a certain extent of land, confined within fixed limits, and under the same government.

NATIONAL DEBT, the money owing by government.

Our limits permit us to give but a very general sketch of this subject: However, as it is of considerable importance to every inhabitant of these kingdoms, we shall endeavour to give as clear and comprehensive a view of it as the bounds necessarily prescribed us will admit. In order to this, it may not be improper to refer back to the times that have gone before us, that we may the better discover the nature of public revenues, the manner of their expenditure, and the causes of public debt.

In that rude state of society which precedes the extension of commerce and the improvements of manufactures, when those expensive luxuries which commerce and manufactures can alone introduce, are altogether unknown; the person who possesses a large revenue can spend or enjoy that revenue in no other way than by maintaining nearly as many people as it can maintain. Among our feudal ancestors, the long time during which estates used to continue in the same family, sufficiently demonstrates the general disposition of people to live within their income. Though the rustic hospitality constantly exercised by the great landholders may not to us in the present times seem consistent

Nassau
National

Smith's
Wealth of
Nations.

National. consistent with that order which we are apt to consider as inseparably connected with good economy, yet we must certainly allow them to have been at least so far frugal as not commonly to have spent their whole income. Some part of this money, perhaps, they spent in purchasing the few objects of vanity and luxury with which the circumstances of the times could furnish them; but some part of it they seem commonly to have hoarded. They could not well indeed do any thing else but hoard whatever money they saved. To trade was disgraceful to a gentleman; and to lend money at interest, which at that time was considered as usury and prohibited by law, would have been still more so.

The same disposition to save and to hoard prevailed in the sovereign as well as in the subjects. Among nations to whom commerce and manufactures are little known, the sovereign is in a situation which naturally disposes him to the parsimony requisite for accumulation. In that situation the expence even of a sovereign cannot be directed by that vanity which delights in the gaudy finery of a court. The ignorance of the times affords but few of the trinkets in which that finery consists. Standing armies are not then necessary; so that the expence even of a sovereign, like that of any other great lord, can be employed in scarce any thing but bounty to his tenants and hospitality to his retainers. But bounty and hospitality very seldom lead to extravagance: though vanity almost always does. All the ancient sovereigns of Europe accordingly had treasures. Every Tartar chief in the present times is said to have one.

In a commercial country abounding with every sort of expensive luxury, the sovereign, in the same manner as almost all the great proprietors in his dominions, naturally spends a great part of his revenue in purchasing those luxuries. His own and the neighbouring countries supply him abundantly with all the costly trinkets which compose the splendid but insignificant pageantry of a court. His ordinary expence becomes equal to his ordinary revenue, and it is well if it does not frequently exceed it. The amassing of treasure can no longer be expected: and when extraordinary exigencies require extraordinary expences, he must necessarily call upon his subjects for an extraordinary aid. The late king of Prussia and his father are the only great princes of Europe who, since the death of Henry IV. of France in 1610, are supposed to have amassed any considerable treasure. The parsimony which leads to accumulation has become almost as rare in republican as in monarchical governments. The Italian republics, the United Provinces of the Netherlands, are all in debt. The canton of Berne is the single republic in Europe which has amassed any considerable treasure. The other Swiss republics have not. The taste for some sort of pageantry, for splendid buildings at least and other public ornaments, frequently prevails as much in the apparently sober senate house of a little republic as in the dissipated court of the greatest king.

The want of parsimony in time of peace imposes the necessity of contracting debt in time of war. When war comes, there is no money in the treasury but what is necessary for carrying on the ordinary expence of the peace establishment. In war an establishment of

three or four times that expence becomes necessary for the defence of the state, and consequently a revenue three or four times greater than the peace revenue. Supposing that the sovereign should have what he scarce ever has, the immediate means of augmenting his revenue in proportion to the augmentation of his expence; yet still the produce of the taxes, from which this increase of revenue must be drawn, will not begin to come into the treasury till perhaps ten or twelve months after they are imposed. But the moment in which war begins, or rather the moment in which it appears likely to begin, the army must be augmented, the fleets must be fitted out, the garrisoned towns must be put into a posture of defence: that army, that fleet, those garrisoned towns, must be furnished with arms, ammunition, and provisions. An immediate and great expence must be incurred in that moment of immediate danger, which will not wait for the gradual and slow returns of the new taxes. In this exigency government can have no other resources but in borrowing.

The same commercial state of society which, by the operation of moral causes brings government in this manner into the necessity of borrowing, produces in the subjects both an ability and an inclination to lend. If it commonly brings along with it the necessity of borrowing, it likewise brings along with it the facility of doing so.

A country abounding with merchants and manufacturers, necessarily abounds with a set of people through whose hands not only their own capitals, but the capitals of all those who either lend them money or trust them with goods, pass as frequently or more frequently than the revenue of a private man, who without trade or business lives upon his income, passes through his hands. The revenue of such a man can regularly pass through his hands only once in a year. But the whole amount of the capital and credit of a merchant who deals in a trade of which the returns are very quick may sometimes pass through his hands two, three, or four times in a year. A country abounding with merchants and manufacturers, therefore, necessarily abounds with a set of people who have it at all times in their power to advance, if they choose to do so, a very large sum of money to government. Hence the ability in the subjects of a commercial state to lend.

The progress of the enormous debts which at present oppress, and will in the long-run probably ruin, all the great nations of Europe, has been pretty uniform. In England, after the Revolution, when new connexions with Europe introduced a new system of foreign politics, the expences of the nation, not only *Blackst.* in settling the new establishment, but in maintaining *Comment* long wars, as principals, on the continent, for the security of the Dutch barrier, reducing the French monarchy, settling the Spanish succession, supporting the house of Austria, maintaining the liberties of the Germanic body, and other purposes, increased to an unusual degree: insomuch that it was not thought advisable to raise all the expences of any one year by taxes to be levied within that year, lest the unaccustomed weight of them should create murmurs among the people. It was therefore the policy of the times to anticipate the revenues of their posterity, by borrowing immense sums

National. sums for the current service of the state, and to lay no more taxes upon the subject than would suffice to pay the annual interest of the sums so borrowed; by this means converting the principal debt into a new species of property, transferable from one man to another at any time and in any quantity. This system indeed seems to have had its original in the state of Florence, A. D. 1344; which government then owed about 60,000l. sterling; and being unable to pay it, formed the principal into an aggregate sum, called metaphorically a *mount* or *bank*, the shares whereof were transferable like our stocks, with interest at 5 per cent. the prices varying according to the exigences of the state. This laid the foundation of what is called the *national debt*; for a few long annuities created in the reign of Charles II. will hardly deserve that name.

Nations, like private men, have generally begun to borrow upon what may be called *personal credit*, without assigning or mortgaging any particular fund for the payment of the debt; and when this resource has failed them, they have gone on to borrow upon assignments or mortgages of particular funds.

What is called the *unfunded debt of Great Britain*, is contracted in the former of those two ways. It consists partly in a debt which bears, or is supposed to bear, no interest, and which resembles the debts that a private man contracts upon account; and partly in a debt which bears interest, and which resembles what a private man contracts upon his bill or promissory note. The debts which are due either for extraordinary services, or for services either not provided for or not paid at the time when they are performed; part of the extraordinaries of the army, navy, and ordnance, the arrears of subsidies to foreign princes, those of seamen's wages, &c. usually constitute a debt of the first kind. Navy and exchequer bills, which are issued sometimes in payment of a part of such debts, and sometimes for other purposes, constitute a debt of the second kind; exchequer bills bearing interest from the day on which they are issued, and navy bills six months after they are issued. The bank of England, either by voluntarily discounting those bills at their current value, or by agreeing with government for certain considerations to circulate exchequer bills, that is, to receive them at par, paying the interest which happens to be due upon them, keeps up their value, and facilitates their circulation, and thereby frequently enables government to contract a very large debt of this kind. During the great recoinage in King William's time, when the bank of England thought proper to put a stop to its usual transactions, exchequer bills and tallies are said to have sold from 25 to 60 per cent. discount, owing partly, no doubt, to the supposed instability of the new government established by the Revolution, but partly too to the want of the support of the bank of England.

When this resource is exhausted, and it becomes necessary, in order to raise money, to assign or mortgage some particular branch of the public revenue for the payment of the debt, government has upon different occasions done this in two different ways. Sometimes it has made this assignment or mortgage for a short period of time only, a year or a few years, for example; and sometimes for perpetuity. In the one case, the fund was supposed sufficient to pay within the limited

time both principal and interest of the money borrowed: In the other, it was supposed sufficient to pay the interest only, or a perpetual annuity equivalent to the interest; government being at liberty to redeem at any time this annuity upon paying back the principal sum borrowed. When money was raised in the one way, it was said to be raised *by anticipation*; when in the other, *by perpetual funding*, or, more shortly, *by funding*.

In the reign of King William, when the debt began to be amassed, and during a great part of that of Queen Anne, before we had become so familiar as we are now with the practice of perpetual funding, the greater part of the new taxes were imposed but for a short period of time (for four, five, six, or seven years only), and a great part of the grants of every year consisted in loans upon anticipation of the produce of those taxes. The produce being frequently insufficient for paying within the limited term the principal and interest of the money borrowed, deficiencies arose; to make good which it became necessary to prolong the term.

On the 31st of December 1697, the funded and unfunded debts amounted to 21,515,742l. 13s. 8½d.; at the same time, in 1714, they were 53,681,076l. 5s. 6½d. In 1755, before the breaking out of the war, they amounted to 72,289,673l.; and on the 5th of January 1763, at the conclusion of the peace, they had accumulated to 122,603,336l. 8s. 2½d. of funded debt, and of unfunded 13,027,589l. 2s. 2d. more. In 1775, they were very nearly 130 millions; and the last American war added upwards of 120 millions more to that enormous sum: to pay the interest of which, and the charges of management, amounting annually to nearly eight millions and a half, the extraordinary revenues elsewhere enumerated* (excepting only the ^{See Re-} land tax and annual malt tax) are in the first place ^{venue} mortgaged and made perpetual by parliament. Perpetual we say; but still redeemable by the same authority that imposed them: which, if it at any time can pay off the capital, will abolish those taxes which are raised to discharge the interest.

By this means, then, the quantity of property in the kingdom is greatly increased in idea compared with former times; yet, if we coolly consider it, not at all increased in reality. We may boast of large fortunes, and quantities of money in the funds. But where does this money exist? It exists only in name, in paper, in public faith, in parliamentary security: and that is undoubtedly sufficient for the creditors of the public to rely on. But then what is the pledge which the public faith has pawned for the security of these debts? The land, the trade, and the personal industry of the subject; from which the money must arise that supplies the several taxes. In these, therefore, and these only, the property of the public creditors does really and intrinsically exist; and of course the land, the trade, and the personal industry of individuals, are diminished in their true value just so much as they are pledged to answer. If A's income amounts to 1000l. per annum; and he is so far indebted to B, that he pays him 50l. per annum for his interest, one half of the value of A's property is transferred to B the creditor. The creditor's property exists in the demand which he has upon the debtor, and nowhere else; and the debtor is only a trustee to his creditor for one half of

National. of the value of his income. In short, the property of a creditor of the public consists in a certain portion of the national taxes; by how much therefore he is the richer, by so much the nation, which pays these taxes, is the poorer.

The only advantage that can result to a nation from public debts, is the increase of circulation, by multiplying the cash of the kingdom, and creating a new species of currency, assignable at any time and in any quantity; always therefore ready to be employed in any beneficial undertaking, by means of this its transferable quality; and yet producing some profit even when it lies idle and unemployed. A certain proportion of debt seems to be highly useful to a trading people; but what that proportion is, it is not for us to determine. This much is indisputably certain, that the present magnitude of our national encumbrances very far exceeds all calculations of commercial benefit, and is productive of the greatest inconveniences. For, first, The enormous taxes that are raised upon the necessaries of life for the payment of the interest of this debt, are a hurt both to trade and manufactures, by raising the price as well of the artificer's subsistence as of the raw material, and of course, in a much greater proportion, the price of the commodity itself. Nay, the very increase of paper circulation itself, when extended beyond what is requisite for commerce or foreign exchange, has a natural tendency to increase the price of provisions as well as of all other merchandize. For as its effect is to multiply the cash of the kingdom, and thus to such an extent that much must remain unemployed, that cash (which is the universal measure of the respective values of all other commodities) must necessarily sink in its own value, and every thing grow comparatively dearer. Secondly, If part of this debt be owing to foreigners, either they draw out of the kingdom annually a considerable quantity of specie for the interest; or else it is made an argument to grant them unreasonable privileges in order to reduce them to reside here. Thirdly, If the whole be owing to subjects only, it is then charging the active and industrious subject, who pays his share of the taxes to maintain the indolent and idle creditor who receives them. Lastly, and principally, It weakens the internal strength of a state, by anticipating those resources which should be reserved to defend it in case of necessity. The interest we now pay for our debts would undoubtedly be sufficient to maintain the most vigorous war that any national motives could possibly require. If indeed our ancestors in King William's time had annually paid, so long as their exigencies lasted, a far less sum than we now annually raise upon their accounts, they would not in time of war have borne so great burdens as they have bequeathed to and settled upon their posterity in time of peace; and might have been eased the instant the exigence was over. See **FUNDS**.

On the whole, then, the national debt is undoubtedly a subject of vast importance, and as such it has been always considered; for much has been said and written upon it, and many schemes have been proposed at various times and by various persons for gradually removing it, it being considered by the most judicious as a most pernicious encumbrance to a commercial country. Some, we are aware, think it of vast utility; but this opinion

is too excentric, and in our estimation too feebly supported, to be convincing. The public debt is indisputably a great grievance; and every lover of his country must surely wish to see it removed: the period, however, when this blessing shall take place, if indeed it ever arrive, must at least be very distant.

It is neither our business nor intention (even if the limits prescribed to the article did not prevent it) to be minute on the subject, or to propose any schemes for alleviating the burdens of the nation. That indeed has been already done by far abler hands than we profess to be: we must therefore refer such as wish for farther information on this interesting topic to those (and they are not a few) who have treated of it at full length. Smith's *Wealth of Nations*, and Sir John Sinclair's *History of the Revenue*, go to the bottom of the matter. The writings of Dr Price likewise deserve considerable attention, especially as one of his plans for the reduction of the debt has in fact been adopted, and in consequence established, by the legislature: His three plans may be found in a late pamphlet by William Morgan, entitled, *A Review of Dr Price's Writings on the Subject of the Finances of this Kingdom*.

NATIVITY, or **NATAL DAY**, the day of a person's birth. The word *nativity* is chiefly used in speaking of the saints; as, the nativity of St John the Baptist, &c. But when we say *the Nativity*, it is understood of that of Jesus Christ, or the feast of Christmas.

NATIVITY, *nativitas*, in ancient law books, signifies bondage or servitude.

NATIVITY, in astrology, the theme or figure of the heavens, and particularly of the twelve houses, at the moment when a person was born; called also the *horoscope*.

Caſting the nativity, or by calculation ſeeking to know how long the queen ſhould live, &c. was made felony, an. 23 Eliz. c. 2.

NATIVO HABENDO, in law, a writ directed to the ſheriff, for a lord who claimed inheritance in any villain, when a villain was run away from him, for the apprehending and reſtoring him to the lord.

NATIX, in natural hiſtory, a name given by ſome old writers to the *nerita*.

NATOLIA, the modern name of the Leſſer Aſia, being the moſt westerly part of Turkey in Aſia, and conſiſting of a large peninſula, which extends from the river Euphrates as far as the Archipelago, the ſea of Marmora, the ſtraits of Gallipoli and of Conſtantinople, which ſeparate it from Europe on the weſt. It is bounded on the north by the Black ſea, and on the ſouth by the Mediterranean.

NATRIX, in botany, the name given by Rivinius to a genus of plants nearly allied to the anonis, and comprehended with it in one genus by Linnæus, under the name of anonis. See *Rust-barrow*.

NATRIX, in zoology, the name of the common or water ſnake, called alſo *terquata*, from the ring about its neck. It is not a water animal, properly ſpeaking, but a land one, which being able to ſwim very well, often takes the water to hunt about for frogs, which are its principal food. It grows to be much longer and larger than the viper, and does not bring forth live young ones, but great numbers of eggs, which it lays in dunghills

Nativity
|
Natrix

Natrum dunghills to be hatched by the warmth of the place, or by the heat of the sun.

NATRUM, the nitre of the ancients, in natural history, is a genuine, pure, and native salt, extremely different from our nitre, and indeed from all the other native salts, it being a fixed alkali, plainly of the nature of those made by fire from vegetables, yet capable of a regular crystallization, which those salts are not. It is found on the surface of the earth, or at very small depths within it; and is naturally formed into thin and flat cakes or crusts, which are of a spongy or cavernous substance, very light and friable, and, when pure, of a pale brownish white; but as its spongy texture renders it very subject to be fouled by earth received into its pores, it is often met with of a deep dirty brown, and not unfrequently reddish.

Natrum, whether native or purified, dissolves in a very small quantity of water; and this solution is, in many parts of Asia, used for washing; where it is also made into soap, by mixing it with oil. Natrum reduced to powder, and mixed with sand or flints, or with any other stone of which crystal is the basis, makes them readily run into glass. Gold heated red-hot, and sprinkled with a small quantity of this salt, melts in the same manner; as does also iron, copper, and the regulus of antimony; which melt much more easily than they otherwise would do. Mercury cannot be mixed with it by any art, and indeed will not amalgamate with metals if only a little of this salt be added. It is found in great abundance in many parts of Asia, where the natives sweep it up from the surface of the ground, and call it *soap earth*. The earliest account we have of it is in the Scriptures, where we find that the salt called *nitre* in those times would ferment with vinegar, and had an absterfve quality, so that it was used in baths and in washing things. Solomon compares the singing of songs with a heavy heart, to the contrariety of vinegar and nitre; and Jeremiah says, that if the sinner wash himself with nitre, his sin is not cleansed off. These are properties that perfectly agree with this salt, but not at all with our salt-petre.

NATTER-JACK, in zoology, a species of **RAWA**.

NATURAL, in general, something that relates to nature. See **NATURE**.

NATURAL Children, are those born out of lawful wedlock. See **BASTARD**.

NATURAL Functions, are those actions whereby the aliments are changed and assimilated so as to become a part of the body.

NATURAL, in heraldry, is used where animals, fruits, flowers, &c. are blazoned with the colours they naturally have, though different from the common colours of heraldry; and this is to prevent their armories being accused of falsity, when blazoned with the names of colours unknown in heraldry.

NATURAL Note, in music, is used in opposition to flat and sharp notes, which are called *artificial notes*. See **NOTE**, **SCALE**, &c.

NATURAL is also used for something coming immediately out of the hands of nature: in which sense it stands opposed to *falsitious* or artificial which signifies something wrought by art. See **ARTIFICIAL**. †

Bishop Wilkins observes, that there appears a world
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of difference between natural and artificial things, when viewed with microscopes. The first ever appear adorned with all imaginable elegance and beauty; the latter, though the most curious in their kind, infinitely rude and unheaven: the finest needle appears a rough bar of iron; and the most accurate engraving or embossment, as if done with a mattock or a trowel.

NATURAL Beauty, or the beauty of natural objects, is that quality or those qualities in the works of nature, or more properly of God, which are calculated to excite pleasing sensations in the minds of all such persons of true taste as attentively observe them. It will not, we trust, be deemed improper or impertinent, therefore, to introduce a few observations on this subject, previous to our treating of natural history.

To many, it is hoped, it will appear to be a very proper introduction to that important article. "That sensibility to beauty, which, when cultivated and improv-

ed, we term taste, is universally diffused through the human species; and it is most uniform with respect to those objects, which being out of our power are not

liable to variation from accident, caprice, or fashion. The verdant lawn, the shady grove, the variegated landscape, the boundless ocean, and the starry firmament, are contemplated with pleasure by every attentive beholder. But the emotions of different specta-

tors, though similar in kind, differ widely in degree; and to relish with full delight the enchanting scenes of nature, the mind must be uncorrupted by avarice, sensuality, or ambition; quick in her sensibilities; elevated in her sentiments; and devout in her affections. He who possesses such exalted powers of perception and enjoyment, may almost say, with the poet,

I care not, Fortune! what you me deny;
You cannot rob me of free Nature's grace;
You cannot shut the windows of the sky,
Through which Aurora shows her bright'ning face;
You cannot bar my constant feet to trace
The woods and lawns, by living stream, at eve:
Let health my nerves and finer fibres brace,
And I their toys to the great children leave:
Of fancy, reason, virtue, nought can me bereave.

"Perhaps such ardent enthusiasm may not be compatible with the necessary toils and active offices which Providence has assigned to the generality of men. But there are none to whom some portion of it may not prove advantageous: and if it were cherished by each individual, in that degree which is consistent with the indispensable duties of his station, the felicity of human life would be considerably augmented. From this source, the refined and vivid pleasures of the imagination are almost entirely derived: and the elegant arts owe their choicest beauties to a taste for the contemplation of nature. Painting and sculpture are express imitations of visible objects; and where would be the charms of poetry, if divested of the imagery and embellishments which she borrows from rural scenes? Painters, statuaries, and poets, therefore, are always ambitious to acknowledge themselves the pupils of nature; and as their skill increases, they grow more and more delighted with every view of the animal and vegetable world. But the pleasure resulting from admiration is transient; and to cultivate taste, without

Natural regard to its influence on the passions and affection, 'is to rear a tree for its blossoms, which is capable of yielding the richest and most valuable fruit.' Physical and moral beauty bear so intimate a relation to each other, that they may be considered as different gradations in the scale of excellence: and the knowledge and relish of the former should be deemed only a step to the nobler and more permanent enjoyments of the latter.

'Whoever has visited the Leasowes, in Warwickshire, must have felt the force and propriety of an inscription which meets the eye at the entrance into those delightful grounds.

Would you then taste the tranquil scene?

Be sure your bosoms be serene:

Devoid of hate, devoid of strife,

Devoid of all that poisons life:

And much it 'vails you, in their place,

To graft the love of human race.

'Now such scenes contribute powerfully to inspire that serenity which is necessary to enjoy and to heighten their beauties. By a secret contagion, the soul catches the harmony which she contemplates; and the frame within assimilates itself to that which is without. For,

Who can forbear to smile with Nature? Can

The stormy passions in the bosom roll,

While every gale is peace, and every grove

Is melody?

'In this state of sweet composure, we become susceptible of virtuous impressions, from almost every surrounding object. The patient ox is viewed with generous complacency; the guleless sheep with pity; and the playful lamb raises emotions of tenderness and love. We rejoice with the horse, in his liberty and exemption from toil, while he ranges at large through enamelled pastures; and the frolics of the colt would afford unmixed delight, did we not recollect the bondage which he is soon to undergo. We are charmed with the song of birds, soothed with the buzz of insects, and pleased with the sportive motions of fishes, because these are expressions of enjoyment; and we exult in the felicity of the whole animated creation. Thus an equal and extensive benevolence is called forth into exertion; and having felt a common interest in the gratifications of inferior beings, we shall be no longer indifferent to their sufferings, or become wantonly instrumental in producing them.

'It seems to be the intention of Providence, that the lower order of animals should be subservient to the comfort, convenience, and sustenance of man. But his right of dominion extends no farther; and if this right be exercised with mildness, humanity, and justice, the subjects of his power will be no less benefited than himself. For various species of living creatures are annually multiplied by human art, improved

he may supply his own wants by the use of their labour, the produce of their bodies, and even the sacrifice of their lives, whilst he co-operates with all-gracious Heaven in promoting happiness, the great end of existence.

Natural "But though it be true, that partial evil, with respect to different orders of sensitive beings, may be universal good; and that it is a wise and benevolent institution of nature, to make destruction itself, within certain limitations, the cause of an increase of life and enjoyment; yet a generous person will extend his compassionate regards to every individual that suffers for his sake: and whilst he sighs

Even for the kid or lamb that parts its life
Beneath the bloody knife,

he will naturally be solicitous to mitigate pain, both in duration and degree, by the gentlest modes of inflicting it.

'We are inclined to believe, however, that this sense of humanity would soon be obliterated, and that the heart would grow callous to every soft impression, were it not for the benignant influence of the smiling face of nature. The count de Lauzun, when imprisoned by Louis XIV. in the castle of Pignerol, amused himself during a long period of time with catching flies, and delivering them to be devoured by a rapacious spider. Such an entertainment was equally singular and cruel; and inconsistent, we believe, with his former character, and his subsequent turn of mind. But his cell had no window, and received only a glimmering light from an aperture in the roof. In less unfavourable circumstances, may we not presume, that instead of sporting with misery, he would have released the agonizing flies, and bid them enjoy that freedom of which he himself was bereaved?

'But the taste for natural beauty is subservient to higher purposes than those which have been enumerated; and the cultivation of it not only refines and humanizes, but dignifies and exalts the affections. It elevates them to the admiration and love of that Being who is the author of all that is fair, sublime, and good in the creation. Scepticism and religion are hardly compatible with the sensibility of heart which arises from a just and lively relish of the wisdom, harmony, and order subsisting in the world around us: and emotions of piety must spring up spontaneously in the bosom that is in unison with all animated nature. Actuated by this divine inspiration, man finds a face in every grove; and, glowing with devout fervour, he joins his song to the universal chorus, or mutes the praise of the Almighty, in more expressive silence. Thus they

Whom Nature's works can charm, with God himself
Hold converse: grow familiar, day by day,
With his conceptions; act upon his plan;
And form to his the relish of their souls."

On the whole then, it certainly appears, that the advantages resulting from a taste for natural beauties are great and important: it is equally certain, that as it is useful, so it is a continual source of real enjoy-

of the works of nature. Pleasure, we know, is a necessary ingredient in human life, in order in some measure to counterbalance the pains, the evils, and little-nesses, which are at times perhaps unavoidable, and in order to render life tolerable. It is the part then of the

Natural the moralist, and it has been frequently his business, to point out and recommend such pleasures as are highly gratifying, and are yet perfectly innocent. The Spectator, whose works will be admired as long as the language in which they are written is understood, recommends strongly and elegantly the pleasure of a garden; and a later writer †, of no common degree of merit, and of very considerable fame, has an essay on the same subject, from which we shall select a few observations, and so conclude the article. "Not he alone (says this elegant writer) is to be esteemed a benefactor to mankind, who makes an useful discovery; but he also who can point out and recommend an innocent pleasure. Of this kind are the pleasures arising from the observation of nature; and they are highly agreeable to every taste uncorrupted by vicious indulgence. Rural scenes of almost every kind are delightful to the mind of man. But the misfortune is, that the greater part are hurried on in the career of life with too great rapidity to be able to give attention to that which solicits no passion. The darkest habitation in the dirtiest street of the metropolis, where money can be earned, has greater charms with many than the groves of Hagley.

"The patron of refined pleasure, the elegant Epicurus, fixed the seat of his enjoyment in a garden. He was of opinion, that a tranquil spot, furnished with the united sweets of art and nature, was the best adapted to delicate repose. And even the severer philosophers of antiquity were wont to discourse in the shade of a spreading tree, in some cultivated planta-

tion. It is obvious, on intuition, that nature, often intended solely to please the eye in her vegetable productions. She decorates the floweret that springs beneath our feet in all the perfections of external beauty. She has clothed the garden with a constant succession of various hues. Even the leaves of the tree undergo a pleasing vicissitude. The fresh verdure which they exhibit in the spring, the various shades which they assume in summer, the yellow and russet tinge of autumn, and the nakedness of winter, afford a constant pleasure to a lively imagination. From the snowdrop to the moss rose, the flower garden displays an infinite variety of shape and colour. The taste of the florist has been ridiculed as trifling; yet surely without reason. Did nature bring forth the tulip and the lily, the rose and the hollyhock, to be neglected by the haughty pretender to superior reason? To omit a single social duty for the cultivation of a polyanthus were ridiculous as well as criminal; but to pass by the beauties lavished before us, without observing them, is no less ingratitude than stupidity. A bad heart finds little amusement but in a communication with the active world, where scope is given for the indulgence of malignant passions; but an amiable disposition is commonly known by a taste for the beauties of the animal and the vegetable creation." In short, since the world was made for our use, since the beauties of nature are alike displayed before all men, and since they are unquestionably an inexhaustible fund of innocent amusement; that subject must be of vast importance which enables us to relish them properly.

N A T U R A L H I S T O R Y.

NATURAL HISTORY, in its most extensive signification, denotes a knowledge and description of the whole universe. Matters of fact respecting the heavens, meteors, the atmosphere, the earth, respecting all the phenomena, indeed, which occur in the world, and even of the external parts and actions of man himself, as far as reason can discover them, belong to the province of natural history; but when we leave the simple recital of effects, and endeavour to investigate the causes of such and such phenomena, we then leave natural history, and enter on philosophy. The object of our article, therefore, in the sense we have here given it, is as extensive as nature itself. But, in its more appropriated sense, it is well known that its province only extends to the surface of the earth, the works on it, and the inhabitants of it. It treats of those substances of which, as far as our researches have led us, the earth is composed, and of those organized bodies, whether vegetable or animal, which adorn its surface, which rise into the air, or live in the bosom of the waters. But as a science so various and comprehensive could neither with propriety nor advantage be completely discussed under the general title, we have to refer the reader to the article *KINGDOMS (in Natural History)*, where he will be directed to the different articles which constitute either the branches or the objects of the science, and which are all treated under their respective names. In the present article it is proposed

to give a general and philosophical view of the subject: To set forth, in a summary way, whatever curious, worthy to be known, or not obvious to every observer, occurs in the three kingdoms of nature: with their constitution, laws, and economy; or, in other words, that all-wise disposition of the Creator in relation to natural things, by which they are fitted to produce general ends and reciprocal uses.

SECT. I. *Of the Terraqueous Globe in general, and its Changes.*

THE world, or the terraqueous globe, which we inhabit, is everywhere surrounded with elements, and contains in its superficies the three *KINGDOMS of Nature*, as they are called: the fossil, which constitutes the crust of the earth; the vegetable, which adorns the face of it, and draws the greatest part of its nourishment from the fossil kingdom; and the animal, which is sustained by the vegetable kingdom. Thus, then, these three grand divisions, or, as they are commonly called, kingdoms; cover, adorn, and vary, the surface of the earth.

As to the *STRATA* of the EARTH and MOUNTAINS, as far as we have hitherto been able to discover, the upper parts consist of ragstone; the next of slate; the third of marble filled with petrifications; the fourth again, of slate; and lastly, the lowest of freestone.—

Of the
Terraque-
ous Globe.

The habitable part of the earth, though it is scooped into various inequalities, yet is everywhere high in comparison with the water; and the farther it is from the sea it is generally higher. Thus the waters in the lower places are not at rest, unless some obstacle confines them, and by that means form lakes and marshes.

The sea surrounds the continent, and takes up the greatest part of the earth's surface, as geographers inform us. Nay, that it once spread over much the greatest part, we may be convinced by its yearly decrease, by the rubbish left by the tides, by shells, strata, and other circumstances.

The sea shores are usually full of dead testaceous animals, wreck, and such like bodies, which are yearly thrown out of the sea. They are also covered with sand of various kinds, stones, &c. It happens, moreover, that while the more rapid rivers rush through narrow valleys, they wear away the sides; and thus the friable and soft earth falls in, and its ruins are carried to distant and winding shores; whence it is certain, that the continent gains no small increase, as the sea subsides.

The clouds collected from exhalations, chiefly from the sea, but likewise from other waters, and moist grounds, and condensed in the lower regions of the atmosphere, supply the earth with rain; but since they are attracted by the mountainous parts of the earth, it necessarily follows, that those parts must have, as is fit, a larger share of water than the rest. Springs, which generally rush out at the foot of mountains, take their rise from this very rain-water, and vapours condensed, that trickle through the holes and interstices of loose bodies, and are received into caverns.

These afford a pure water purged by straining; and rarely dry up in summer, or freeze in winter, so that animals never want a wholesome and refreshing liquor.

The chief sources of rivers are fountains and rills growing by gradual supplies into still larger and larger streams: till at last, after the conflux of a vast number of them, they find no stop, but falling into the sea with much rapidity, they there deposite the united stores they have gathered, along with foreign matter, and such earthy substances as they tore off in their way. Thus the water returns in a circle whence it first drew its origin, that it may act over the same scene in continued succession.

Marshes arising from water retained in low grounds, are filled with mossy tumps, which are brought down by the water from the higher parts, or are produced by putrified plants.

We often see new meadows arise from marshes dried up. This happens sooner when the *sphagnum* (a kind of moss) has laid a foundation; for this in process of time changes into a very porous mould, till almost the whole marsh is filled with it. After that the rush strikes root, and along with the cotton grasses constitute a turf, raised in such a manner that the roots get continually higher, and thus lay a more firm foundation for other plants, till the whole marsh is changed into a fine and delightful meadow; especially if the water happens to work itself a new passage.

Hillocks, that abound in low grounds, occasion

Of the
Terraque-
ous Globe.

the earth to increase yearly, more than the country-man would wish, and seem to do hurt; but in this the great industry of nature deserves to be taken notice of. For by this means the barren spots become sooner rich meadow and pasture land. These hillocks are formed by the ant, by stones and roots, and the trampling of cattle: but the principal cause is the force of the winter cold, which in the spring raises the roots of plants so high above the ground, that being exposed to the air, they grow, and perish; after which the golden maidenhairs fill the vacant places.

Mountains, hills, valleys, and all the inequalities of the earth, though some think they take away much from its beauty, are so far from producing such an effect, that on the contrary they give a more pleasing aspect, and confer great advantages. For thus the terrestrial superficies is larger; different kinds of plants thrive better, and are more easily watered; and the rain waters run in continual streams into the sea; not to mention many other uses in relation to winds, heat, and cold. Alps are the highest mountains, that reach to the second region of the air, where trees cannot grow erect. The higher these Alps are, the colder, they are *ceteris paribus*. Hence the Alps in Sweden, Siberia, Switzerland, Peru, Brasil, Armenia, Asia, Africa, are perpetually covered with snow, which becomes almost as hard as ice. But if by chance the summer heats be greater than ordinary, some part of these stores melts, and runs through rivers into the lower regions, which by this means are much refreshed.

It is scarcely to be doubted, but that the rocks and stones dispersed over the globe were formed originally in, and from, the earth; but when torrents of rain have softened, as they easily do, the soluble earth, and carried it down into the lower parts, we imagine it happens, that these solid and heavy bodies, being laid bare, stick out above the surface. We might also take notice of the wonderful effect of the tide, such as we see happen from time to time on the sea shore, which being daily and nightly assaulted with repeated blows, at length gives way, and breaks off. Hence we see in most places the rubbish of the sea and shores.

The winter by its frost prepares the earth and mould, which thence are broken into very minute particles, and thus, being put into a mouldering state, become more fit for the nourishment of plants; nay, by its snow it covers the seeds and roots of plants, and thus by cold defends them from the force of cold. We must add also, that the piercing frost of the winter purifies the atmosphere and putrid waters, and makes them more wholesome for animals.

The perpetual succession of heat and cold with us renders the summers more pleasing; and though the winter deprives us of many plants and animals, yet the perpetual summer within the tropics is not much more agreeable, as it often destroys men and other animals by its immoderate heat; though it must be confessed, that those regions abound with exquisite fruits. Our winters though very troublesome to a great part of the globe on account of their vehement and intense cold, yet are less hurtful to the inhabitants of the northern parts, as experience testifies. Hence it happens,

SECT. II.

Of the
Seasons.

pens, that we may live very conveniently on every part of the earth, as every different country has different advantages from nature.

THE seasons, like every thing else, have their vicissitudes; their beginnings, their progress, and their end.

The age of man begins from the cradle; pleasing childhood succeeds; then active youth; afterwards manhood, firm, severe, and intent upon self-preservation; lastly, old age creeps on, debilitates, and at length totally destroys our tottering bodies.

The seasons of the year proceed in the same way. Spring, the jovial, playful infancy of all living creatures, represents childhood and youth; for then plants spread forth their luxuriant flowers, fishes exult, birds sing, every part of nature is intent upon generation. The summer, like middle age, exhibits plants, and trees everywhere clothed with green; it gives vigour to animals, and plumps them up; fruits then ripen, meadows look cheerful, every thing is full of life. On the contrary, autumn is gloomy; for then the leaves of trees begin to fall, plants to wither, insects to grow torpid, and many animals to retire to their winter quarters.

The day proceeds with just such steps as the year. The morning makes every thing alert, and fit for business: the sun pours forth his ruddy rays; the flowers, which had as it were slept all night, awake and expand themselves again; the birds with their sonorous voices and various notes make the woods ring, meet together in flocks, and sacrifice to Venus. Noon tempts animals into the fields and pastures; the heat puts them upon indulging their ease, and even necessity obliges them to it. Evening follows, and makes every thing more sluggish; flowers shut up †, and animals retire to their lurking places. Thus the spring, the morning, and youth, are proper for generation; the summer, noon, and manhood, are proper for preservation; and autumn, evening, and old age, are not unfitly likened to destruction.

† See VI.
OF THE
PLANTS.

In order to perpetuate the established course of nature in a continued series, the Divine Wisdom has thought fit that all living creatures should constantly be employed in producing individuals; that all natural things should contribute and lend a helping hand towards preserving every species; and lastly, that the death and destruction of one thing should always be subservient to the production of another. Hence the objects of our present inquiry fall to be considered in a threefold view, that of propagation, preservation, and death or destruction.

SECT. II. The Fossil Kingdom.

I. PROPAGATION.

IT is agreed on all hands, that stones are not organic bodies, like plants and animals; and therefore it is as clear that they are not produced from an egg, like the tribes of the other kingdoms. Hence the variety of fossils is proportionate to the different combinations of coalescent particles; and hence the species in the fossil kingdom are not so distinct as in the other two. Hence also the laws of generation in

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relation to fossils have been in all ages extremely difficult to explain; and lastly, hence have arisen so many different opinions about them, that it would be endless to enumerate them all. We therefore, for the present, shall content ourselves with giving a very few observations on this subject.

Some people suppose that clay is the sediment of the sea; and observation so far seems to go along with this opinion, for great plenty of it is generally found along the coasts. Seamen who have been so accurate as to keep journals, have observed, that a very minute sand covers the bottom of the ocean, and seem to think that it is daily crystallized from the water. It is now generally acknowledged, that testaceous bodies and petrifications resembling animals were once real animals or vegetables. It has been supposed indeed, that shells, being of a calcareous nature, changed the adjacent clay, sand, or mould, into the same kind of substance. Hence it appears certain, that marbles may be generated from petrifications; and therefore it is often full of them. Rag-stone, the common matter of our rocks, appears to be formed from a sandy kind of clay; most frequently, however, this appears to happen where the earth is impregnated with iron. Freestone seems to be the product of sand; and the deeper the bed where it is found, the more compact it becomes; and the more dense the sand, the more easily it concretes. But if an alkaline clay chanced to be mixed with the sand, the freestone is generated more readily, as in that called *cos friatilis particulis argillo-glarensis*. The flint is almost the only kind of stone, certainly the most common, in chalky mountains.—It would appear therefore from this to be produced from chalk; but whether it can be reduced to chalk again, is left for others to inquire.

Stalactites, or drop-stone, is composed of calcareous particles, adhering to a dry, and generally a vegetable body, and is deposited by dropping water; from which circumstance it seems to have derived its vulgar name.

Incrustations (Syst. Nat. 32. 5. 6. 7. 8.) are, in general, it appears, generated where a vitriolic water connects clayey and earthy particles together.

Slate, by the vegetables that are often enclosed in it, seems to take its origin from a marshy mould.

Metals vary according to the nature of the matrix in which they adhere; e. g. the pyrites cupri Fahlu-menius contains frequently sulphur, arsenic, iron, copper, a little gold, vitriol, alum, sometimes lead ore, silver, and zinc. Thus gold, copper, iron, zinc, arsenic, pyrites, vitriol, come out of the same vein. That very rich iron ore at Normark in Vermilandia, where it was cut transversely by a vein of clay, was changed into pure silver. The number therefore of species and varieties of fossils, each serving for different purposes according to their different natures, will be in proportion as the different kinds of earths and stones are variously combined.

II. PRESERVATION.

As fossils are destitute of life and organisation, are hard, and not obnoxious to putrefaction; so they last longer than any other kind of bodies. How far the air contributes to this duration, it is easy to perceive; since air hardens many stones upon the surface

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face, of the earth, and makes them more solid, compact, and able to resist the injuries of time. Thus it is known from vulgar observation, that lime that has been long exposed to the air becomes hardened. The chalky marl which they use in Flanders and about Bath for building houses, as long as it continues in the quarry is friable: but when dug up and exposed to the air it grows gradually harder.

However ignorant we may be of the cause why large rocks are everywhere to be seen split, whence vast fragments are frequently torn off; yet we may observe, that fissures are closed up by water, which gets between them and is detained there; forming crystal and spar. Hence we scarcely ever find any crystal, but in those stones which have retained for some time in their chinks, water loaded with stony particles. In the same manner crystal fills the cavities in mines, and concrete into quartz or a debased crystal.

It is manifest that stones are not only generated, augmented and changed perpetually, from incrustations brought upon mofs, but are also increased by crystal and spar: Not to mention that the adjacent earth, especially if it be impregnated with iron particles is commonly changed into a solid stone.

It is said that the marble quarries in Italy, from whence fragments are cut, grow up again. Ores grow by little and little, whenever the mineral particles, conveyed by the means of water through the clefts of mountains, are retained there; so that, adhering to the homogeneous matter a long while, at last it takes its nature, and are changed into a similar substance.

III. DESTRUCTION.

Fossils, although they are the hardest of bodies yet are found subject to the laws of destruction, as well as all other created substances. For they are dissolved in various ways by the elements exerting their force upon them; as by water, air, and the solar rays; as also by the rapidity of rivers, violence of cataracts, and eddies, which continually beat upon, and at last reduce to powder the hardest rocks. The agitations of the sea and lakes, and the vehemence of the waves, excited by turbulent winds, pulverize stones, as evidently appears by their roundness along the shore. Nay, as the poet says,

The hardest stone insensibly gives way
To the soft drops that frequent on it play.

So that we ought not to wonder that these very hard bodies moulder away into powder, and are obnoxious like others to the consuming tooth of time.

Sand is formed of free-stone, which is destroyed partly by frost making it friable; partly by the agitation of water and waves, which easily wear away, dissolve, and reduce into minute particles what the frost had made friable.

Chalk is in general supposed to be formed of rough marble, which the air, the sun, and the winds have dissolved. The slate earth, or humus schisti, (Syst. Nat. 512.) owes its origin to slate, showers, air, and snow melted.

Ochre is formed of metals dissolved, and presents the very same colours which we always find the

ore tinged with when exposed to the air. Vitriol in the same manner mixes with water from ore destroyed.

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The muria saxatilis (Syst. Nat. 14. 6.), a kind of talky stone yielding salt in the parts that are turned to the sun, is dissolved into sand, which falls by little and little upon the earth till the whole is consumed; not to mention other kinds of fossils. Lastly, From these there arise new fossils, as we mentioned before; so that the destruction of one thing serves for the generation of another.

Testaceous worms ought not to be passed over on this occasion, for they eat away the hardest rocks. That species of shell fish called the *razor-shell* bores through stones in Italy, and hides itself within them; so that the people who eat them are obliged to break the stones before they can come at them. The cochlea (Faun. Suec. 1299), a kind of snail that lives on craggy rocks, eats and bores through the chalky hills, as worms do through wood. This is made evident by the observations of the celebrated De Geer. It ought to be observed here, that there are often found dead insects in the hearts of the hardest rocks, without any visible trace of the manner of their getting there; from whence many have supposed that stones were originally fluid. Concerning such matters, about which we have but little data, there will always be a great diversity of opinions. It is not our business, at least in this place, to give an opinion on a doubtful subject; the fact is so; of the cause let others judge.

SECT. III. The Vegetable Kingdom.

I. PROPAGATION.

ANATOMY abundantly proves, that all plants are organic and living bodies; and that all organic bodies are propagated from an egg has been sufficiently demonstrated by the industry of modern writers. We therefore the rather, according to the opinion of the skilful, reject the equivocal generation of plants; and the more so, as it is certain that every living thing is produced from an egg. Now the seeds of vegetables are called eggs; these are different in every different plant, that the means being the same, each may multiply its species, and produce an offspring like its parent. We do not deny, that very many plants push forth from their roots fresh offsets for two or more years. Nay, not a few plants may be propagated by branches, buds, suckers and leaves, fixed in the ground, as likewise many trees. Hence their stems being divided into branches, may be looked on as roots above ground; for in the same way the roots creep under ground, and divide into branches. And there is the more reason for thinking so, because we know that a tree will grow in an inverted situation, viz. the roots being placed upwards, and the head downwards, and buried in the ground; for then the branches will become roots, and the roots will produce leaves and flowers. The limetree will serve for an example, on which gardeners have chiefly made an experiment. Yet this by no means overturns the doctrine, that all vegetables are propagated by seeds; since it is clear, that in each of the foregoing instances nothing vegetates but what was the part of a plant, formerly produced from seed;

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Vegetable so that, accurately speaking, without seed no new plant Kingdom is produced.

Thus again plants produce seeds; but they are entirely unfit for propagation, unless fecundation precedes, which is performed by an intercourse between different sexes, an experience testifies. Plants therefore must be provided with organs of generation; in which respect they are analogous to animals.— Since in every plant the flower always precedes the fruit, and the fecundated seeds visibly arise from the fruit; it is evident that the organs of generation are contained in the flower, which organs are called *anthers* and *stigmata*, and that the impregnation is accomplished within the flower. This impregnation is performed by means of the dust of the anthers falling upon the moist stigmata, where the dust adheres, is burst, and sends forth a very subtle matter, which is absorbed by the style, and is conveyed down to the rudiments of the seed, and thus renders it fertile. When this operation is over, the organs of generation wither and fall, nay a change in the whole flower ensues. We must, however, observe, that in the vegetable kingdom one and the same flower does not always contain the organs of generation of both sexes, but oftentimes the male organs are on one plant and the female on another. But that the business of impregnation may go on successfully, and that no plant may be deprived of the necessary dust, the whole most elegant apparatus of the anthers and stigmata in every flower is contrived with wonderful wisdom.

For in most flowers the stamens surround the pistil, and are of about the same height; but there are many plants in which the pistil is longer than the stamens; and in these it is wonderful to observe, that the Creator has made the flowers recline, in order that the dust may the more easily fall into the stigma, e. g. in the campanula, cowslip, &c. This curious phenomenon did not escape the poetical eye of Milton, who describes it in the following culvened imagery:

With cowslips wan, that hang the pensive head.

But when the fecundation is completed, the flowers rise again, that the ripe seeds may not fall out before they are dispersed by the winds. In other flowers, on the contrary, the pistil is shorter, and there the flowers preserve an erect situation; nay, when the flowering comes on, they become erect, though before they were drooping, or immersed under water. Lastly, Whenever the male flowers are placed below the female ones, the leaves are exceedingly small and narrow, that they may not hinder the dust from flying upwards like smoke; as we see in the pine, fir, yew, sea grape, juniper, cypress, &c. And when in one and the same species one plant is male and the other female, and consequently may be far from one another, there the dust, without which there is no impregnation, is carried in abundance by the help of the wind from the male to the female; as in the whole diœcious class. Again, A more difficult impregnation is compensated by the longevity of the individuals, and the continuation of life by buds, suckers, and roots; so that we may observe every thing most wisely disposed in this affair. Moreover, we cannot without admiration observe, that most flowers expand themselves when the sun shines forth; whereas when clouds, rain, or the evening comes on,

they close up, lest the genital dust should be conglutinated or rendered useless, so that it cannot be conveyed to the stigmata. But what is still more remarkable and wonderful, when the fecundation is over, the flowers neither in rain nor on the approach of night close themselves up. Hence when rain falls in the flowering time, the husbandman and gardener forestall a scarcity of fruits. To mention only one particular more: The organs of generation, which in the animal kingdom are by nature generally removed from sight, in the vegetable are exposed to the eyes of all; and that when their nuptials are celebrated, it is wonderful what delight they afford to the spectator by their most beautiful colours and delicious odours. At this time bees, flies, and other insects, suck honey out of their nectaries, not to mention the humming bird; and from their effete dust the bees gather wax. All the experiments that have hitherto been made seem to confirm the hypothesis above unfolded; although it has lately been controverted by the author of the *Philosophy of Natural History*.

As to the dissemination of seeds after they come to maturity, it being absolutely necessary, since without it no crop could follow, the Author of nature has wisely provided for this affair in numberless ways. The stalks and stems favour this purpose; for these raise the fruit above the ground, that the winds, shaking them to and fro, may disperse far off the ripe seeds. Most of the pericarps are shut at top, that the seeds may not fall before they are shaken out by stormy winds. Wings are given to many seeds, by the help of which they fly far from the mother plant, and oftentimes spread over a whole country. These wings consist either of a down, as in most of the composite flowered plants; or of a membrane, as in the birch, alder, ash, &c. Hence woods, which happen to be consumed by fire or any other accident, will soon be restored again by new plants disseminated by this means. Many kinds of fruits are endued with a remarkable elasticity, by the force of which the ripe pericarps throw the seeds to a great distance; as the wood sorrel, the spurge, the phyllanthus, the dittany. Other seeds or pericarps are rough, or provided with hooks; so that they are apt to stick to animals that pass by them, and by this means are carried to their holes, where they are both sown and manured by nature's wonderful care: and therefore the plants of these seeds grow where others will not; as hounds-tongue, agrimony, &c.

Berries and other pericarps are by nature allotted for aliment to animals; but with this condition, that while they eat the pulp they shall sow the seeds: for when they feed upon it, they either disperse them at the same time; or, if they swallow them, they are returned with interest, for they always come out unhurt. It is not therefore surprising, that, if a field be manured with recent mud or dung not quite rotten, various other plants, injurious to the farmer, should come up along with the grain that is sowed. Many have believed that barley or rye has been changed into oats, although all such kinds of metamorphoses are repugnant to the laws of generation; not considering, that there is another cause of this phenomenon, viz. that the ground perhaps has been manured with horse dung, in which the seeds of oats, coming entire from the horse,

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horns, lie hid and produce that grain. The mistletoe always grows upon other trees, because the thrush that eats the seeds of it, casts them forth with its dung; and as bird catchers make their bird lime of this same plant, and daub the branches of trees with it, in order to catch the thrush, the proverb hence took its rise:

*'The thrush, when he besouls the bough,
Sows for himself the seeds of wo.'*

It is not to be doubted, but that the greatest part of the junipers also, that fill our woods, are sown by thrushes, and other birds, in the same manner; as the berries, being heavy, cannot be dispersed far by the winds. The crossbill that lives on the fir cones, and the hawfinch that feeds on the pine cones, at the same time sow many of their seeds; especially when they carry the cone to a stone, or trunk of a tree, that they may more easily strip it of its scales. Swine likewise, by turning up the earth, and moles by throwing up hillocks, prepare the ground for seeds in the same manner as the ploughman does.

We pass over many other things which might be mentioned concerning the sea, lakes, and rivers, by the help of which oftentimes seeds are conveyed unhurt to distant countries. A variety of other ways in which nature provides for the dissemination of plants, has been pointed out by Linnaeus in an *Oration concerning the augmentation of the habitable earth*. As there is something very ingenious and quite new in the treatise here referred to, we shall, for the sake of those who cannot read the original, add a short abstract of it. His design is to show, that there was only one pair of all living things, created at the beginning. According to the account of Moses, says the author, we are sure that this was the case in the human species; and by the same account we are informed that this first pair was placed in Eden, and that Adam gave names to all the animals. In order therefore that Adam might be enabled to do this, it was necessary that all the species of animals should be in paradise; which could not happen unless also all the species of vegetables had been there likewise. Thus he proves from the nature of their food; particularly in relation to insects, most of which live upon one plant only. Now had the world been formed in its present state, it could not have happened that all the species of animals should have been there. They must have been dispersed over all the globe, as we find they are at present; which he thinks improbable for other reasons which we shall pass over for sake of brevity. To solve all the phenomena, then, he lays down as a principle, That at the beginning all the earth was covered with the sea, unless one island large enough to contain all animals and vegetables. This principle he endeavours to establish by several phenomena, which makes it probable that the earth has been and is still gaining upon the sea, and does not forget to mention fossil shells and plants everywhere found, which he says cannot be accounted for by the deluge. He then undertakes to show how all vegetables and animals might in this island have a soil and climate proper for each, only by supposing it to be placed under the equator, and crowned with a very high mountain. For it is well known that the same plants are found on the Swiss, the Pyrenean, the Scots Alps, on Olympus, Lebanon, Ida, as on the Lapland and

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Greenland Alps. And Tournefort found at the bottom of Mount Ararat, the common plants of Armenia, a little way up those of Italy, higher those which grow about Paris, afterwards the Swedish plants, and lastly on the top the Lapland Alpine plants; and I myself, adds the author, from the plants growing on the Dacanian Alps could collect how much lower they were than the Alps of Lapland. He then proceeds to show how from one plant of each species the immense number of individuals now existing might arise. He gives some instances of the surprising fertility of certain plants; v. g. the clacampane, one plant of which produced 3000 seeds; of spelt, 2000; of the sunflower, 4000; of the poppy, 3200; of tobacco, 40,320. But supposing any annual plant producing yearly only two seeds, even of this, after 20 years, there would be 1,048,576 individuals. For they would increase yearly in a duple proportion, viz. 2, 4, 8, 16, 32, &c. He then gives some instances of plants brought from America, that are now become common over many parts of Europe. Lastly, He enters upon a detail of the several methods which nature has taken to propagate vegetables, which is extremely curious, but too long to insert in this place.

II. PRESERVATION.

1. The great Author and Parent of all things decreed, that the whole earth should be covered with plants, and that no place should be void, none barren. But since all countries have not the same changes of seasons, and every soil is not equally fit for every plant, he therefore, that no place should be without some, gave to every one of them such a nature, as might be chiefly adapted to the climate: so that some of them can bear an intense cold, others an equal degree of heat; some delight in dry ground, others in moist, &c. Hence the same plants grow only where there are the same seasons of the year, and the same soil.

The Alpine plants live only in high and cold situations; and therefore often on the Alps of Armenia, Switzerland, the Pyreneans, &c. whose tops are equally covered with eternal snows as those of the Lapland Alps, plants of the same kind are found, and it would be in vain to seek for them anywhere else. It is remarkable, in relation to the Alpine plants, that they blow, and ripen their seeds very early, lest the winter should steal upon them on a sudden, and destroy them.

Our northern plants, although they are extremely rare everywhere else, yet are found in Siberia, and about Hudson's Bay; as the arbutus, bramble, winter green, &c.

Plants impatient of cold live within the torrid zones; hence both the Indies, though at such a distance from one another, have plants in common. The Cape of Good Hope, we know not from what cause, produces plants peculiar to itself; as all the mesembryantheas, and almost all the species of aloes. Grasses, the most common of all plants, can bear almost any temperature of air: in which the good providence of the Creator particularly appears; for all over the globe, they above all plants are necessary for the nourishment of cattle; and the same thing is seen in relation to our most common grains.

Thus neither the scorching sun, nor the pinching cold, hinders any country from having its vegetables.

Nor

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* A kind of moss.
† Another kind of moss.

‡ A kind of muskeetoe.

Nor is there any soil which does not bring forth many kinds of plants. The pond weeds, the water lily, lotus, inhabit the waters. The fluviatiles, fuci, conservae, cover the bottoms of rivers, and sea. The sphagnum fill the marshes. The brya † clothe the plains. The driest woods, and places scarce ever illuminated by the rays of the sun, are adorned with the hypnum. Nay, stones and the trunks of trees are not excepted, for these are covered with various kind of liverwort.

The desert and most sandy places have their peculiar trees and plants; and as rivers or brooks are very seldom found there, we cannot without wonder observe that many of them drink water, and by that means afford the greatest comfort both to man and beast that travel there. Thus the tillandsia ‡, which is a parasitical plant, and grows on the tops of trees in the deserts of America, has its leaves turned at the base into the shape of a pitcher, with the extremity expanded; in these the rain is collected, and preserved for thirsty men, birds, and beasts.

The water tree in Ceylon produces cylindrical bladders, covered with a lid; into these is secreted a most pure and refreshing water, having the taste of nectar. There is a kind of cuckow pint in New France, that if you break a branch of it will afford you a pint of excellent water. How wise, how beautiful, is the agreement between the plants of every country, and its inhabitants, and other circumstances!

2. Plants oftentimes by their very structure contribute remarkably both to their own preservation, and that of others. But the wisdom of the Creator appears nowhere more than in the manner of the growth of trees. For as their roots descend deeper than those of other plants, provision is thereby made, that they shall not rob them too much of nourishment; and what is still more, a stem not above a span in diameter often shoots up its branches very high; these bear perhaps many thousand buds, each of which is a plant, with its leaves, flowers, and stipule. Now if all these grew upon the plain, they would take up a thousand times as much space as the tree does; and in this case there would scarcely be room in all the earth for so many plants as at present the trees alone afford. Besides, plants that shoot up in this way are more easily preserved from cattle by a natural defence; and farther, their leaves falling in autumn cover the plants growing about against the rigour of the winter; and in the summer they afford a pleasing shade, not only to animals, but to plants, against the intense heat of the sun. We may add, that trees, like all other vegetables, imbibe the water from the earth; which water does not circulate again to the root, as the ancients imagined, but being dispersed, like small rain, by the transpiration of the leaves, moistens the plants that grow around. Again, Many trees bear fleshy fruits of the berry or apple kind, which, being secure from the attack of cattle, grow ripe for the use of man and other animals, while their seeds are dispersed up and down after digestion. Lastly, The particular structure of trees contributes very much to the propagation of insects; for these chiefly lay their eggs upon the leaves, where they are secure from the reach of cattle.

Evergreen trees and shrubs in the northern parts are chiefly found in the most barren woods, that they may

be a shelter to animals in the winter. They lose their leaves only every third year, as their seeds are sufficiently guarded by the mosses, and do not want any other covering. The palms in the hot countries perpetually keep their leaves, for there the seeds stand in no need of any shelter whatever.

Many plants and shrubs are armed with thorns, e. g. the buckthorn, rose, carduus, cotton thistle, &c. that they may keep off the animals which otherwise would destroy their fruit. These at the same time cover many other plants, especially of the annual kind, under their branches. Nay, it has frequently been observed upon commons where furze grows, that wherever there was a bush left untouched for years by the commoners, some tree has sprung up, being secured by the prickles of that shrub from the bite of cattle. So that while the adjacent grounds are robbed of all plants by the voracity of animals, some may be preserved to ripen flowers and fruit, and stock the parts about with seeds, which otherwise would be quite extirpated.

All herbs cover the ground with their leaves, and by their shade hinder it from being totally deprived of that moisture which is necessary to their nourishment. They are moreover an ornament to the earth, especially as leaves have a more agreeable verdure on the upper than the under side.

The mosses which adorn the most barren places, at the same time, preserve the lesser plants when they begin to shoot, from cold and drought; as we find by experience in our gardens, that plants are preserved in the same way. They also hinder the fermenting earth from forcing the roots of plants upwards in the spring; as we see happen annually to trunks of trees, and other things put into the ground. Hence very few mosses grow in the warmer climates, as not being so necessary to that end in those places.

The English sea mat-weed, or marren, will bear no soil but pure sand, which nature has allotted to it. Sand, the produce of the sea, is blown by winds oftentimes to very remote parts, and deluges, as it were, woods and fields. But where this grass grows, it frequently fixes the sand, gathers it into lullocks, and thrives so much, that by means of this alone at last an entire hill of sand is raised. Thus the sand is kept in bounds, other plants are preserved free from it, the ground is increased, and the sea is repelled by this wonderful disposition of nature. This seems to be the same plant which is called in Scotland *hent*, and is particularly useful for the purpose above mentioned, and only grows among sand along the sea coast.

How solicitous nature is about the preservation of grasses is abundantly evident from hence, that the more the leaves of the perennial grasses are eaten, the more they creep by the roots, and send forth offsets. For the Author of nature intended that vegetables of this kind, which have very slender and erect leaves, should be copious, and very thick set, covering the ground like a carpet; and thus afford food sufficient for so vast a quantity of grazing animals. But what chiefly increases our wonder is, that although the grasses are the principal food of such animals, yet they are forbid as it were to touch the flower and seed-bearing stems, that so the seeds may ripen and be sown.

The caterpillar or grub of the moth, although it feeds upon grasses, to the great destruction of them

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in meadows, yet it seems to be formed in order to keep a due proportion between these and other plants; for grasses, when left to grow freely, increase to that degree, that they exclude all other plants; which would consequently be extirpated, unless this insect sometimes prepared a place for them. Hence always more species of plants appear in those places where this caterpillar has laid waste the pastures the preceding year than at any other time.

III. DESTRUCTION.

Daily experience teaches us, that all plants, as well as all other created things, must submit to death.

They spring up, they grow, they flourish, they ripen their fruit, they wither, and at last, having finished their course, they die, and return to the dust again, from whence they first took their rise. Thus all black mould which everywhere covers the earth, for the greatest part, is owing to dead vegetables. For all roots descend into the sand by their branches, and after a plant has lost its stem the root remains; but this too rots at last, and changes into mould. By this means this kind of earth is mixed with sand, by the contrivance of nature, nearly in the same way as dung thrown upon fields is wrought into the earth by the industry of the husbandman. The earth thus prepared offers again to plants from its bosom what it has received from them. For when seeds are committed to the earth, they draw to themselves, accommodate to their nature, and turn into plants, the more subtle parts of this mould by the co-operation of the sun, air, and rains; so that the tallest tree is, properly speaking, nothing but mould wonderfully compounded with air and water, and modified by a virtue communicated to a small seed by the Creator. From these plants, when they die, just the same kind of mould is formed as gave birth to them originally, whence fertility remains continually uninterrupted. Whereas the earth could not make good its annual consumption, unless it were constantly recruited by new supplies.

The crustaceous liverworts are the first foundation of vegetation; and therefore are plants of the utmost consequence in the economy of nature, though so despised by us. When rocks first emerge out of the sea, they are so polished by the force of the waves, that scarce any herb can find a fixed habitation upon them; as we may observe everywhere near the sea. But the very minute crustaceous liverworts begin soon to cover these dry rocks, although they have no other nourishment but that small quantity of mould and imperceptible particles which the rain and air bring thither. These liverworts dying at last turn into a very fine earth; on this earth the imbricated liverworts find a bed to strike their roots in. These also die after a time, and turn to mould; and then the various kinds of mosses, e. g. the hypna, the brya, polytricha, find a proper place and nourishment. Lastly, These dying in their turn, and rotting, afford such plenty of new-formed mould, that herbs and shrubs easily root and live upon it.

That trees when they are dry or are cut down, may not remain useless to the world, and lie as it were melancholy spectacles, nature hastens on their destruction in a singular way; first, the liverworts begin to strike

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root in them; afterwards the moisture is drawn out of them; whence putrefaction follows. Then the mushroom kinds find a fit place for nourishment on them, and corrupt them still more. The beetle called *dermestes* next makes himself a way between the bark and the wood. The musk-beetle, the copper tale-beetle, and the caterpillar or *cosmus* 812 (*S. N.*) bores an infinite number of holes through the trunk. Lastly, The woodpeckers come, and, while they are seeking for insects wear away the tree already corrupted; till the whole passes into earth. Such industry does nature use to destroy the trunk of a tree! Nay, trees immersed in water would scarcely ever be destroyed, were it not for the worm that eats ships, which performs this work; as the sailor knows by sad experience.

Thistles as the most useful of plants, are armed and guarded by nature herself. Suppose there were a heap of clay, on which for many years no plant has sprung up; let the seeds of the thistle blow there, and grow, the thistles by their leaves attract the moisture out of the air, send it into the clay by means of their roots, will thrive themselves, and afford a shade. Let now other plants come hither, and they will soon cover the ground.

All succulent plants make ground fine, of a good quality, and in great plenty: as sedum, crassula, aloe, alga. But dry plants make it more barren, as heath, pines, moss; and therefore nature has placed the succulent plants on rocks and the driest hills.

SECT. IV. *The Animal Kingdom.*

I. PROPAGATION.

1. THE generation of animals holds the first place among all things that raise our admiration when we consider the works of the Creator; and chiefly that appointment by which he has regulated the conception of the foetus, and its exclusion, that it should be adapted to the disposition and way of living of each animal, is most worthy of our attention.

We find no species of animals exempt from the stings of love, which is put into them to the end that the Creator's mandate may be executed, *Increase and multiply*; and that thus the egg, in which is contained the rudiment of the foetus, may be fecundated; for without fecundation all eggs are unfit to produce an offspring.

Foxes and wolves, struck with these stings, everywhere howl in the woods: crowds of dogs follow the female; bulls show a terrible countenance, and very different from that of oxen. Stags every year have new horns, which they lose after rutting time. Birds look more beautiful than ordinary, and warble all day long through lasciviousness. Thus small birds labour to outsing one another, and cocks to outcrow. Peacocks spread forth again their gay and glorious trains. Fishes gather together, and exult in the water; and grasshoppers chirp, and pipe, as it were, amongst the herbs. The ants gather again into colonies, and repair to their citadels. We pass over many other particulars which this subject affords, to avoid prolixity.

2. The fecundated egg requires a certain and proportionate degree of heat for the expansion of the stamina

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NATURAL HISTORY.

Animal Kingdom. **Stamina of the embryo.** That this may be obtained, nature operates in different manners; and therefore we find in different classes of animals a different way of excluding the foetus.

The females of quadrupeds have an uterus, contrived for easy gestation, temperate and cherishing warmth and proper nourishment of the foetus, as most of them live upon the earth, and are there fed.

Birds, in order to get subsistence, and for other reasons, are under a necessity of shifting place; and that not upon their feet, but wings. Gestation therefore would be burthensome to them. For this reason they lay eggs, covered with a hard shell. These they sit upon by a natural instinct, and cherish till the young one comes forth.

The ostrich and cassowary are almost the only birds that do not observe this law; these commit their eggs to the sand, where the intense heat of the sun excludes the foetus.

Fishes inhabit cold waters, and most of them have cold blood; whence it happens that they have not heat sufficient to produce the foetus. The all-wise Creator therefore has ordained, that most of them should lay their eggs near the shore; where, by means of the solar rays, the water is warmer, and also fitter for that purpose; and also because water insects abound more there, which afford the young fry nourishment.

Salmon, when they are about to lay their eggs, are led by instinct to go up the stream, where the water is fresh and more pure.

The butterfly fish is an exception, for that brings forth its foetus alive.

The fish of the ocean, which cannot reach the shores by reason of the distance, are also exempt from this law. The Author of nature has given to this kind eggs that swim; so that they are hatched amidst the swimming fucus, called *Jargons* †.

The cetaceous fish have warm blood; and therefore they bring forth their young alive, and suckle them with their teats.

Many amphibious animals bring forth live foetuses, as the viper and the toad, &c. But the species that lay eggs, lay them in places where the heat of the sun supplies the warmth of the parent.

Thus the rest of the frog kind, and the lizard kind, lay their eggs in warm waters; the common snake in dunghills, and such like warm places; and give them up to nature, as a provident nurse, to take care of them. The crocodile and sea tortoises go ashore to lay their eggs under the sand, where the heat of the sun hatches them.

Most of the insect kind neither bear young nor hatch eggs: yet their tribes are the most numerous of all living creatures; insomuch, that if the bulk of their bodies were proportionate to their quantity, they would scarce leave room for any other kinds of animals. Let us see therefore with what wisdom the Creator has managed about the propagation of these minute creatures. The females by natural instinct meet and copulate with the males; and afterwards lay their eggs: but not indiscriminately in every place. For they all know how to choose such places as may supply their offspring in its tender age with nourishment, and other things necessary to satisfy their natural wants: for the mother, soon after she has laid her eggs; dies;

and were she to live, she would not have it in her power to take care of her young.

Butterflies, moths, some beetles, weevils, bugs, cucumber-spit insects, gall insects, tree bugs, &c. lay their eggs on the leaves of plants, and every different tribe chooses its own species of plant. Nay, there is scarce any plant which does not afford nourishment to some insect; and still more, there is scarcely any part of a plant which is not preferred by some of them. Thus one insect feeds upon the flower; another upon the trunk; another upon the root; and another upon the leaves. But we cannot help wondering particularly, when we see how the leaves of some trees and plants, after eggs have been let into them, grow into galls; and form dwellings, as it were, for the young ones. Thus when the gall insect has fixed her eggs in the leaves of an oak, the wound of the leaf swells, and a knob like an apple arises, which includes and nourishes the embryo.

When the tree bug has deposited its eggs in the boughs of the tree, excrescences arise shaped like pearls. When another species of the tree bug has deposited its eggs in the mouse-ear chickweed or the speedwell, the leaves contract in a wonderful manner into the shape of a head. The water spider excludes eggs either on the extremities of the juniper, which from thence forms a lodging, that looks like the arrow-headed grass; or on the leaves of the poplar, from whence a red globe is produced. The tree louse lays its eggs on the leaves of the black poplar, which turn into a kind of inflated bag; and so in other instances. Nor is it upon plants only that insects live and lay their eggs. The gnats commit theirs to stagnating waters. The water insect called *monoculus* often increases so immensely on pools, that the red legions of them have the appearance of blood. Others lay their eggs in other places: *e. g.* the beetle, in dunghills; the dermestes, in skins; the flesh fly, in putrified flesh; the cheese maggot, in the cracks of cheese, from whence the caterpillars issuing forth, oftentimes consume the whole cheese, and deceive many people, who fancy the worms are produced from the particles of the cheese itself, by a generation called *equivocal*, which is extremely absurd. Others exclude their eggs upon certain animals. The mill beetle lays its eggs between the scales of fishes: the species of gad fly, on the back of cattle; the species 1025 (*S. N.*) on the back of the rein deer; the species 1026, in the noses of sheep. The species 1028 lodges during the winter in the intestinal tube, or the throat of horses, nor can it be driven out till the summer comes on. Nay, insects themselves are often surrounded with the eggs of other insects, insomuch that there is scarcely an animal to be found which does not afford food for other animals. Almost all the eggs of insects, when laid, are ordained to undergo, by a wonderful law of nature, various metamorphoses, *e. g.* the egg of the butterfly, being laid in the cabbage, first of all becomes a caterpillar, that feeds on the herb, crawls, and has 16 feet. This afterwards changes into a nymph, that has no feet, is smooth, and eats nothing; and lastly, this bursts into a butterfly that flies, has a variety of colours, is hairy, and lives upon honey. What can be more worthy of admiration than that one and the same animal should appear on the stage of life under so many characters,

† *Flor. Zeyl.* 389.

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as if it were three distinct animals. Linnæus (*Aman. Academ. Tom. II.*) in a treatise on the wonders relating to insects, says, "As surprising as these transformations may seem, yet much the same happens when a chicken is hatched; the only difference is, that this chicken breaks all three coats at once, the butterfly one after another."

The laws of generation of worms are still very obscure; as we find they are sometimes produced by eggs, sometimes by offsets, just in the same manner as happens to trees. It has been observed with the greatest admiration, that the polypus or hydra (*S. N. 221.*) lets down shoots and live branches, by which it is multiplied. Nay more, if it be cut into many parts, each segment, put into the water, grows into a perfect animal; so that the parts which were torn off are restored, and form a complete and perfect animal like that from which it was torn.

3. The multiplication of animals is not tied down to the same rules in all; for some have a remarkable power of propagating, others are confined within narrow limits in this respect. Yet in general we find, that nature observes this order, that the least animals and those which are useful and serve for nourishment to the greatest number of other animals, are endued with a greater power of propagating than others.

Mites, and many other insects, will multiply to a thousand within the compass of a very few days; while the elephant scarcely produces one young in two years.

The hawk kind generally lay not above two eggs, at most four; while the poultry kind produce from 50 to 100.

The diver, or loon, which is eaten by a few animals, lays also two eggs; but the duck kind, the moor-game, partridges, &c. and small birds, lay a very large number.

If you suppose two pigeons to hatch nine times a year, they may produce in four years 14,760 young. They are endued with this remarkable fertility, that they may serve for food, not only for man, but for hawks and other birds of prey. Nature has made harmless and esculent animals fruitful. She has forbid the bird kind to fall short of the number of eggs allotted to each species; and therefore, if the eggs which they intend to sit upon be taken away a certain number of times, they presently lay others in their room, as may be seen in the swallow, duck, and small birds.

II. PRESERVATION.

1. Preservation follows generation: this appears chiefly in the tender age, while the young are unable to provide for their own support. For then their parents, though otherwise ever so fierce in their disposition, are affected with a wonderful tenderness or sense of love towards their progeny, and spare no pains to provide for, guard, and preserve them; and that not by an imaginary law, but one given by the Lord of nature himself.

Quadrupeds give suck to their tender young, and support them by a liquor perfectly easy of digestion, till nature enables them to digest what is more solid. Nay, their love toward them is so great, that they endeavour to repel with the utmost force every thing

which threatens danger or destruction to them. The ewe, which brings forth two limbs at a time, will not admit one to her teats unless the other be present and suck also; least one should famish, while the other grows fat.

Birds build their nests in the most artificial manner, and line them as soft as possible, for fear the eggs should get any damage. Nor do they build promiscuously in any place, but there only where they may quietly lie concealed and be safe from the attacks of their enemies.

The hanging bird makes its nest of the fibres of withered plants, and the down of the poplar seeds, and fixes it upon the bough of some tree hanging over the water, that it may be out of reach.

The diver places its swimming nest upon the water itself, amongst the rushes. We designedly pass over many instances of the like kind.

Again, Birds sit on their eggs with so much patience, that many of them choose to perish with hunger, rather than expose the eggs to danger by going to seek for food.

The male rooks and crows, at the time of incubation, bring food to the females.

Pigeons, small birds, and other birds, which pair, sit by turns; but where polygamy prevails, the males scarcely take any care of the young.

Most of the duck kind pluck off their feathers in great quantity, and cover their eggs with them, lest they should be damaged by the cold when they quit their nests for the sake of food; and when the young are hatched, who knows not how solicitous they are in providing for them till they are able to fly and shift for themselves?

Young pigeons would not be able to make use of hard seeds for nourishment, unless the parents were to prepare them in their crops, and thence feed them.

The owl called the *eagle owl* makes its nest on the highest precipices of mountains, and in the warmest spot, facing the sun; that the dead bodies brought there may by the heat melt into a soft pulp, and become fit nourishment for the young.

As an exception indeed to this fostering care of animals, may be mentioned the cuckoo, which lays its eggs in the nest of other small birds, generally the wagtail, yellow hammer, or whitethroat, and leaves the incubation or preservation of the young to them. This custom of the cuckoo is so extraordinary, and out of the common course of nature, that it would not be credible were it not for the testimony of the most knowing and curious natural historians, such as Ray, Willoughby, Gesner, Aldrovandus, Aristotle, &c. But this seeming want of instinct is accounted for from the structure and situation of its stomach, which disqualifies it for incubation †, and its instinctive care † See the article Cuckoo.

Amphibious animals, fishes, and insects, which cannot come under the care of their parents, yet owe this to them, that they are put in places where they easily find nourishment.

2. As soon as animals come to maturity, and want no longer the care of their parents, they attend with the utmost labour and industry, according to the law and economy appointed for every species, to the preservation

Animal Kingdom. **Preservation of their lives.** But that so great a number of them, which occur everywhere, may be supported, and a certain and fixed order may be kept up amongst them, behold the wonderful disposition of the Creator, in assigning to each species certain kinds of food, and in putting limits to their appetites: so that some live on particular species of plants, which particular regions and soils only produce; some on particular animalcula; others on carcases; and some even on mud and dung. For this reason, Providence has ordained that some should swim in certain regions of the watery element; others should fly; some should inhabit the torrid, the frigid, or the temperate zones; and others should frequent deserts, mountains, woods, pools, or meadows, according as the food proper to their nature is found in sufficient quantity. By this means there is no terrestrial tract, no sea, no river, no country, but what contains and nourishes various kinds of animals. Hence also an animal of one kind cannot rob those of another kind of its aliment; which, if it happened, would endanger their lives or health: and thus the world at all times affords nourishment to so many and so large inhabitants, at the same time that nothing which it produces is useless or superfluous.

It will not be here amiss to produce some instances by which it will appear how providentially the Creator has furnished every animal with such clothing as is proper for the country where they live, and also how excellently the structure of their bodies it is adapted to their particular way of life; so that they seem to be destined solely to the places where they are found.

Monkeys, elephants, and rhinoceroses feed upon vegetables that grow in hot countries, and therefore therein they have their allotted places. When the sun darts forth its most fervid rays, these animals are of such a nature and disposition, that it does them no manner of hurt; nay, with the rest of the inhabitants of those parts, they go naked; whereas, were they covered with hairy skins, they must perish with heat.

On the contrary, the place of rein-deer is fixed in the coldest part of Lapland, because their chief food is the liverwort, which grows nowhere so abundantly as there; and where, as the cold is most intense, the rein-deer are clothed, like the other northern animals, with skins filled with the densest hair, by the help of which they easily defy the keenness of the winter. In like manner the rough-legged partridge passes its life in the very Lapland Alps, feeding upon the seeds of the dwarf birch; and, that they may run up and down safely amidst the snow, their feet are feathered.

The camel frequents the sandy and burning deserts, in order to get the barren camel's-hay. How wisely has the Creator contrived for him! he is obliged to go through the deserts, where oftentimes no water is found for many miles about. All other animals would perish with thirst in such a journey: but the camel can undergo it without suffering; for his belly is full of cells, where he reserves water for many days. It is reported by travellers, that the Arabians, when in travelling they want water, are forced to kill their camels, and take water out of their bellies that is perfectly good to drink, and not at all corrupted.

Animal Kingdom. The pelican likewise lives in desert and dry places; and is obliged to build her nest far from the sea, in order to procure a greater share of heat to her eggs. She is therefore forced to bring water from afar for herself and her young; for which reason Providence has furnished her with an instrument most adapted to this purpose: She has a very large bag under her throat, which she fills with a quantity of water sufficient for many days; and this she pours into the nest, to refresh her young, and teach them to swim.

The wild beasts, lions, and tigers, come to their nest to quench their thirst, but do no hurt to the young.

Oxen delight in low grounds, because there the food most palatable to them grows.

Sheep prefer naked hills, where they find a particular kind of grass called the *fescue*, which they love above all things.

Goats climb up the precipices of mountains, that they may browse on the tender shrubs; and in order to fit them for it, they have feet made for jumping.

Horses chiefly resort to woods, and feed upon leafy plants.

Nay, so various is the appetite of animals, that there is scarcely any plant which is not chosen by some, and left untouched by others. The horse gives up the water-hemlock to the goat. The cow gives up the long leaved water-hemlock to the sheep. The goat gives up the monk's-hood to the horse, &c.; for that which certain animals grow fat upon, others abhor as poison. Hence no plant is absolutely poisonous, but only respectively. Thus the spurge, that is noxious to man, is a most wholesome nourishment to the caterpillar. That animals may not destroy themselves for want of knowing this law, each of them is guarded by such a delicacy of taste and smell that they can easily distinguish what is pernicious from what is wholesome; and when it happens that different animals live upon the same plants, still one kind always leaves something for the other, as the mouths of all are not equally adapted to lay hold of the grass; by which means there is sufficient food for all. To this may be referred an economical experiment well known to the Dutch, that when eight cows have been in a pasture, and can no longer get nourishment, two horses will do very well there for some days; and when nothing is left for the horses, four sheep will live upon it.

Swine get provision by turning up the earth; for there they find the succulent roots, which to them are very delicious.

The leaves and fruits of trees are intended as food for some animals, as the sloth, the squirrel, and these last have feet given them fit for climbing.

Besides myriads of fishes, the castor, the sea-calf, and others, inhabit the water, that they may there be fed; and their hinder feet are fit for swimming, and perfectly adapted to their manner of life.

The whole order of the goose kind, as ducks, merganser, &c. pass their lives in water, as feeding upon water insects, fishes, and their eggs. Who does not see, that attends ever so little, how exactly the wonderful formation of their beaks, their necks, their feet, and their feathers, suit their kind of life; which observation.

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observation might to be extended to all other birds.

The way of living of the sea swallow deserves to be particularly taken notice of; for as he cannot so commodiously plunge into the water, and catch fish, as other aquatic birds, the Creator has appointed the sea gull to be his caterer, in the following manner: When this last is pursued by the former, he is forced to throw up part of his prey, which the other catches; but in the autumn, when the fishes hide themselves in deep places, the merganser supplies the gull with food, as being able to plunge deeper into the sea.

The chief granary of small birds is the knot grass, that bears heavy seeds, like those of the black budweed. It is a very common plant, not easily destroyed, either by the road side by trampling upon it, or anywhere else; and is extremely plentiful after harvest in fields, to which it gives a reddish hue by its numerous seeds. These fall upon the ground, and are gathered all the year round by the small birds. To which we may add, that many small birds feed upon the seeds of plantain, particularly linnets. It is generally known that the goldfinch lives upon the seed of thistles, from which it has its name in Latin and French. Thus bountiful nature feeds the fowls of the air.

The Creator has taken no less care of some amphibious animals, as the snake and frog kind; which, as they have neither wings to fly, nor feet to run swiftly and commodiously, would scarcely have any means of taking their prey, were it not that some animals run, as it were, of their own accord, into their mouths. When the rattlesnake, a native of America, with open jaws fixes his eyes upon a bird, fly, or squirrel, sitting on a tree, they fly down his throat, being rendered stupid, and giving themselves up as destitute of all refuge. How dreadful this serpent is to other animals will appear by an account we have in a treatise entitled *Radii Senega*. Where the author (*Amen. Academ. Tom. II.*) says, one of these terrible serpents got clandestinely into the house of Governor Blake at Carolina; where it would have long lain concealed, had it not been that all the domestic animals, as dogs, hogs, turkeys, and fowls, admonished the family by their unusual cries, equally showing their horror and consternation, their hair, bristles, and crests, standing upon end. On the other hand, we cannot but adore the Creator's great goodness towards man, when we consider the rattle which terminates this serpent's tail: for by means of that we have an opportunity of guarding against this dreadful enemy; the sound warning us to fly; which if we were not to do, and we should be wounded by him, the whole body would be turned into a putrid corruption in six hours, nay sometimes in half an hour.

The limits of this article will not permit us to produce more examples of this kind. But whoever will be at the pains to take ever so slight a view of the wonderful works of the Author of nature, will readily see how wisely the plan, order, and fitness of things with divine ends, are disposed.

3. We cannot without the utmost admiration behold how providentially the Creator has acted as to the preservation of those animals which, at a certain time

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of the year, are by the rigour of the season excluded from the necessities of life. Thus the bear in the autumn creeps into the moss which he has gathered, and there lies all winter; subsisting upon no other nourishment but his fat, collected during the summer in the cellular membrane, and which without doubt, during his fast, circulates through his vessels, and supplies the place of food; to which perhaps is added that fat juice which he sucks out of the bottom of his feet.

The hedgehog, badger, and mole, in the same manner fill their winter quarters with vegetables, and sleep during the frosts. The bat seems cold and quite dead all the winter. Most of the amphibious animals get into dens, or to the bottom of lakes and pools.

In the autumn, as the cold approaches, and insects disappear, swallows migrate into other climes in search of food and a temperature of air more friendly to their constitution: though the latter hatches, or those young birds which are incapable of distant flights, seek for an asylum against the violence of the cold in the bottom of lakes amongst the reeds and rushes; from whence, by the wonderful appointment of nature, they come forth again. See the article *Hirundo*. The peristaltic motion of the bowels ceases in all these animals while they are obliged to fast; whence the appetite is diminished, and so they suffer the less from hunger. To this head may be referred the observation of the celebrated Lister concerning those animals, That their blood, when let into a vessel, does not coagulate, as that of all other animals; and so is no less fit for circulation than before.

The moor fowls work themselves out walks under the very snow. They moult in the summer; so that about the month of August they cannot fly, and are therefore obliged to run into the woods; but then the moor berries and bilberries are ripe, from whence they are abundantly supplied with food. Whereas the young do not moult the first summer; and therefore, though they cannot run so well, are able to escape danger by flight.

The rest of the birds who feed upon insects migrate every year to foreign regions, in order to seek for food in a milder climate; while all the northern parts, where they live well in the summer, are covered with snow.

By these migrations, birds also become useful to many different countries, and are distributed over almost all the globe. And it must excite our admiration that all of them exactly observe the times of coming and going, and that they do not mistake their way.

Insects in the winter generally lie hid within their cases, and are nourished by the surrounding liquor like the fetus of other animals; from whence, at the approach of spring, they awake, and fly forth, to the astonishment of every one.

However, all animals which lie hid in winter do not observe these laws of fasting. Some provide storehouses in summer and autumn, from which they take what is necessary; as mice, jays, squirrels, bees.

III. DESTRUCTION.

1. We have observed above, that all animals do not live upon vegetables, but that there are some which feed

Animal Kingdom. feed upon certain animalcula. Nay, there are some which subsist only by rapine, and daily destroy numbers of the peaceable kind.

These animals are destroyed, but in such a manner that the weaker generally are infested by the stronger in a continued series. Thus the tree louse lives upon plants. The fly called *musca aphidivora* lives upon the tree louse; the hornet and wasp fly, upon the *musca aphidivora*; the dragon fly, upon the hornet and wasp fly; the spider, on the dragon fly; the small birds on the spider; and lastly, the hawk kind on the small birds.

In like manner, the monocolus delights in putrid waters, the gnat eats the monocolus, the frog eats the gnat, the pike eats the frog, the sea calf eats the pike.

The bat and goatfucker make their excursions only at night, that they may catch the moths, which at that time fly about in vast quantities.

The woodpecker pulls out the insects which lie hid in the trunks of trees.

The swallow pursues those which fly about in the open air.

The mole pursues worms. The large fishes devour the small. Nay, we scarcely know an animal which has not some enemy to contend with.

Amongst quadrupeds wild beasts are most remarkably pernicious and dangerous to others, as the hawk kind among birds. But that they may not, by too atrocious a butchery, destroy a whole species, even these are circumscribed within certain bounds. First, As to the most fierce of all, it deserves to be noted how few they are in proportion to other animals. Secondly, The number of them is not equal in all countries. Thus France and England breed no wolves, and the northern countries no tigers or lions. Thirdly, These fierce animals sometimes fall upon and destroy one another. Thus the wolf devours the fox. The dog infests both the wolf and fox; nay, wolves in a body

by their
the mange are destroyed themselves.

Lastly, Wild beasts seldom arrive at so great an age as animals which live on vegetables. For they are subject, from their alkaline diet, to various diseases, which bring them sooner to an end.

But although all animals are infested by their peculiar enemies, yet they are often able to elude their violence by stratagems and force. Thus the hare often confounds the dog by her windings.

When the bear attacks sheep and cattle, these draw up together for mutual defence. Horses join heads together, and fight with their heels. Oxen join tails, and fight with their horns.

Swine get together in herds, and boldly oppose themselves to any attack, so that they are not easily overcome; and it is worth while to observe, that all of them place their young, as less able to defend themselves, in the middle, that they may remain safe during the battle.

Birds, by their different ways of flying, oftentimes escape the hawk. If the pigeon had the same way of flying as the hawk, she would hardly ever escape his claws.

It deserves also to be remarked, how much some animals consult their safety by night. When horses sleep in woods, one by turn remains awake, and, as it were, keeps watch. When monkeys in Brazil sleep upon trees, one of them keeps awake, in order to give the sign when the tiger creeps towards them, and in case the guard should be caught asleep, the rest tear him to pieces. Hence rapacious animals are not always successful in their hunting, and are often obliged to labour for a whole day to no purpose. For this reason the Creator has given them such a nature, that they can bear fasting a long time. Thus the lion lurks in his den many days without famishing; and the wolf, when he has once well satisfied his hunger, can fast many weeks without any difficulty.

If we consider the end for which it pleased the Supreme Being to constitute such an order of nature, that some animals should be, as it were, created only to be miserably butchered by others, it seems that his Providence not only aimed at sustaining, but also keeping a just proportion among all the species; and so prevent any one of them from increasing too much, to the detriment of men and other animals. For if it be true, as it most assuredly is, that the surface of the earth can support only a certain number of inhabitants, they must all perish if the same number were doubled or trebled.

There are some viviparous flies which bring forth 2000 young. These in a little time would fill the air, and like clouds intercept the rays of the sun, unless they were devoured by birds, spiders, and many other animals.

Storks and cranes free Egypt from frogs, which after the inundation of the Nile, cover the whole country. Falcons clear Palestine of mice. Bello-nius on this subject says as follows: "The storks come to Egypt in such abundance, that the fields and meadows are white with them. Yet the Egyptians are not displeased with this sight; as frogs are generated in such numbers there, that did not the storks devour them, they would over-run every thing. Besides, they also catch and eat serpents. Between Belba and Gaza, the fields of Palestine are often desert on account of the abundance of mice and rats; and were they not destroyed by the falcons that come here by instinct, the inhabitants could have no harvest."

The white fox is of equal advantage in the Lapland Alps, as he destroys the Norway rats, which are generated there in great abundance, and thus hinders them from increasing too much in proportion, which would be the destruction of vegetables.

It is sufficient for us, that nothing is made by Providence in vain; and that whatever is made, is made with supreme wisdom. For it does not become us to pry too boldly into all the designs of God. Let us not imagine, when these rapacious animals sometimes do us mischief, that the Creator planned the order of nature according to our private principles of economy: for the Laplanders have one way of living; the European husbandman another; the Hottentots and savages a third; whereas the stupendous economy of the Deity is one throughout the globe; and if Providence does not always calculate exactly according to our way of reckoning, we ought to consider this affair in the same light, as when different sea-

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men wait for a fair wind, every one with respect to the port he is bound to, who we plainly see cannot all be satisfied.

2. The whole earth would be overwhelmed with carcases and stinking bodies, if some animals did not delight to feed upon them. Therefore, when an animal dies, bears, wolves, foxes, ravens, &c. do not lose a moment till they have taken all away. But if a horse e. g. dies near the public road, you will find him, after a few days, swollen, burst, and at last filled with innumerable grubs of carnivorous flies, by which he is entirely consumed, and removed out of the way, that he may not become a nuisance to passengers by his poisonous stench.

When the carcases of fishes are driven upon the shore, the voracious kinds, such as the thornback, the hound-fish, the conger-eel, &c. gather about and eat them. But because the flux and reflux soon change the state of the sea, they themselves are often detained in pits, and become a prey to the wild beasts that frequent the shores. Thus the earth is not only kept clean from the putrefaction of carcases, but at the same time, by the economy of nature, the necessities of life are provided for many animals. In the like manner many insects at once promote their own good, and that of other animals. Thus gnats lay their eggs in stagnant, putrid, and stinking waters, and the grubs that arise from these eggs clear away all the putrefaction: and this will easily appear, if any one will make the experiment by filling two vessels with putrid water, leaving the grubs in one, and taking them all out of the other; for then he will soon find the water that is full of grubs pure and without any stench, while the water that has no grubs will continue stinking.

Lice increase in a wonderful manner in the heads of children that are scabby; nor are they without their use, for they consume the redundant humours.

The beetle kind in summer extract all moist and glutinous matter out of the dung of cattle, so that it becomes like dust, and is spread by the wind over the ground. Were it not for this, the vegetables that lie under the dung would be so far from thriving, that all that spot would be rendered barren.

As the excrements of dogs are of so filthy and septic a nature that no insect will touch them, and therefore they cannot be dispersed by that means, care is taken that these animals should exonerate upon stones, trunks of trees, or some high place, that vegetables may not be hurt by them.

Cats bury their dung. Nothing is so mean, nothing so little, in which the wonderful order and wise disposition of nature do not shine forth.

Lastly, All these treasures of nature, so artfully contrived, so wonderfully propagated, so providentially supported throughout her three kingdoms, seem intended by the Creator for the sake of man. Every thing may be made subservient to his use, if not immediately, yet mediately; not so to that of other animals. By the help of reason man tames the fiercest animals; pursues and catches the swiftest; nay, he is able to reach even those which lie hid in the bottom of the sea.

By the help of reason, he increases the number of vegetables immensely; and does that by art, which na-

ture, left to herself, could scarcely effect. By ingenuity he obtains from vegetables whatever is convenient or necessary for food, drink, clothing, medicine, navigation, and a thousand other purposes.

He has found the means of going down into the abyss of the earth, and almost searching its very bowels. With what artifice has he learned to get fragments from the most rocky mountains, to make the hardest stones fluid like water, to separate the useful metal from the useless dross, and to turn the finest sand to some use! In short, when we follow the series of created things, and consider how providentially one is made for the sake of another, the matter comes to this, that all things are made for the sake of man; and for this end more especially, that he, by admiring the works of the Creator, should extol his glory, and at once enjoy all those things of which he stands in need, in order to pass his life conveniently and pleasantly.

Besides general natural histories, which we have here given a specimen of, as those of Pliny, &c. there are likewise particular ones; and those of two kinds. The first, those which only consider one kind of things; such as the History of Shells, by Dr Lister; of Fishes, by Willoughby; that of Birds, by the same; that of Plants, by Ray; those of Insects, by Swammerdam and Mousset; that of Animals, by Gesner; that of Fossils, by Agricola, Mercatus, &c.

The second, those which consider the several kinds of natural things found in particular countries or provinces: as, the Natural History of Dauphiné, by Chorier; the Natural History of the Antilles, by F. Du Tertre, and M. Louvillers De Poincy; that of Oxfordshire and Staffordshire, by Dr Plott; that of Lancashire, by Leigh; of Northamptonshire, by Morton; that of the Western Islands, by Martin, &c.

The natural history only of one particular place, is a subject very extensive in its materials, and not to be set about without great care and circumspection. Mr Boyle has favoured the world with a list of the heads under which to arrange things, and what to inquire after on such an occasion.

The general heads under which he comprehends the articles of this history are four; the things which regard the heavens, the air, the waters, and the earth.

To these general heads Mr Boyle imagines should be added, inquiries into traditions in the country, of any thing relating to it, whether peculiar to it, or only more common there than elsewhere; and where these require learning or skill in the answerer, the utmost care is to be taken to put the people in a way to give their accounts in a satisfactory manner; for a false or bad account of any thing is always much worse than no account at all.

This subject concerning the works of nature, a very small part of which we have been able to touch upon, is of such importance and dignity, that if it were to be properly treated in all its parts, men would find wherewithal to employ almost all the powers of the mind; nay, time itself would fail before, with the most acute human sagacity, we should be able to discover the amazing economy, laws, and exquisite structure, even of the least insect; since, as Pliny observes, nature nowhere appears more herself than in her most minute works.

Summary

Animal
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Almighty Being. Summary as it is, however, the preceding view, as it were in a map, of the several parts of nature, their connexions and dependencies, may at least, perhaps, convey an useful lesson, and such a one as the best of us often need to have inculcated.

From a partial consideration of things, we are very apt to criticise what we ought to admire; to look upon as useless what perhaps we should own to be of infinite advantage to us, did we see a little farther; to be peevish where we ought to give thanks; and at the same time to ridicule those who employ their time and thoughts in examining what we were (i. e. some of us most assuredly were) created and appointed to study. In short, we are to apt to treat the Almighty worse than a rational man would treat a good mechanic, whose works he would either thoroughly examine or be ashamed to find any fault with. This is the effect of a partial consideration of nature: but he who has the candour of mind and leisure to look farther, will be inclined to wonder and adore, and even to cry out with the poet,

How wond'rous is this scene! where all is form'd
With number, weight, and measure! all design'd
For some great end! where not alone the plant
Of stately growth; the herb of glorious hue,
Or foodful substance; not the labouring bee;
The herd, and flock, that feed us; not the mine
That yields us stores for elegance and use;
The sea that loads our table, and conveys
The wanderer man from clime to clime; with all
Those rolling spheres, that from on high shed down
Their kindly influence: not these alone,
Which strike ev'n eyes incurious, but each mote,
Each shell, each crawling insect, holds a rank
Important in the plan of Him who form'd
This scale of beings; holds a rank, which lost
Would break the chain, and leave behind a gap
Which nature's self would rue: Almighty Being,
Cause and support of all things, can I view
These objects of my wonder, can I feel
These fine sensations, and not think of thee?
Thou who dost thro' the eternal round of time,
Dost thro' th' immensity of space exist
Alone, shalt thou those excluded be
From this thy universe? Shall feeble man
Think it beneath his proud philosophy
To call for thy assistance, and pretend
To frame a world, who cannot frame a clod?—
Not to know thee, is not to know ourselves—
Is to know nothing—nothing worth the care
Of man's exalted spirit—All becomes,
Without thy ray divine, one dreary gloom,
Where lurk the monsters of fantastic brains,
Order bereft of thought, uncaus'd effects,
Fate freely acting, and unerring Chance.
Where meanless matter to a chaos sinks,
Or something lower still: for without thee
It crumbles into atoms void of force,
Void of resistance—it eludes our thought.
Where laws eternal to the varying code
Of self love dwindle. Interest, passion, whim
Take place of right and wrong: the golden
Of being melts away, and the mind's eye
Sees nothing but the present. All but
Is visionary guess—is dream—is do.

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Almighty Being. We shall add to this article the following description of a museum: The windows ought to be in the two longest sides of the building, that it may be equally lighted during the whole day.

On one wing of the museum must be placed eleven presses, with shelves supported on wooden brackets. These presses are intended for containing the eleven following classes of the mineral kingdom (a kingdom which forms the original basis of every thing pertaining to this globe: minerals have neither organisation nor life), viz.

- | | |
|-------------|---|
| 1. Waters. | 7. Semimetals. |
| 2. Earths. | 8. Metals. |
| 3. Sands. | 9. Bitumens and sulphur. |
| 4. Stones. | 10. Volcanic productions. |
| 5. Salts. | 11. Petrifications, fossils, and <i>infusoria</i> . |
| 6. Pyrites. | |

We at once perceive the advantage of such an arrangement, where every thing is distinct and distributed in the manner most advantageous for the inspection of the student. The presses must be provided with a wire grate, or covered with glass; and each of them must have a title on the cornice, indicating the class which it contains. Besides this, each shelf in the press ought to have a small title on the edge, specifying the kind of substances which are placed on it; and these should be kept in clear glass bottles, well sealed and furnished with proper titles also. In them are to be seen earths, clays, turfs, ochres, chalks, marls, lapis ollaris, and micaceous stones, calcareous or limestones, spars, congelations, stony residua, stalactites, alabaster, gypsum or plaster stone, slints, rock stones, rock and mineral crystals, salts, and pyrites subject to efflorescence, coals, and other bituminous bodies, lava, and the drofs of volcanoes. In the bottom of each press two spaces may be reserved and furnished with a considerable number of small semicircular shelves, where pieces much esteemed, and in complete preservation, may be placed by themselves or on very small pedestals; such as transparent mineral salt, collections of coloured pyrites, the stone called the *Inca's* stone, beautiful specimens of cobalt, bismuth, zinc, antimony, ore of fluid, quicksilver, and cinnabar in crystals: the whole properly titled and arranged according to the classes.

The press for *metals* ought to present us in the same order with select and rare specimens of the ores of white, green, &c. lead, the ore of nickel, collections of crystallized tin, the *flus*, beautiful needles of hematite, a powerful rough red stone, with some platina, the silky copper of *Chi*, and a collection of malachite; likewise virgin *flus* in vegetation and red silver, together with a collection of golden ore. These substances form a species of her works nature is as rich and brilliant as in the press for *bitumens* may in like manner contain

specimens of jet polished on one side; amber of different colours (which when it is transparent and contains insects, ought to be polished on the two opposite surfaces); a beautiful specimen of ambergris, together with pieces of transparent red and yellow sulphur.

In the press for *petrifications* or for *fossils*, we must likewise place, on semicircular shelves, the rarest and the

Animal Kingdom. the best preserved pieces; such as *lilium lapideum*, *ma-*
dreporca, transparent *belemnites*, fossil urchins, the arti-
culated *nautilus*, *cornua ammonis* sawed and polished,
hystrulite, *lapis lenticularis*, *gryphites calculi* or be-
zoars, *turquoises*, *loadstones*, *glossopetres*; in short, all
kinds of figured stones, and also petrified wood.

In the press for *stones*, which has a similar apparatus
of shelves, we see different kinds of crystals, and all
the precious stones in their matrix. Those which are
detached and uncut are placed in cases or watch glasses;
but those which have been cut and set are to be put
in a jewel box or open case for rings. The same is to
be observed with regard to pieces, cups, cisterns, or
polished plates of *agate*, *cornelian*, *jade*, *sardonyx*,
onyx, *chalcidony*, *jasper*, *porphyry*, *granite*, *lapis la-*
zuli, *marble*, *alabaster*, and *iceland crystal*. Here like-
wise are to be placed the *Bologna stone*, the *Labrador*
stone, the *serpentine stone*, *talc*, *amianthus*, *scelite*, *ba-*
saltes, *touchstone*, together with *Egyptian* and *English*
flints. With regard to impressed petrifications, large
arborizations, and *Florence stones*, if they are in good
preservation, they should be framed and suspended by
hooks on the pilasters which connect the presses of
the mineral kingdom. These presses are of an uniform
height; but their breadth is proportioned to the size
or number of the materials composing the class which
it contains, and they are supported, as well as those
which are placed all around, on a chest of drawers breast
high. These drawers must correspond to the presses
above them, and contain substances of the same class.
This methodical arrangement is a great help to the me-
mory; because it occasionally supplies the place of a
numbered catalogue, and because in a great multitude of
objects it is the only means of finding at once what we
want.

In the mineral kingdom, these drawers are very use-
ful for containing *earths*, *belemnites*, *entroches*, *astro-*
ites, and other polymorphous fossils, *univalve*, *bivalve*,
and *multivalve shells*, polished petrifications of bones
and pieces of wood, collections of *marbles* and polished
flints, collections of *flux*, *sands*, and *amber*, together
with pieces procured from the smelting of ores, such as
regulus, *arsenic*, &c. Some parts of the mineral king-
dom, such as the *earths* and certain stones, make not a
brilliant figure in a museum; they are notwithstanding
the most scientific parts of it, and the most interesting
to those who prefer the solid satisfaction of tracing na-
ture in her most important productions, and her funda-
mental operations, to the empty spectacle of gaudy co-
lours and agreeable figures.

Minerals in general require to be kept with great
care, and so as not to be intermingled. Some of them,
such as the salts, easily dissolve; and others, as the
pyrites, are subject to efflorescence. Vegetables and
animals are likewise more or less liable to corruption;
and to prevent this inconvenience, great care must be
taken in preserving certain pieces which are subject to
speedy decay.

On the second wing of the cabinet are to be placed
ten presses, distributed like those of the mineral king-
dom, and intended for containing the ten following di-
visions of the vegetable kingdom. Vegetables are orga-
nized bodies, but they possess not, like animals, sponta-
neous motion or feeling.

1. Roots.
2. Barks.
3. Woods and stalks.
4. Leaves.
5. Flowers.
6. Fruits and seeds.
7. Parasite plants, also *agarics* and *mushrooms*.
8. The juices of vegetables; such as *balsams* and
solid resins, resinous gums, and gums properly
so called.
9. Extracted juices, sugars, and dregs.
10. Marine plants, and plants growing on the shores
of the sea.

In this kingdom, the same order of presses, the same
symmetry and arrangement, are to be observed as in
the mineral kingdom. The semicircular shelves in the
bottom of the presses are here very useful for contain-
ing in small square phials *China varnish*, essential oils,
and other peculiar aromatics, whether of *Arabia* or
India; together with the roots of *cumbou*, *mandra-*
gora, certain fruits, either monstrous or natural, which
grow in the East Indies, and which the natives ripen
in large bottles with narrow necks, preserved in spirits,
such as the *cashew nut*, &c. Here likewise are placed
a number of fruits, remarkable for their rarity or great
size; as *cocoa nuts*, *gourds*, the fruit of the *bastard lo-*
cust tree, the fruit of the *sand-box tree*, *banana figs*,
pine apples, *coloquintida apple*, *dogbane*, vegetable
tumors or wens, and a branch of *visc d'indienne*, in which
the three parts of the bark, especially the *liber*, are di-
stinctly separated.

As the number of vegetables greatly exceeds that of
minerals, we seldom put any thing in bottles but the
dried parts of exotic plants, which are used either in
medicine or in the arts, and those likewise which we
cultivate merely from curiosity. With regard to in-
digenous plants, an *herbal* is formed of land and sea
plants, pressed or laid between leaves of paper collected
into the shape of a book, and arranged according to
the system of the best botanists. To make this herbal
as convenient as possible, it is proper to put the dried
plants between two folds of dry paper, and, arranging
them according to their families, genera, and species,
to pile them one above another, either openly on the
shelves or in large hand boxes. On the back of the
hand boxes must be a title indicating the family at
the extremity, another with the name of the genus,
and on each leaf the name of the species which it con-
tains: the paper must be loose, that they may be
changed at pleasure. The drawers are useful partly
for holding different kinds of woods with the bark, cut
in such a manner as that the grain and contexture of it
may easily be distinguished, and for containing a col-
lection of the woods of both Indies in small polished
pieces with proper titles. One part of the drawers
has several divisions within for the purpose of holding
seeds; and a small title is inscribed on each of these
divisions.

Sea weeds, and small marine plants of an elegant
shape, which from their colour and variety form
agreeable pictures, may be framed and suspended by
rings to the pilasters of the presses. In the animal
kingdom, particularly insects, it is well known, are
attended with irreparable devastations. Butterflies,
still

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Animal still more than the most beautiful birds, are not only Kingdom. subject to destruction in this way, but are also exposed to great danger from the rays of the sun, either direct or reflected, which alter their colour, make them lose all their splendour, and, in some species, render it impossible to distinguish them. In general, we cannot prevent the destruction of vegetables and animals, but by drying them as much as possible, or by putting them in prepared liquors, which must not be allowed to evaporate. But dried animals and vegetables require still greater care: a great multitude of insects which are bred in the month of April feed upon them, and destroy them internally before they are perceived: they ought to be carefully watched during the continuance of this plague, which is about five months. In like manner, the moisture of winter and the heat of summer make it necessary that the presses of museums should be kept carefully shut, except perhaps those which front to the north. Besides, the vapour of sulphur in combustion will kill these destructive insects either before or after they become perfect ones: the fumigations must be carefully performed during dry weather, and in a box made on purpose, into which the animals thus attacked are introduced.

On the third wing of the cabinet are placed presses containing the ten following divisions of the animal kingdom: a kingdom which derived the substance necessary to its existence either mediately or immediately from the vegetable kingdom.—Animals possess feeling and spontaneous motion.)

- | | |
|-------------------------|----------------------------|
| 1. Lithophytes. | reptiles, and oviparous |
| 2. Zonophytes. | quadrupeds. |
| 3. Testaceous animals. | 8. Birds, with their nests |
| 4. Crustaceous animals. | and eggs. |
| 5. Insects. | 9. Viviparous quadrupeds. |
| 6. Fishes. | 10. Man. |
| 7. Amphibious animals, | |

In these presses the same external decoration and distribution may be observed as in the preceding ones.

The press for the *lithophytes* must be arranged in such a manner as to present at one view the history of lithophytes, madreporæ, and coral either rough or stripped of its covering; the whole placed on small wooden pedestals, blackened or glazed. Corallines, as well as fuci, may be pasted on a bit of paper, and put into a frame: such pictures, when suspended by hooks to the outside of the pilasters, always attract the attention of the spectators. If we have a considerable collection of them, it will be necessary to make a kind of herbal of them.

The press for *zoophytes* contains sponges, the marine jet d'eau, the penna marina, holothurizæ, and all those substances which are called *animal plants*, molluscæ, worms, &c. These productions must be preserved in rectified spirit of wine, which will be sufficiently weakened by the water contained in them. Upon the sides are sea stars, both prickly and smooth, with several rays, a Medusa's head, &c.

The *testaceous* animals are preserved in bottles among spirits. On the semicircular shelves at the bottom of the press are placed large shells, and small ones with their marine covering.

The press for *crustaceous* animals consists almost en-

tirely of semicircular shelves; and contains crabs, crayfish, &c. Small lobsters, squills, and all small crustaceous animals, excepting the hermit crab, are put in frames.

Two kinds of insects are found in the press destined for them. The first kind, after being dried, are put in small wooden frames, which are varnished and glazed on two sides, that we may have it in our power to examine the insect on both sides; of this kind are flies, mantes, beetles, butterflies with their nymphæ or chrysalides, &c. (These animals form the most brilliant part of the cabinet, while the press for birds is the most striking; but great pains must be used in their preservation.) Other insects, such as grasshoppers, scolopendre, scorpions, salamanders, spiders, tarantulas, caterpillars, and especially all soft insects, must be preserved in spirits, and placed on semicircular shelves at the bottom of the press. Here are also deposited honey combs, wasps nests, and branches furnished with the nests of those insects which produce the gum-lac.

In the press for *fishes* are to be seen bottles containing foreign fishes, which are always sent home in spirits. The soft fishes of our own country are preserved in the same manner. The skin of large fishes, whether found on salt or fresh water, is taken off and pasted on a bit of paper: the two parts are sometimes sewed together, and the colours are renewed by means of varnish. The flying fish must be suspended about the top of the press; and armed fishes, with ostracis, on the shelves below.

The press for *amphibious* animals contains, in bottles full of spirit of wine diluted with alum water, serpents, vipers, adders, frogs, toads, lizards, small land or water turtles, and a small tortoise with its shell. The lower shelves are furnished with a small rattlesnake, a chameleon, a crocodile, a beaver, a sea lion, a sea calf, &c.

The press for *birds* is filled with animals of that class, both foreign and natives, stuffed and provided with glass eyes. The skin covered with the feathers may be preserved perfect and dry by being fitted to a mould of tree moss, or filled with cotton, and sprinkled on the inside with pepper, camphire, and corrosive sublimate, to defend it from the attack of moths, grubs, wood lice, and dermestes. The spring and autumn are the best seasons for this operation; the moulting-time is very improper, because it is unfavourable to the beautiful colour and the preservation of the feathers, which moreover are then full of blood. The birds, when thus prepared, and when the brain has been taken out, are then placed on their supports.—Some females may be placed in their nests in the attitude of incubation; those which are accustomed to perch may be placed on artificial trees; a wooden supporter, covered with moss, turf, or artificial reeds, may be given to those which live among such plants.—Swimming birds are placed on the lowermost shelves, which must be covered with pieces of mirrors or silver gauze, in imitation of water. We must be careful to give each animal the most picturesque attitude; to preserve the proportions, together with the natural position of the legs, wings, head, body, and feathers; to observe an equilibrium in those which are at rest, and to avoid it in those which have a fighting attitude.—We must characterize the animal, represent his genius, dispositions,

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dispositions, graces, boldness, or timidity. In short, we must endeavour to express that beautiful *soul ensemble* which gives the appearance of life and motion to the whole. The deception ought to be such, that those who examine the particulars of the collection may apply to each what was said on another occasion—*Nature is dead, but Art is alive*. These observations on birds are equally applicable to the other animals; but all of them must be arranged in a methodical order, which possesses the advantage necessary in such collections of uniting pleasure with instruction.

The lower shelves contain the eggs and nests of birds; and a collection of feathers is made in a book in the same manner as an *herbar*.

The press for *quadrupeds* contains, preserved in bottles, small animals, such as mice, rats, the opossum, &c. Other animals are stuffed, such as the cat, the squirrel, the hedgehog, the porcupine, the armadillo, the Guinea pig, the wolf, the fox, the roe-buck, the hare, the dog, &c.

The press containing the *history of man* consists of a complete myology, of a head separately injected, of a brain and the organs of generation in both sexes, of a neurology, an osteology, embryos of all different ages, with their after-births, monstrous fetuses, and an Egyptian mummy. Here likewise are put beautiful anatomical pieces in wax or wood, and stony concretions extracted from the human body.

The preservation of subjects in bottles with spirit of wine does not always succeed, because they spoil as the spirit of wine evaporates, unless particular care be taken to examine the vessels wherein they are contained, which requires time and pains, and is attended with expence. Mr Lewis Nicola, in the Philadelphia Transactions for the year 1771, recommends, after using the different methods pointed out by M. Reaumur, of putting subjects intended for preservation in bottles filled with spirit of wine, to wipe well the neck of the bottle, and put a layer of putty two lines thick, over the piece of skin or bladder which covers it.—The bottle is then reversed in a wooden cup, which they fill with melted tallow, or with a mixture of tallow and wax, to prevent the spirit of wine from evaporating.

The drawers under the presses of the *animal kingdom* contain small detached parts of animals, such as teeth, small horns, jaw-bones, claws, beaks, nails, vertebrae, hairs, scales, balls of hair, and a collection of bones remarkable for blows, fractures, deformities, and diseases.

To decorate a cabinet to the greatest advantage, and to make one complete whole, the walls must be furnished throughout their whole extent. For this purpose the tops of the presses are commonly ornamented with shells of a very large size, foreign wasps hives, the horn of a rhinoceros, an elephant's trunk, the horn of an unicorn, urns and busts of alabaster, jasper, marble, porphyry, or serpentine stone. Here likewise are placed figures of antique bronze, large lithophytes, animals made of shells, bouquets made of the wings of scarabs, gourds cut into two, painted, and made into bowls, plates, vases, and as they are used by savages; little trunks of bark, books made of the leaves of the palm tree, globes, spheres, &c. The multi-

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plicity and singularity of the objects never fail to arrest the attention of the spectator.

The circumference of the cabinet being furnished in the manner we have described, the floor may likewise be paved with different kinds of common stones which are susceptible of a polish.

The ceiling, which must be very white, is divided into three spaces, furnished with hooks and brass wires. Here may be distributed in order different vegetable and animal productions, which are of too great a size to be contained in the presses; such as

1. The sugar cane, a branch of the palm tree, together with that called the *Chinese fan*, large cocoas, both simple and with a double lobe, the leaf of the banana tree, Indian and European sticks, remarkable for the knots, tubercles, and spiral wreaths, which cover their whole length, a bamboo root divided longitudinally into two parts, and the different species of reed canes.

2. The skins of large animals; also stuffed animals, such as lizards, whether a crocodile or caiman and scaly lizard, a shark, a sword fish, a sea calf, a sea tortoise, large and long serpents, the horns of deer, wild goats, roe-bucks, and rein-deer.

3. The third space is filled with Indian rackets, hammocks, dresses, and tufts of feathers; with calumets or pipes; with quivers, bows, and arrows; with head-pieces, caps with feathers, aprons, necklaces, Chinese necessaries, fans made of the leaves of the palm tree, a gargoulette of Indostan, a Polish whip, Indian canoes, Chinese musical instruments, lances, weapons, Indian furniture and utensils; and in short, various curiosities from nations ancient and modern, if they can be found; various furniture and utensils of different nations, ancient and modern.

As the great extent of a fine collection requires that there be no empty space, stands may be placed in different parts of the room, especially at the corners, for supporting large vertebræ, the head of a sea cow, very large madrepores, or considerable collections either of rock crystal or of minerals.

In the middle of the room is placed a receptacle for shells, which is a large table or bureau with raised edges. The surface of this table is divided into 27 separate cases, of different sizes, and proportioned to the 27 families of marine shells to be deposited in them. These divisions are made with wood or paste-board painted blue, and are sometimes in the form of shelves; the bottom is covered with blue cotton or green satin, or, what is still simpler, with white linen, sufficiently rough to keep the shells in their place. In some cabinets these shelves are covered with mirrors on all their different surfaces, which shows the objects double, and gives us an opportunity of viewing them on the two opposite sides. In other cabinets, the cases for each family are distributed into a number of smaller divisions, for containing the several species separate from each other. The sea shells, contained in the receptacle for shells, are all cleaned, and present, in the variety of their figure and colours, together with their inequality, an agreeable and enchanting picture, so much the more charming that it unites a methodical distribution to a symmetrical order. The upper part of this table is shut by a network

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Animal Kingdom. work of brass wire covered with serge, or, what is still better, by a glass frame to defend the shells from dust. We must not omit to mention, that in the middle of the table there is a long elevated square box, containing land and river shells. From the middle of each compartment, or at each family of shells, arises a small pyramidal wooden pillar, on the top of which is a horizontal piece of pasteboard, or sort of sign, denoting the kind of shells belonging to that division. Each family is distinguished from the adjoining one by those kind of ornaments of silk called *caterpillars*. By means of the different tints, we perceive the limits and extent of each family in the same manner as the colours in a geographical map enable us to distinguish the several provinces of the same empire. An exhibition of this kind was to be seen from 1768 to 1774, in a museum belonging to the prince of Condé at Chantilly.

Under the table for shells, on the side of the windows, is a glazed cage, large enough to contain the skeletons of an animal belonging to each class, to wit, a fish, an amphibious animal, a reptile, a lizard, a bird, and a quadruped. When to these we can add, for the sake of the comparative osteology, the skeletons of the intermediate individuals of these animals, together with those which make the nearest approaches to man, such as the *monkey* and the *bear*, we greatly increase both the pleasure and instruction. Below this table are likewise placed the best books connected with the different branches of natural history, especially such as have illuminated plates. The difficulty of acquiring the most valuable objects, and of preventing their destruction when once acquired, obliges us to have recourse to figures, in order to preserve a representation of them. This is an infallible method of communicating, not only to our contemporaries, but also to posterity, the discoveries of the age in which the work was composed. Here also may be deposited the *herbar* and the collection of *feathers*, arranged in the form of books.

The space above the door is furnished with a large frame, filled with the skins of rare fishes, which are dried, varnished, and pasted on paper.

The piers of the windows are furnished with one or two presses, which are provided with shelves, and contain different kinds of instruments employed in physics, such as an air pump, a burning mirror, a perspective glass, a magnifier, a microscope, a telescope, magnets, both natural and artificial, &c.

On the semicircular shelves below are placed stones formerly used by savages for hatchets. Some curious pieces of lacker work, Indian pagodas, trinkets belonging to the savages of the north and to the Chinese, which are made of ivory or yellow amber, or of coral mounted with gold, silver, porcelain clay, *kriacks* of Siam, and Turkish *cangiars*, which are a kind of poniards, Indian curiosities of silver, and the gahans which the Turks and Persians use in smoking tobacco and alocs.

The drawers under this press contain a collection of medals, china ink, lachrymatory phials, and the most beautiful engraved stones of Europe, or an impression of them in wax or sulphur, counters, cameos, antiques, talismans, ancient weights and measures, idols, urns, lamps, instruments of sacrifice, and false jewels.

Last of all, the embrasures of the windows must be furnished with pictures of stone in connected pieces. Here likewise, as well as in the embrasures and panels of the door, may be put tubes hermetically sealed, containing rare reptiles preserved in proper liquors.

The reader will by this time have some idea of the prodigious extent of the science of natural history; so extensive is it, indeed, that the longest life is far from being sufficient to enable us to acquire a perfect knowledge of it: it is important beyond dispute, because its business is with the works of God. In all the articles connected with the present, as touching particular parts of it, and to which we refer, we have made great use of the works of the celebrated Linnæus, who it is well known arranged the three kingdoms into regular systems, of which botany is the most complete. The world in general seems to have been most dissatisfied with the animal kingdom: he himself, in the course of a variety of editions, made many important alterations. Some men of considerable note, for example Buffon, have written on this subject without any regard to systematic arrangement. Dr Berkenhout's works on his part of science are very useful; in a particular manner, because he translates Latin names, &c. Bomare's new edition of his Natural History, 15 vols. octavo, a work of considerable importance, was published in 1791.

The most complete system, however, of natural history which has been yet given to the public, is undoubtedly that of Linnæus, in his *Systema Naturæ*, of which a new and improved edition is actually publishing by — Gmelin. A short view of this elaborate work will, we presume, not be unacceptable to the reader, as it will present him, in a very small compass, an abstract of whatever is at present known in the six first classes of natural history.

CLASS I. <i>Mammalia</i> .		
Ord.	Gen.	Sp.
Primates	4	88
Bruta	7	25
Feræ	10	186
Olires	10	129
Pecora	8	90
Belluæ	4	25
Cete	4	14
7	47	557
CLASS II. <i>Aves</i> .		
Ord.	Gen.	Sp.
Accipitres	4	271
Picæ	23	663
Anseres	13	314
Grallæ	20	326
Gallinæ	10	128
Passeres	17	983
6	87	2686
CLASS III. <i>Amphibia</i> .		
Ord.	Gen.	Sp.
Reptilia	4	147
Serpentes	6	219
2	10	366

CLASS IV.

NATURAL HISTORY.

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NATURAL HISTORY.

Sect. IV.

Animal Kingdom.

CLASS IV. <i>Pisces.</i>			
Ord.	Gen.	Sp.	
Apodes	10	37	
Jugulares	6	52	
Thoracici	19	452	
Abdominales	16	202	
Branchiolegi	10	81.	
Condopterygii	5	65	
<hr/>		<hr/>	
6	66	889	

CLASS V. <i>Insecta.</i>			
Ord.	Gen.	Sp.	
Coleoptera	55	4048	
Hemiptera	14	1464	
Lepidoptera	3	2600	
Neuroptera	7	1174	
Hymenoptera	15	1239	
Diptera	12	692	
Aptera	15	679	
<hr/>		<hr/>	
7	121	10896	

CLASS VI. *Vermes.*

Ord.	Gen.	Sp.	
Intestina	21	384	
Mollusca	31	438	
Testacea	36	2525	
Zoophita	15	498	
Infusoria	15	191	
<hr/>		<hr/>	
5	118	4036	

Animal Kingdom.

In the new French *Encyclopédie par ordre de Matières*, the editors promised to give a description of more than 18,000 plants. Dr Berkenhout, in the last edition of his Synopsis, says, that in Great Britain and Ireland there are about 54 species of the mammalia, 250 of birds, 50 of the amphibia, 600 of insects, 150 of fishes, and 1600 species of plants: but in every class he is probably much within the number.

N A T

Natural Philosophy. *Natural Philosophy*, is commonly defined to be that art or science which considers the powers and properties of natural bodies, and their mutual actions on one another. The province of moral philosophy is the mind of man; its inquiries and researches are into the intellectual world. Natural philosophy, on the other hand, is only concerned with the material part of the creation. The Moralist's business is to inquire into the nature of virtue, the causes and effects of vice; to propose remedies for it, and to point out the mode of attaining happiness, which only can be the result of virtuous conduct. The Naturalist, on the contrary, has nothing to do with spirit; his business is solely about body or matter; and he ought to have a solid and accurate knowledge of all material substances, together with their affections and properties; and, if possible, he is to investigate the reasons of such and such appearances.— Indeed, the first and principal part of this science is to collect all the manifest and sensible appearances of things, and reduce them into a body of natural history. Philosophy, it has often been said, and it is even now very generally thought, to mean an inquiry into all the causes of things; but experience informs us, that though we are acquainted with a good number of effects, we can trace but few of their causes; so that philosophy itself will really be found to be in general but a collection of facts. Still, however, it differs from natural history in its appropriated sense; the business of which is only to observe the appearances of natural bodies separately, and from these appearances to class them with other bodies: natural philosophy goes farther, and reaches the action of two or more bodies of the same or different kinds upon one another; and though it can neither investigate nor point out the causes of those effects, whatever they are, yet, from mathematical reasoning combined with experience, it can be demonstrated, that in such circumstances such effects must always take place. There are evidently two ways of making observations on the material world: the first is,

N A T

when we view things nearly as they happen to turn up, Natural
Philosophy. without any design or intervention of our own; in which way, indeed, no great improvements can be expected in the art, because chance having the direction, only exhibits occasional or extemporary properties. The other method is, when, after a thorough acquaintance with bodies, we apply them to other bodies equally known, diligently attending to the result, and observing whether any thing new arises. Such seems to be in general the nature of our article; nor is it our intention to be much more particular at present. We must therefore refer our readers respectively to those parts of the subject, respecting which they wish for more satisfaction and minuter details. The ancient and modern definitions of the word *philosophy*, together with its origin, as well as the manner of philosophizing in former times as well as at present, with the gradual improvement of science, particularly natural, we shall introduce, we think, more properly under the words *PHILOSOPHY* and *PHYSICS*. We need only add under the present article, what however is well known, that natural philosophy was till lately divided only into four parts, commonly called the *four branches*, viz. 1. *Mechanics*; 2. *Hydrostatics*; 3. *Optics*; and 4. *Astronomy*; and these again are sub-divided into various parts. Modern discoveries have added, however, two more parts to the number, viz. *Magnetism* and *Electricity*, whose properties and effects &c. have been wonderfully unfolded of late years.—It is remarkable, that in the English universities these two latter branches are never taken notice of in lecturing on natural philosophy, the old division being still retained, without any mention of these two important articles. The reason may be, that they are only subject to experiment, and not yet reduced to mathematical reasoning; which is the method of teaching philosophy in one of those celebrated seminaries. Of these branches of this extensive science, it is not our intention to take even a general view in this place. We must

Naturalization—must therefore refer our readers to each particular article, where they will find them treated at considerable length—See *EXPERIMENTAL Philosophy*.

Nature.

NATURALIZATION, in law, the act of naturalizing an alien, or putting him into the condition of a natural born subject, and entitling him to the rights and privileges thereof. But none can be naturalized unless they have received the sacrament within one month before the bringing in of the bill, and taken the oaths of allegiance and supremacy in the presence of the parliament. A person who is naturalized may have lands by descent, as heir at law, as well as obtain them by purchase; but he is disabled from being a member of the privy council or parliament; or from holding offices, 7 Jac. I. cap. 2. 12 Will. III. cap. 2. All children born out of the king's dominions, whose fathers were or are subjects of this kingdom at the time of their birth, are adjudged to be natural born subjects of this realm, except children of parents attainted of treason, or that are in the actual service of a foreign prince at enmity with us, 4 Geo. II. cap. 12. Every foreign seaman, who in time of war serves two years on board an English ship, is *ipso facto* naturalized, 13 Geo. II. cap. 3. And all foreign Protestants and Jews, upon their residing seven years in any of the British colonies, without being absent above two months at a time, or serving two years in a military capacity there, are upon taking the oaths naturalized to all intents and purposes, as if they had been born in this kingdom; and therefore are admissible to all such privileges, and no other, as Protestants or Jews born in this kingdom are entitled to. See *ALIAS* and *DEMISSA*.

In France before the Revolution, naturalization was the king's prerogative; in England it is only done by act of parliament. In the former of these places before their government was overturned, Swiss, Savoyards, and Scots, did not require naturalization, being reputed *regnicoles*, or natives.

NATURALS, among physicians, whatever naturally belongs to an animal, in opposition to non-naturals. See *NON-NATURALS*.

NATURE, according to Mr Boyle, has eight different significations; it being used, 1. For the Author of nature, whom the schoolmen call *Natura Naturans*, being the same with God. 2. By the nature of a thing, we sometimes mean its essence, that is, the attributes which make it what it is, whether the thing be corporeal or not; as when we attempt to define the nature of a fluid, of a triangle, &c. 3. Sometimes we confound that which a man has by nature with what accrues to him by birth; as when we say, that such a man is noble by nature. 4. Sometimes we take nature for an internal principle of motion; as when we say, that a stone by nature falls to the earth. 5. Sometimes we understand by nature, the established course of things. 6. Sometimes we take nature for an aggregate of powers belonging to a body, especially a living one; in which sense physicians say, that nature is strong, weak, or spent; or that, in such or such diseases, nature left to herself will perform the cure. 7. Sometimes we use the term *nature* for the universe, or whole system of the corporeal works of God; as when it is said of a phoenix, or chimera, that there is no such thing in nature.

8. Sometimes too, and that most commonly, we express by the word *nature*, a kind of semi-deity, or other strange kind of being.

If, says the same philosopher, I were to propose a notion of nature, less ambiguous than these already mentioned, and with regard to which many notions relating to that word may be conveniently understood, I should first distinguish between the universal and the particular nature of things. Universal nature I would define to be the aggregate of the bodies that make up the world in its present state, considered as a principle; by virtue whereof they act and suffer, according to the laws of motion prescribed by the Author of all things. And this makes way for the other subordinate notion; since the particular nature of an individual consists in the general nature applied to a distinct portion of the universe; or, which is the same thing, it is a particular assemblage of the mechanical properties of matter, as figure, motion, &c.

Kingdoms of Nature. See *KINGDOMS*.

Conditions or Operations of Nature. See *NATURAL History*.

NAVA, (anc. geog.), Tacitus; a river of Belgica, which runs north-east into the left or west side of the Rhine. Now the *Nabe*, rising at the village Naheweiler, on the borders of the bishopric of Trier, running through the Lower Palatinate, the duchy of Simmeren, by the small town of Bing, into the Rhine.

NAVAL, something relating to a ship; whence,

NAVAL Architecture. See *SHIP-BUILDING*.

NAVAL Camp, in antiquity, a fortification, consisting of a ditch and parapet on the land side, or a wall built in the form of a semicircle and extended from one point of the sea to another. This was sometimes defended with towers, and beautified with gates, through which they issued forth to attack their enemies. Homer hath left us a remarkable description of the Grecian fortifications of this sort, in the Trojan war, beginning at v. 436. *Iliad*.

Then, to secure the camp and naval powers,
They rais'd embattled walls with lofty tow'rs:
From space to space were ample gates around,
For passing chariots; and a trench profound,
Of large extent; and deep in earth below
Strong piles infix'd stood adverse to the foe.

POPE'S *Transl.*

Towards the sea, or within it, they fixed great piles of wood, like those in their artificial harbours: before these the vessels of burden were placed in such order, as that they might be instead of a wall, and give protection to those within; in which manner Nicias is reported by Thucydides to have encamped himself: but this seems only to have been practised when the enemy was thought superior in strength, and raised great apprehensions of danger in them. When their fortifications were thought strong enough to defend them from the assaults of enemies, it was frequent to drag their ships to shore, which the Greeks called *υπαγειν*, the Romans *subducere*. Around the ships the soldiers disposed their tents, as appears everywhere in Homer: but this seems only to have been practised in winter, when their enemy's fleet was laid up and could not assault them; or in long sieges, and when they lay in no danger from their enemies by sea.

Navarra, as in the Trojan war, where the defenders of Troy never once attempted to encounter the Grecians in a sea-fight.

The adjacent places were usually filled with inns and stews, well stocked with females, that prostituted themselves to the mariners, merchants, and artificers of all sorts, who flocked thither in great numbers; this, however, appears to have happened only in times of peace.

Naval Crown, among the ancient Romans, a crown adorned with figures of prows of ships, conferred on persons who in sea engagements first boarded the enemy's vessel. See **CROWN**.

Naval Engagement. See **TACTICS (Naval)**.

Naval Stores, comprehend all those particulars made use of, not only in the royal navy, but in every other kind of navigation; as timber and iron for shipping, pitch, tar, hemp, cordage, sail cloth, gunpowder, ordnance, and fire arms of every sort, ship chandlery wares, &c.

Naval Tactics, the military operations of fleets. See **TACTICS (Naval)**.

NAVAN, a borough, post, and fair town of Ireland, in the county of Meath and province of Leinster; situated about 23 miles north-west of Dublin, on the river Boyne. It consists of two chief streets, which intersect each other at right angles.—The *Tholsel*, or town house, is a handsome stone building. This place was formerly in great repute, and walled in by Hugh de Lacy. An abbey for regular canons, dedicated to the Virgin Mary, was erected here; but whether antecedent to the end of the 12th century is not certain: about that period, however, it was either founded or re-edified by Joceline de Angulo or Nangle. In the burial ground are the remains of many ancient tombs, with figures in alto relievo; and the present barrack for one troop of horse is built on the site of the abbey. Navan sends two members to parliament; patronage in the Preston family. Here are four fairs held.

NAVARRÉ, a province of Spain, part of the ancient kingdom of Navarre, erected soon after the invasion of the Moors; and is otherwise called *Upper Navarre*, to distinguish it from Lower Navarre belonging to the French. It is bounded on the south and east by Arragon, on the north by the Pyrenees, and on the west by Old Castile and Biscay; extending from south to north about 80 miles, and from east to west about 75. It abounds in sheep and cattle; game of all kinds as boats, stags, and roebucks; and in wild fowl, horses, and honey; yielding also some grain, wine, oil, and a variety of minerals, medicinal waters, and hot baths. Some of the ancient chiefs of this country were called *Sobrarbarus*, from the custom, as it is supposed, which prevailed among some of those free nations of choosing and swearing their princes under some particular tree. The name of the province is supposed to be a contraction of *Nava Arrea*, signifying, in the language of the Vascones, its ancient inhabitants, "a land of valleys."—For the particulars of its history, see the article **SPAIN**.

NAVARRÉ (Peter), an officer of eminence in the 16th century, and particularly celebrated for his dexterity in the directing and springing of mines. He

was a native of Biscay, and of low extraction. According to Paul Jove, who affirms that he had an account of the matter from his own mouth, he was first a sailor; but being disgusted with that employment, he sought his fortune in Italy, when poverty compelled him to become footman to the cardinal of Arragon. He afterwards enlisted himself a soldier in the House of Austria; and having served there for some time, went to sea again, and distinguished himself by his courage. The reputation of his valour having reached the ears of Gonzalvo de Cordova, this general employed him in the war against Naples, and raised him to the rank of a captain. Having contributed greatly to the taking of that city by very opportunely springing a mine, the emperor rewarded him for this signal service with the earldom of Alvetto, situated in that kingdom, and gave him the title of *Count of Navarra*. Having the command of a naval expedition against the Moors in Africa, he was at first very successful, and took possession of Oran, Tripoli, and some other places; but being afterwards shipwrecked on the island of Gerbes, the great heats and the Moorish cavalry destroyed a part of his army. Our hero was equally unfortunate in Italy: He was made prisoner at the famous battle of Ravenna, in 1512, and languished in France for the space of two years. When finding that the king of Spain, who had been prejudiced against him by his courtiers, would do nothing towards his ransom, he went into the service of Francis I. who gave him the command of twenty companies of infantry, consisting of Gascons, Biscayans, and the inhabitants of the Pyrenean mountains. He distinguished himself in several successful expeditions, until the year 1522, when having been sent to the relief of the Genoese, he was taken by the Imperialists. They conducted him to Naples, where he remained a prisoner for three years in the *Castel del Ovo*. From this confinement he was released by the treaty of Madrid, and afterwards fought at the siege of Naples under Lautrec in 1528: but being again made prisoner at the unfortunate retreat from Aversa, he was conducted a second time to the *Castel del Ovo*. Here the prince of Orange having, by order of the emperor, caused several persons of the *Angloine* faction to be beheaded, our hero would undoubtedly have suffered the same fate, if the governor, seeing his distressed situation, and feeling for the misfortunes of so great a man, had not saved him the shame of this last punishment by allowing him to die a natural death. Others pretend that he was strangled in his bed, having arrived at a very advanced age. Paul Jove and Philip Thomadini have written his life. This last informs us, that he was of a tall size, had a swarthy countenance, black eyes, beard, and hair. A duke of Sessa, in the last century, being desirous to honour his memory and that of the marshal de Lautrec, caused a monument to be erected to each of them in the church of Sainte-Marie-le-Neuve at Naples, where they had been interred without any funeral honours.

NAVARRÉ (surnamed Martin Azpilcueta), because he was born in the kingdom which bears that name, successively professor of jurisprudence at Toulouse, Salamanca, and Coimbra, was consulted from all quarters as the oracle of law. For a part of his knowledge he was indebted to the schools of Cahors and Toulouse,

NAUCLERUS in which he had studied. His friend Bartholomæi Cereza, a Dominican, and archbishop of Toledo, having been charged with heresy by the court of inquisition at Rome, Navarre set out at the age of 80 years to defend him. Pius V. appointed him assessor to Cardinal Francis Alciat, vice-penitentiary. Gregory XIII. never passed his gate without sending for him; and sometimes would converse with him for an hour together on the street: he even deigned to visit him, accompanied by several cardinals. These honours did not render him more haughty. His character became so eminent, that even in his own time the greatest encomium that could be paid to a man of learning was to say that he was a *Navarre*: this name thus included the idea of erudition, as that of Roscius formerly marked an accomplished comedian. Azpilueña was the oracle of the city of Rome, and of the whole Christian world. For the influence which he had acquired, he was indebted not only to his knowledge, but also to his probity and virtue. Faithful to the duties which the church prescribed, his temperance and frugality preserved to him a vigorous constitution; and at a very advanced age his genius was equal to the severest study. His savings enabled him to give liberal assistance to the poor. His charities, indeed, were so great, that his mule, it is said, would stop as soon as he perceived a beggar. He died at Rome in 1586, at the age of 92. His works were collected and printed in 6 vols. folio at Lyons in 1597, and at Venice in 1602. They display more learning than judgment, and are now very seldom consulted. Navarre was uncle by the mother's side to St Francis of Sales. See SALES.

NAUCLERUS (John), descended of a noble family of Suabia, was provost of the church of Suringia, and professor of law in the university of that city.—His original name was *Verges*; but this name, which in German signifies "sailor," he changed into *Nauclerus*, a word of the same signification in Greek.—He was alive in 1501. We have from him a Latin Chronicle from Adam to the year 1500, of which Basilius wrote a continuation down to 1514, and Sarius to 1564. It possesses greater accuracy than any historical compilation which had appeared prior to his time; but still it is only a compilation. It is chiefly valued for what regards the occurrences of the 15th century. It was printed at Cologne in folio in 1564 and 1579.

NAUCRARI, among the Athenians, was the name given to the chief magistrates of the *Demoi*, "boroughs or townships," called *Naukrarias*; because each was obliged, besides two horsemen, to furnish out one ship for the public service.

NAUCRATES, a Greek poet, who was employed by Artemisia to write a panegyric upon Mausolus.—An orator who endeavoured to alienate the cities of Lycia from the interest of Brutus.

NAUCRATIS, a city of Egypt on the left side of the Canopic mouth of the Nile. It was celebrated for its commerce, and no ship was permitted to land at any other place, but was obliged to sail directly to the city, there to deposit its cargo. It gave birth to Athenæus.

NAUCRATITES *NOMOS* (anc. geog.), Pliny; Vol. XII. Part II.

a division of the Delta, so called from that town *Naucratis*; though Ptolemy comprises it under the *NOMOS* *Saites*.

NAUCYDES, a statuary who lived about four centuries before the Christian era.

NAUDE (Gabriel), was descended of a reputable family, and born at Paris, February 12. 1600.—His parents observing his fondness for reading and inclination to letters, resolved to breed him in that way; and accordingly sent him to a religious community, to learn the first rudiments of grammar and the principles of Christianity. Thence he was removed to the university, where he applied himself with great success to classical learning; and having learned philosophy, was created master of arts very young.—As soon as he had finished his course in philosophy, he remained some time at a stand what profession to choose, being advised by his friends to divinity; but his inclination being more turned to physic, he fixed at length upon that faculty. However, this choice did not prevent him from indulging his genius in other branches of learning: in reality, the plan of his studies was very extensive, suited to his comprehensive talents and indefatigable industry: and he soon distinguished himself therein so much, that Henry de Mesmes, president à mortier, hearing his character, made him keeper of his library, and took him into his family. Naude was the more pleased with this post, as it gave him an opportunity of gratifying his bookish taste in general, and at the same time furnished him both with means and leisure to improve himself as he could wish, in the science which he had embraced in particular. He quitted it in 1626, in order to go to Padua to perfect himself therein: but he did not continue long in that university, the death of his father and his domestic affairs calling him back to Paris before the expiration of the year.

In 1628 the faculty of physic appointed him to make the customary discourse on the reception of licentiates; which performance entirely answered their expectations from him, and was made public. In 1631, Cardinal Bagui made him his librarian and Latin secretary, and carried him with him to Rome in the spring of that year. Naude continued in this service till the death of the Cardinal, which happened July 24. 1641; and in the interim made an excursion to Padua, to take his doctor of physic's degree, in order to support with a better grace the quality with which he had been honoured by Louis XIII. who had made him his physician. The ceremony of this appointment was performed March 25. 1633, and we have the speech he pronounced on the occasion. After the death of his patron, he had thoughts of returning to France; but was detained in Italy by several advantageous offers made to him by persons of consideration in that country. Among these he preferred those of Cardinal Barberini, and closed with his eminence. However, as soon as Cardinal Richelieu sent for him to be his librarian, he immediately returned to Paris; but he happened not to be long in the service of the prime minister, if it be true that he arrived at Paris in March 1642, since Cardinal Richelieu died in December following: notwithstanding, he succeeded to the like post under Mazarine, for whom he

Naude. formed a very rich library, which he raised from the me in the space of seven years to the number of 40,000.

His design was nearly completed before the Cardinal gave him two small benefices, a canonry of Verdun and the priory of Artige in the Limosin: and we know how much this ungenerous treatment affected him, from a letter of Patin to Charles Spau, dated March 22. 1648, where he writes thus of our librarian: "I have seen one thing in him which I am very sorry for; especially as I have known him all along hitherto at a great distance from such a disposition: it is, that he begins to complain of his fortune, and of his master's avarice, from whom he had never received any more than 1200 livres a-year in benefices; not forbearing to declare, that his life was sacrificed for too small a matter. I think (continues Patin) what grieves him is, the apprehension of dying before he has raised something for his brothers and his nephews, of whom he has a great number." However that be, Naude had the grief to see this library, when he had collected with so much pains and care, totally dispersed. Upon the disgrace of Mazarine it was sold; and Patin, in a letter of March 5. 1651, observes, that Naude had bought all the books in physic for 3500 livres. Christina queen of Sweden, who set herself to draw into her dominions all the literati of Europe, procured a proposal to be made to Naude of being her library keeper; and as he was then out of all employ, he accepted the proposal, and went to Cop.— But he soon grew out of humour with his residence in Sweden: the manners of the people, so very different from his, gave him great disgust; and seeing France become more quiet than it had been, he resolved to return. Accordingly he quitted Sweden loaded with

presents from the queen, and several persons of distinction: but the fatigue of the journey threw him into a fever, which obliged p. at Abbeville; and he died there July 29. 1653.

As to his character, he was very prudent and regular in his conduct, sober, never drinking any thing but water. Study was his principal occupation, and he was indeed a true *bellus librorum*; so that he understood them perfectly well. He spoke his mind with great freedom, and that freedom sometimes showed itself upon religious subjects, in such a manner as might have occasioned some disadvantageous thoughts of him; but the Christian sentiments in which he died left room to believe that his heart was never corrupted, and had no share in the free expressions which sometimes escaped from him; especially in the philosophical raileries which passed sometimes between him, Guy Patin, and Gassendi. He wrote a great number of books, a catalogue of which may be seen in Niccron's *Memoirs*, Tom. IX. Voltaire says, that "of all his books, the *Apologie des grands Hommes accusés de Magie* is almost the only one which continues to be read."

NAVE, in architecture, the body of a church, where the people are disposed, reaching from the baluster, or rail of the door, to the chief choir. Some derive the word from the Greek *ναος*, "a temple;" and others from *ναυς*, "a ship," by reason the vault or roof of a church bears some resemblance to a ship.

NAVEL, in anatomy, the centre of the lower part of the abdomen; being that part where the umbilical vessels passed out of the placenta of the mother. See *ANATOMY*, p. 725.

NAVEL-Wort, in botany. See *COTYLEDON*.

NAVEW, in botany. See *BRASSICA*, of which it is a species.

NAVIGATION,

IS the art of conducting or carrying a ship from one port to another.

HISTORY.

THE poets refer the invention of the art of navigation to Neptune, some to Bacchus, others to Hercules, others to Jason, and others to Janus, who is said to have made the first ship. Historians ascribe it to the *Ægæetes*, the Phœnicians, Tyrians, and the ancient inhabitants of Britain. Some will have it, the first hint was taken from the flight of the kite; others, as Oppian, (*De Piscibus*, Lib. I.) from the fish called *nautilus*: others ascribe it to accident.—Scripture refers the origin of so useful an invention to God himself, who gave the first specimen thereof in the ark built by Noah under his direction. For the railery the good man underwent on account of his enterprise shows evidently enough the world was then ignorant of any thing like navigation, and that they even thought it impossible.

However, profane history represents the Phœnicians, especially those of their capital Tyre, as the first navigators; being urged to seek a foreign commerce by the narrowness and poverty of a slip of ground they pos-

sessed along the coasts; as well as by the convenience of two or three good ports, and by their natural genius for traffic. Accordingly, Lebanon, and the other neighbouring mountains, furnishing them with excellent wood for ship-building, in a short time they were masters of a numerous fleet; and constantly hazarding new navigations, and settling new trades, they soon arrived at an incredible pitch of opulency and populousness: insomuch as to be in a condition to send out colonies, the principal of which was that of Carthage; which, keeping up their Phœnician spirit of commerce, in time not only equalled Tyre itself, but vastly surpassed it; sending its merchant fleets through Hercules's Pillars, now the straits of Gibraltar, along the western coasts of Africa and Europe; and even, if we believe some authors, to America itself.

Tyre, whose immense riches and power are represented in such lofty terms both in sacred and profane authors, being destroyed by Alexander the Great, its navigation and commerce were transferred by the conqueror to Alexandria, a new city, admirably situated for those purposes; proposed for the capital of the empire of Asia, which Alexander then meditated.

Am

Navv.
||
Navv.

And thus arose the navigation of the Egyptians; which was afterwards so cultivated by the Ptolemies, that Tyre and Carthage were quite forgotten.

Egypt being reduced into a Roman province after the battle of Actium, its trade and navigation fell into the hands of Augustus; in whose time Alexandria was only inferior to Rome; and the magazines of the capital of the world were wholly supplied with merchandises from the capital of Egypt.

At length, Alexandria itself underwent the fate of Tyre and Carthage; being surprised by the Saracens, who, in spite of the emperor Heraclius, overspread the northern coasts of Africa, &c. whence the merchants being driven, Alexandria has ever since been in a languishing state, though it still has a considerable part of the commerce of the Christian merchants trading to the Levant.

The fall of Rome and its empire drew along with it not only that of learning and the polite arts, but that of navigation; the barbarians, into whose hands it fell, contenting themselves with the spoils of the industry of their predecessors.

But no sooner were the more brave among those nations well settled in their new provinces; some in Gaul, as the Franks; others in Spain, as the Goths; and others in Italy, as the Lombards; but they began to learn the advantages of navigation and commerce, and the methods of managing them, from the people they subdued; and this with so much success, that in a little time some of them became able to give new lessons, and set on foot new institutions for its advantage. Thus it is to the Lombards we usually ascribe the invention and use of banks, book-keeping, exchanges, rechanges, &c.

It does not appear which of the European people, after the settlement of their new masters, first betook themselves to navigation and commerce. Some think it began with the French; though the Italians seem to have the justest title to it; and are accordingly ordinarily looked on as the restorers thereof, as well as of the polite arts which had been banished together from the time the empire was torn asunder. It is the people of Italy then, and particularly those of Venice and Genoa, who have the glory of this restoration; and it is to their advantageous situation for navigation they in great measure owe their glory. In the bottom of the Adriatic were a great number of marshy islands, only separated by narrow channels, but those well screened, and almost inaccessible, the residence of some fishermen, who here supported themselves by a little trade of fish and salt, which they found in some of these islands. Thither the Veneti, a people inhabiting that part of Italy along the coasts of the gulf, retired, when Alaric king of the Goths, and afterwards Attila king of the Huns, ravaged Italy.

These new islanders, little imagining that this was to be their fixed residence, did not think of composing ~~any~~ body politic; but each of the 72 islands of this little archipelago continued a long time under its several masters, and each made a distinct commonwealth. When their commerce was become considerable enough to give jealousy to their neighbours, they began to think of uniting into a body. And it was this union, first begun in the sixth century, but not completed till the eighth, that laid the sure foundation of the future

grandeur of the state of Venice. From the time of this union, their fleets of merchantmen were sent to all the parts of the Mediterranean; and at last to those of Egypt, particularly Cairo, a new city, built by the Saracen princes on the eastern banks of the Nile, where they traded for their spices and other products of the Indies. Thus they flourished, increased their commerce, their navigation, and their conquests on the terra firma, till the league of Cambray in 1508, when a number of jealous princes conspired to their ruin; which was the more easily effected by the diminution of their East India commerce, of which the Portuguese had got one part and the French another. Genoa, which had applied itself to navigation at the same time with Venice, and that with equal success, was a long time its dangerous rival, disputed with it the empire of the sea, and shared with it the trade of Egypt and other parts both of the east and west.

Jealousy soon began to break out; and the two republics coming to blows, there was almost continual war for three centuries before the superiority was ascertained; when, towards the end of the 14th century, the battle of Chioza ended the strife; the Genoese, who till then had usually the advantage, having now lost all; and the Venetians, almost become desperate, at one happy blow, beyond all expectation, secured to themselves the empire of the sea, and superiority in commerce.

About the same time that navigation was retrieved in the southern parts of Europe, a new society of merchants was formed in the north, which not only carried commerce to the greatest perfection it was capable of till the discovery of the East and West Indies, but also formed a new scheme of laws for the regulation thereof, which still obtain under the names of *Uses and Customs of the Sea*. This society is that famous league of the Hanse towns, commonly supposed to have begun about the year 1164. See *Hanse Towns*.

For the modern state of navigation in England, Holland, France, Spain, Portugal, &c. See *Commerce, Company, &c.*

We shall only add, that in examining the reasons of commerce's passing successively from the Venetians, Genoese, and Hanse towns, to the Portuguese and Spaniards, and from these again to the English and Dutch, it may be established as a maxim, that the relation between commerce and navigation, or, if we may be allowed to say it, their union, is so intimate, that the fall of the one inevitably draws after it that of the other; and that they will always either flourish or dwindle together. Hence so many laws, ordinances, statutes, &c. for its regulation; and hence particularly that celebrated act of navigation, which an eminent foreign author calls the *palladium or tutelar deity of the commerce of England*; which is the standing rule, not only of the British among themselves, but also of other nations with whom they traffic.

The art of navigation hath been exceedingly improved in modern times, both with regard to the form of the vessels themselves, and with regard to the methods of working them. The use of rowers is now entirely superseded by the improvements made in the formation of the sails, rigging, &c. by which means

the ships can not only sail much faster than formerly, but can tack in any direction with the greatest facility. It is also very probable that the ancients were neither so well skilled in finding the latitudes, nor in steering their vessels in places of difficult navigation, as the moderns. But the greatest advantage which the moderns have over the ancients is from the mariner's compass, by which they are enabled to find their way with as great facility in the midst of an immeasurable ocean, as the ancients could have done by creeping along the coast, and never going out of sight of land. Some people indeed contend, that this is no new invention, but that the ancients were acquainted with it. They say, that it was impossible for Solomon to have sent ships to Ophir, Tarshish, and Parvaim, which last they will have to be Peru, without this useful instrument. They insist, that it was impossible for the ancients to be acquainted with the attractive virtue of the magnet, and to be ignorant of its polarity. Nay, they affirm, that this property of the magnet is plainly mentioned in the book of Job, where the loadstone is mentioned by the name of *lopan*, or *the stone that turns itself*. But it is certain, that the Romans, who conquered Judea, were ignorant of this instrument; and it is very improbable, that such an useful invention, if once it had been commonly known to any nation, would have been forgot, or perfectly concealed from such a prudent people as the Romans, who were so much interested in the discovery of it.

† See *Mariner's Compass*.

Among those who do agree that the mariner's compass is a modern invention, it hath been much disputed who was the inventor. Some give the honour of it to Flavio Gioia of Amalfi in Campania †, who lived about the beginning of the 14th century; while others say that it came from the east, and was earlier known in Europe. But, at whatever time it was invented, it is certain, that the mariner's compass was not commonly used in navigation before the year 1420. In that year the science was considerably improved under the auspices of Henry duke of Visco, brother to the king of Portugal. In the year 1485, Roderick and Joseph, physicians to John II. king of Portugal, together with one Martin de Bohemia, a Portuguese, native of the island of Fayal, and scholar to Regiomontanus, calculated tables of the sun's declination for the use of sailors, and recommended the astrolabe for taking observations at sea. Of the instructions of Martin, the celebrated Christopher Columbus is said to have availed himself, and to have improved the Spaniards in the knowledge of the art; for the farther progress of which a lecture was afterwards founded at Seville by the emperor Charles V.

The discovery of the variation is claimed by Columbus, and by Sebastian Cabot. The former certainly did observe this variation without having heard of it from any other person, on the 14th of September 1492, and it is very probable that Cabot might do the same. At that time it was found that there was no variation at the Azores, where some geographers have thought proper to place the first meridian; though it hath since been observed that the variation alters in time.—The use of the cross staff now began to be introduced among sailors. This ancient instrument is described by John Werner of Nuremberg, in his annotations on the first book of Ptolemy's Geogra-

phy, printed in 1514. He recommends it for observing the distance between the moon and some star, in order thence to determine the longitude.

At this time the art of navigation was very imperfect on account of the inaccuracies of the plane chart, which was the only one then known, and which, by its gross errors, must have greatly misled the mariner, especially in voyages far distant from the equator. Its precepts were probably at first only set down on the sea charts, as is the custom at this day: but at length there were two Spanish treatises published in 1545; one by Pedro de Medina; the other by Martin Cortes, which contained a complete system of the art, as far as it was then known. These seem to have been the oldest writers who fully handled the art; for Medina, in his dedication to Philip prince of Spain, laments that multitudes of ships daily perished at sea, because there were neither teachers of the art, nor books by which it might be learned; and Cortes, in his dedication, boasts to the emperor, that he was the first who had reduced navigation into a compendium, valuing himself much on what he had performed. Medina defended the plane chart; but he was opposed by Cortes, who showed its errors, and endeavoured to account for the variation of the compass, by supposing the needle to be influenced by a magnetic pole (which he called the *point attractive*), different from that of the world; which notion hath been farther prosecuted by others. Medina's book was soon translated into Italian, French, and Flemish, and served for a long time as a guide to foreign navigators. However, Cortes was the favourite author of the English nation, and was translated in 1561; while Medina's work was entirely neglected, though translated also within a short time of the other. At that time the system of navigation consisted of the following particulars, and others similar: An account of the Ptolemaic hypothesis, and the circles of the sphere; of the roundness of the earth, the longitudes, latitudes, climates, &c. and eclipses of the luminaries; a kalendar; the method of finding the prime, epoch, moon's age, and tides; a description of the compass, an account of its variation, for the discovering of which Cortes said an instrument might easily be contrived; tables of the sun's declination for four years, in order to find the latitude from his meridian altitude; directions to find the same by certain stars; of the course of the sun and moon; the length of the days; of time and its divisions; the method of finding the hour of the day and night; and lastly, a description of the sea chart, on which to discover where the ship is, they made use of a small table, that showed, upon an alteration of one degree of the latitude, how many leagues were run in each rhumb, together with the departure from the meridian. Besides, some instruments were described, especially by Cortes; such as one to find the place and declination of the sun, with the days, and place of the moon; certain dial, the astrolabe, the cross staff; with a complex machine to discover the hour and latitude at once.

About the same time were made proposals for finding the longitude by observations of the moon.—In 1530, Gemma Frisius advised the keeping of the time by means of small clocks or watches, then, as he says, newly invented. He also contrived a new sort of

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of cross staff and an instrument called the *nautical quadrant*; which last was much praised by William Cunningham, in his *Astronomical Glass*, printed in the year 1559.

In 1537 Pedro Nunez, or Nonius, published a book in the Portuguese language, to explain a difficulty in navigation proposed to him by the commander Don Martin Alphonso de Sufa. In this he exposes the errors of the plane chart, and likewise gives the solution of several curious astronomical problems; amongst which is that of determining the latitude from two observations of the sun's altitude and intermediate azimuth being given. He observed, that though the rhumbs are spiral lines, yet the direct course of a ship will always be in the arch of a great circle, whereby the angle with the meridians will continually change: all that the steersman can here do for the preserving of the original rhumb, is to correct these deviations as soon as they appear sensible. But thus the ship will in reality describe a course without the rhumb line intended; and therefore his calculations for assigning the latitude, where any rhumb line crosses the several meridians, will be in some measure erroneous. He invented a method of dividing a quadrant by means of concentric circles, which, after being much improved by Dr Halley, is used at present, and is called a *nonius*.

In 1577, Mr William Bourne published a treatise, in which, by considering the irregularities in the moon's motion, he shows the errors of the sailors in finding her age by the epact, and also in determining the hour from observing on what point of the compass the sun and moon appeared. He advises, in sailing towards the high latitudes, to keep the reckoning by the globe, as there the plane chart is most erroneous. He despairs of our ever being able to find the longitude, unless the variation of the compass should be occasioned by some such attractive point as Cortes had imagined; of which, however, he doubts: but as he had shown how to find the variation at all times, he advises to keep an account of the observations, as useful for finding the place of the ship; which advice was prosecuted at large by Simon Stevin, in a treatise published at Leyden in 1599; the substance of which was the same year printed at London in English by Mr Edward Wright, entitled the *Haven-finding Art*. In this ancient tract also is described the way by which our sailors estimate the rate of a ship in her course, by an instrument called the *log*. This was so named from the piece of wood or log that floats in the water while the time is reckoned during which the line that is fastened to it is veering out. The author of this contrivance is not known; neither was it taken notice of till 1607, in an East India voyage published by Purchas: but from this time it became famous, and was much taken notice of by almost all writers on navigation in every country; and it still continues to be used as at first, though many attempts have been made to improve it, and contrivances proposed to supply its place; many of which have succeeded in quiet water, but proved useless in a stormy sea.

In 1581 Michael Coignet, a native of Antwerp, published a treatise, in which he animadverted on Medina. In this he showed, that as the rhumbs are spirals, making endless revolutions about the poles, numerous errors must arise from their being represented

by straight lines on the sea charts; but though he hoped to find a remedy for these errors, he was of opinion that the proposals of Nonius were scarcely practicable, and therefore in a great measure useless. In treating of the sun's declination, he took notice of the gradual decrease in the obliquity of the ecliptic; he also described the cross staff with three transverse pieces, as it is at present made, and which he owned to have been then in common use among the sailors. He likewise gave some instruments of his own invention; but all of them are now laid aside, excepting perhaps his nocturnal. He constructed a sea table to be used by such as sailed beyond the 60th degree of latitude; and at the end of the book is delivered a method of sailing on a parallel of latitude by means of a ring dial and a 24 hour glass. The same year the discovery of the dipping needle was made by Mr Robert Norman†. In his publication on that art he maintains, in opposition to Cortes, that the variation of the compass was caused by some point on the surface of the earth, and not in the heavens: he also made considerable improvements in the construction of compasses themselves; showing especially the danger of not fixing, on account of the variation, the wire directly under the *fleur de luce*; as compasses made in different countries have it placed differently. To this performance of Norman's is always prefixed a discourse on the variation of the magnetic needle, by Mr William Burrough, in which he shows how to determine the variation in many different ways. He also points out many errors in the practice of navigation at that time, and speaks in very severe terms concerning those who had published upon it.

All this time the Spaniards continued to publish treatises on the art. In 1585 an excellent compendium was published by Roderico Zamorano; which contributed greatly towards the improvement of the art, particularly in the sea charts. Globes of an improved kind, and of a much larger size than those formerly used, were now constructed, and many improvements were made in other instruments; however, the plane chart continued still to be followed, though its errors were frequently complained of. Methods of removing these errors had indeed been sought after; and Gerard Mercator seems to have been the first who found the true method of doing this so as to answer the purposes of seamen. His method was to represent the parallels both of latitude and longitude by parallel straight lines, but gradually to augment the former as they approached the pole. Thus the rhumbs, which otherwise ought to have been curves, were now also extended into straight lines; and thus a straight line drawn between any two places marked upon the chart would make an angle with the meridians, expressing the rhumb leading from the one to the other. But though, in 1569, Mercator published an universal map constructed in this manner, it doth not appear that he was acquainted with the principles on which this proceeded; and it is now generally believed, that the true principles on which the construction of what is called *Mercator's chart* depends, were first discovered by an Englishman, Mr Edward Wright.

Mr Wright supposes, but, according to the general opinion, without sufficient grounds, that this enlargement of the degrees of latitude was known and mentioned by Ptolemy, and that the same thing had also been spoken of by Cortes. The expressions of Ptolemy

lemy alluded to, relate indeed to the proportion between the distances of the parallels and meridians; but instead of proposing any gradual enlargement of the parallels of latitude in a general chart, he speaks only of particular maps; and advises not to confine a system of such maps to one and the same scale, but to plan them out by a different measure, as occasion might require: only with this precaution, that the degrees of longitude in each should bear some proportion to those of latitude; and this proportion is to be deduced from that which the magnitude of the respective parallels bears to a great circle of the sphere. He adds, that in particular maps, if this proportion be observed with regard to the middle parallel, the inconvenience will not be great though the meridians should be straight lines parallel to each other. Here he is said only to mean, that the maps should in some measure represent the figures of the countries for which they are drawn. In this sense Mercator, who drew maps for Ptolemy's tables, understood him; thinking it, however, an improvement not to regulate the meridians by one parallel, but by two; one distant from the northern, the other from the southern extremity of the map by a fourth part of the whole depth; by which means, in his maps, though the meridians are straight lines, yet they are generally drawn inclining to each other towards the poles. With regard to Cortes, he speaks only of the number of degrees of latitude, and not of the extent of them; nay, he gives express directions that they should all be laid down by equal measurement on a scale of leagues adapted to the map.

For some time after the appearance of Mercator's map, it was not rightly understood, and it was even thought to be entirely useless, if not detrimental.—However, about the year 1592, its utility began to be perceived; and seven years after, Mr Wright printed his famous treatise entitled, *The Correction of certain Errors in Navigation*, where he fully explained the reason of extending the length of the parallels of latitude, and the uses of it to navigators. In 1610, a second edition of Mr Wright's book was published with improvements. An excellent method was proposed of determining the magnitude of the earth; at the same time it was judiciously proposed to make our common measures in some proportion to a degree on its surface, that they might not depend on the uncertain length of a barley corn. Some of his other improvements were, “The table of latitudes for dividing the meridian computed to minutes;” whereas it had been only divided to every tenth minute. He also published a description of an instrument which he calls the *sea rings*; and by which the variation of the compass, altitude of the sun, and time of the day, may be determined readily at once in any place, provided the latitude is known. He showed also how to correct the errors arising from the eccentricity of the eye in observing by the cross-staff. He made a total amendment in the tables of the declinations and places of the sun and stars from his own observations made with a six foot quadrant in the years 1594, 95, 96 and 97. A sea quadrant to take altitudes by a forward or backward observation; and likewise with a contrivance for the ready finding the latitude by the height of the pole star, when not upon the meridian. To this edition was subjoined a translation of Zamorano's Compendium above mentioned,

in which he corrected some mistakes in the original; adding a large table of the variation of the compass observed in very different parts of the world, to show that it was not occasioned by any magnetical pole.

These improvements soon became known abroad.—In 1608, a treatise entitled, *Hypomnemata Mathematica*, was published by Simon Stevin, for the use of Prince Maurice. In that part relating to navigation, the author having treated of sailing on a great circle, and shown how to draw the rhumbs on a globe mechanically, sets down Wright's two tables of latitudes and of rhumbs, in order to describe these lines more accurately, pretending even to have discovered an error in Wright's table. But all Stevin's objections were fully answered by the author himself, who showed that they arose from the gross way of calculating made use of by the former.

In 1624, the learned Willebrordus Snellius, professor of mathematics at Leyden, published a treatise of navigation on Wright's plan, but somewhat obscurely: and as he did not particularly mention all the discoveries of Wright, the latter was thought by some to have taken the hint of all his discoveries from Snellius. But this supposition is long ago refuted: and Wright enjoys the honour of those discoveries which is justly his due.

Mr Wright having shown how to find the place of the ship on his chart, observed that the same might be performed more accurately by calculation: but considering, as he says, that the latitudes, and especially the courses at sea, could not be determined so precisely, he forbore setting down particular examples; as the mariner may be allowed to save himself this trouble, and only mark out upon his chart the ship's way, after the manner then usually practised. However, in 1614, Mr Raphe Handson, among his nautical questions subjoined to a translation of Pitiscus's trigonometry, solved very distinctly every case of navigation, by applying arithmetical calculations to Wright's table of latitudes, or of meridional parts, as it hath since been called. Though the method discovered by Wright for finding the change of longitude by a ship sailing on a rhumb is the proper way of performing it, Handson also proposes two ways of approximation to it without the assistance of Wright's division of the meridian line. The first was computed by the arithmetical mean between the cosines of both latitudes; the other by the same mean between the secants as an alternative, when Wright's book was not at hand; though this latter is wider from the truth than the first. By the same calculations also he showed how much each of these compendiums deviates from the truth, and also how widely the computations on the erroneous principles of the plane chart differ from them all. The method, however, commonly used by our sailors is commonly called the *middle latitude*; which, though it errs more than that by the arithmetical mean between the two cosines, is preferred on account of its being less operose: yet in high latitudes it is more eligible to use that of the arithmetical mean between the logarithmic cosines, equivalent to the geometrical mean between the cosines themselves; a method since proposed by Mr John Bassat. The computation by the middle latitude will always fall short of the true change of longitude; that by the geometrical mean will al-

ways exceed; but that by the arithmetical mean falls short in latitudes above 45 degrees, and exceeds in lesser latitudes. However, none of these methods will differ much from the truth when the change of latitude is sufficiently small.

About this time logarithms were invented by John Napier, baron of Merchiston in Scotland, and proved of the utmost service to the art of navigation. From which Mr Edmund Gunter constructed a table of logarithmic sines and tangents to every minute of the quadrant, which he published in 1620. In this work he applied to navigation, and other branches of mathematics, his admirable ruler known by the name of Gunter's scale †; on which are described lines of logarithms, of logarithmic sines and tangents, of meridional parts, &c. He greatly improved the sector for the same purposes. He showed also how to take a back observation by the cross staff, whereby the error arising from the eccentricity of the eye is avoided. He described likewise another instrument, of his own invention, called the *cross bow*, for taking altitudes of the sun or stars, with some contrivances for the more ready collecting the latitude from the observation. The discoveries concerning logarithms were carried to France in 1624 by Mr Edmund Wingate, who published two small tracts in that year at Paris. In one of these he taught the use of Gunter's scale; and in the other, of the tables of artificial sines and tangents, as modelled according to Napier's last form, erroneously attributed by Wingate to Briggs.

† See Gunter's Scale.

Gunter's rule was projected into a circular arch by the Reverend Mr William Oughtred in 1633, and its uses fully shown in a pamphlet entitled, *The Circle of Proportion*, where, in an appendix, are well treated several important points in navigation. It has also been made in the form of a sliding ruler.

The logarithmic tables were first applied to the different cases of sailing by Mr Thomas Addison, in his treatise entitled, *Arithmetical Navigation*, printed in 1625. He also gives two traverse tables, with their uses; the one to quarter points of the compass, the other to degrees. Mr Henry Gellibrand published his discovery of the changes of the variation of the compass, in a small quarto pamphlet, entitled, *A discourse mathematical on the variation of the magnetical needle*, printed in 1635. This extraordinary phenomenon he found out by comparing the observations made at different times near the same place by Mr Burrough, Mr Gunter, and himself, all persons of great skill and experience in these matters. This discovery was likewise soon known abroad; for Father Athanasius Kircher, in his treatise entitled, *Magnes*, first printed at Rome in 1641, informs us, that he had been told it by Mr John Greaves; and then gives a letter of the famous Marinus Mercennus, containing a very distinct account of the same.

As altitudes of the sun are taken on shipboard by observing his elevation above the visible horizon, to obtain from thence the sun's true altitude with correctness, Wright observes it to be necessary that the dip of the visible horizon below the horizontal plane passing through the observer's eye should be brought into the account, which cannot be calculated without knowing the magnitude of the earth. Hence he was induced to propose different methods for finding this,

but complains that the most effectual was out of his power to execute; and therefore contented himself with a rude attempt, in some measure sufficient for his purpose: and the dimensions of the earth deduced by him corresponded very well with the usual divisions of the log line; however, as he wrote not an express treatise on navigation, but only for the correcting such errors as prevailed in general practice, the log line did not fall under his notice. Mr Richard Norwood, however, put in execution the method recommended by Mr Wright as the most perfect for measuring the dimensions of the earth, with the true length of the degrees of a great circle upon it; and, in 1635, he actually measured the distance between London and York; from whence, and the summer solstitial altitudes of the sun observed on the meridian at both places, he found a degree on a great circle of the earth to contain 367,196 English feet, equal to 57,300 French fathoms or toises: which is very exact, as appears from many measures that have been made since that time. Of all this Mr Norwood gave a full account in his treatise called *The Seaman's Practice*, published in 1637. He there shows the reason why Snellius had failed in his attempt: he points out also various uses of his discovery, particularly for correcting the gross errors hitherto committed in the divisions of the log line. But necessary amendments have been little attended to by sailors, whose obstinacy in adhering to established errors has been complained of by the best writers on navigation. This improvement has at length, however, made its way into practice, and few navigators of reputation now make use of the old measure of 42 feet to a knot. In that treatise also Mr Norwood describes his own excellent method of setting down and perfecting a sea reckoning, by using a traverse table; which method he had followed and taught for many years. He shows also how to rectify the course by the variation of the compass being considered; as also how to discover currents, and to make proper allowance on their account. This treatise, and another on trigonometry, were continually reprinted, as the principal books for learning scientifically the art of navigation. What he had delivered, especially in the latter of them, concerning this subject, was contracted as a manual for sailors, in a very small piece called his *Epitome*; which useful performance has gone through a great number of editions. No alterations were ever made in the *Seaman's Practice* till the 12th edition in 1676, when the following paragraph was inserted in a smaller character: "About the year 1672, Monsieur Picart has published an account in French, concerning the measure of the earth, a breviate whereof may be seen in the *Philosophical Transactions*, N^o 112, wherein he concludes one degree to contain 365,184 English feet, nearly agreeing with Mr Norwood's experiment;" and this advertisement is continued through the subsequent editions as late as the year 1732.

About the year 1645, Mr Bond published in Norwood's *Epitome* a very great improvement in Wright's method by a property in his meridian line, whereby its divisions are more scientifically assigned than the author himself was able to effect; which was from this theorem, that these divisions are analogous to the excesses of the logarithmic tangents of half the respective latitudes augmented by 45 degrees above the logarithm of the radius.

dius. This he afterwards explained more fully in the third edition of Gunter's works, printed in 1653; where, after observing that the logarithmic tangents from 45° upwards increase in the same manner that the secants added together do, if every half degree be accounted as a whole degree of Mercator's meridional line. His rule for computing the meridional parts belonging to any two latitudes, supposed on the same side of the equator, is to the following effect: "Take the logarithmic tangent, rejecting the radius, of half each latitude, augmented by 45 degrees; divide the difference of those numbers by the logarithmic tangent of $45^\circ 30'$, the radius being likewise rejected; and the quotient will be the meridional parts required, expressed in degrees." This rule is the immediate consequence from the general theorem, That the degrees of latitude bear to one degree (or 60 minutes, which in Wright's table stands for the meridional parts of one degree), the same proportion as the logarithmic tangent of half any latitude augmented by 45 degrees, and the radius neglected, to the like tangent of half a degree augmented by 45 degrees, with the radius likewise rejected. But here was farther wanting the demonstration of this general theorem, which was at length supplied by Mr James Gregory of Aberdeen in his *Exercitationes Geometricæ*, printed at London in 1668; and afterwards more concisely demonstrated, together with a scientific determination of the divisor, by Dr Halley in the Philosophical Transactions for 1695, N° 219. from the consideration of the spirals into which the rhumba are transformed in the stereographic projection of the sphere upon the plane of the equinoctial; and which is rendered still more simple by Mr Roger Cotes, in his *Logometria*, first published in the Philosophical Transactions for 1714, N° 388. It is moreover added in Gunter's book, that if $\frac{1}{10}$ th of this division, which does not sensibly differ from the logarithmic tangent of $45^\circ 1' 30''$ (with the radius subtracted from it), be used, the quotient will exhibit the meridional parts expressed in leagues, and this is the divisor set down in Norwood's Epitome. After the same manner the meridional parts will be found in minutes, if the like logarithmic tangent of $45^\circ 1' 30''$, diminished by the radius, be taken; that is, the number used by others being 12633, when the logarithmic tables consist of eight places of figures besides the index.

In an edition of the Seamen's Kalender, Mr Bond declared, that he had discovered the longitude by having found out the true theory of the magnetic variation; and to gain credit to his assertion, he foretold, that at London in 1657 there would be no variation of the compass, and from that time it would gradually increase the other way; which happened accordingly.

Again, In the Philosophical Transactions for 1668, N° 40, he published a table of the variation for 49 years to come. Thus he acquired such reputation, that his treatise, entitled, *The Longitude Found*, was in 1676 published by the special command of Charles II. and approved by many celebrated mathematicians. It was not long, however, before it met with opposition; and in 1678 another treatise, entitled, *The Longitude not Found*, made its appearance; and as Mr Bond's hypothesis did not in any manner answer its author's sanguine expectations, the affair was undertaken by Dr Halley. The result of his speculation was, that the magnetic needle is influenced by four poles; but this wonderful phenomenon seems hitherto to have eluded all our researches. In 1700, however, Dr Halley published a general map, with curve lines expressing the paths where the magnetic needle had the same variation; which was received with universal applause. But as the positions of these curves vary from time to time, they should frequently be corrected by skilful persons; as was done in 1744 and 1756, by Mr William Mountaine, and Mr James Dodson, F. R. S. In the Philosophical Transactions for 1690, Dr Halley also gave a dissertation on the monsoons; containing many very useful observations for such as sail to places subject to these winds.

After the true principles of the art were settled by Wright, Bond, and Norwood, the authors on navigation became so numerous, that it would be impossible to enumerate them. New improvements were daily made, and every thing relative to it was settled with an accuracy not only unknown to former ages, but which would have been reckoned utterly impossible. The earth being found to be a spheroid, and not a perfect sphere, with the shortest diameter passing through the poles, a tract was published in 1741 by the Rev. Doctor Patrick Murdoch, wherein he accommodated Wright's sailing to such a figure; and Mr Colin MacLaurin, the same year, in the Philosophical Transactions, N° 461, gave a rule for determining the meridional parts of a spheroid; which speculation is farther treated of in his book of Fluxions, printed at Edinburgh in 1742.

Among the latter discoveries in navigation, that of finding the longitude both by lunar observations and by time-keepers is the principal. It is owing chiefly to the rewards offered by the British parliament that this has attained the present degree of perfection. We are indebted to Dr Maskelyne for putting the first of these methods in practice, and for other important improvements in navigation. The time-keepers, constructed by Harrison for this express purpose, were found to answer so well, that he obtained the parliamentary reward.

THEORY OF NAVIGATION.

THE motion of a ship in the water is well known to depend on the action of the wind upon its sails, regulated by the direction of the helm. As the water is a resisting medium, and the bulk of the ship very considerable, it thence follows that there is always a great resistance on her fore-part; and when this resistance becomes sufficient to balance the moving

force of the wind upon the sails, the ship attains her utmost degree of velocity, and her motion is no longer accelerated. This velocity is different according to the different strength of the wind; but the stronger the wind, the greater resistance is made to the ship's passage through the water; and hence, though the wind should blow ever so strong, there is also a limit

to the velocity of the ship: for the sails and ropes can bear but a certain force of air; and when the resistance on the fore part becomes more than equivalent to their strength, the velocity can be no longer increased, and the rigging gives way.

The direction of a ship's motion depends on the position of her sails with regard to the wind, combined with the action of the rudder. The most natural direction of the ship is, when she runs directly before the winds, the sail are then disposed, so as to be at right angles thereto. But this is not always the case, both on account of the variable nature of the winds, and the situation of the intended port, or of intermediate headlands or islands. When the wind therefore happens not to be favourable, the sails are placed so as to make an oblique angle both with the direction of the ship and with the wind; and the sails, together with the rudder, must be managed in such a manner, that the direction of the ship may make an acute angle with that of the wind; and the ship making boards on different tacks, will by this means arrive at the intended port.

The reason of the ship's motion in this case is, that the water resists the side more than the fore part, and that in the same proportion as her length exceeds her breadth. This proportion is so considerable, that the ship continually slides off where the resistance is least, and that sometimes with great swiftness. In this way of sailing, however, there is a great limitation: for if the angle made by the keel with the direction of the wind be too acute, the ship cannot be kept in that position; neither is it possible for a large ship to make a more acute angle with the wind than about 6 points; though small sloops, it is said, may make an angle of about 5 points with it. In all these cases, however, the velocity of the ship is greatly retarded; and that not only on account of the obliquity of her motion, but by reason of what is called her *leeway*. This is occasioned by the yielding of the water on the lee-side of the ship, by which means the vessel acquires a compound motion, partly in the direction of the wind, and partly in that which is necessary for attaining the desired port.

It is perhaps impossible to lay down any mathematical principles on which the leeway of a ship could be properly calculated; only we may see in general that it depends on the strength of the wind, the roughness of the sea, and the velocity of the ship. When the wind is not very strong, the resistance of the water on the lee-side bears a very great proportion to that of the current of air: and therefore it will yield but very little; however, supposing the ship to remain in the same place, it is evident, that the water having once begun to yield, will continue to do so for some time, even though no additional force was applied to it; but as the wind continually applies the same force as at first, the leeway of the ship must go on constantly increasing till the resistance of the water on the lee side balances the force applied on the other, when it will become uniform, as doth the motion of a ship sailing before the wind. If the ship changes her place with any degree of velocity, then every time she moves her own length, a new quantity of water is to be put in motion, which hath not yet received any momentum, and which of consequence will make a greater resistance than it can do when the ship remains

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in the same place. Is proportion to the swiftness of the ship, then the leeway will be less: but if the wind is very strong, the velocity of the ship bears but a small proportion to that of the current of air; and the same effects must follow as though the ship moved slowly, and the wind was gentle; that is, the ship must make a great deal of leeway.—The same thing happens when the sea rises high, whether the wind is strong or not; for then the whole water of the ocean, as far as the swell reaches, hath acquired a motion in a certain direction, and that to a very considerable depth. The mountainous waves will not fail to carry the ship very much out of her course; and this deviation will certainly be according to their velocity and magnitude. In all cases of a rough sea, therefore, a great deal of leeway is made.—Another circumstance also makes a variation in the quantity of the leeway, namely, the lightness or heaviness of the ship; it being evident, that when the ship sinks deep in the water, a much greater quantity of that element is to be put in motion before she can make any leeway, than when she swims on the surface. As therefore it is impossible to calculate all these things with mathematical exactness, it is plain that the real course of a ship is exceedingly difficult to be found, and frequent errors must be made, which only can be corrected by celestial observations.

In many places of the ocean there are *currents*, or places where the water instead of remaining at rest, runs with a very considerable velocity for a great way in some particular direction, and which will certainly carry the ship greatly out of her course. This occasions an error of the same nature with the leeway; and therefore, whenever a current is perceived, its velocity ought to be determined, and the proper allowances made.

Another source of error in reckoning the course of a ship proceeds from the variation of the compass. There are few parts of the world where the needle points exactly north; and in those where the variation is known, it is subject to very considerable alterations. By these means the course of the ship is mistaken; for as the sailors have no other standard to direct them than the compass, if the needle, instead of pointing due north, should point north-east, a prodigious error would be occasioned during the course of the voyage, and the ship would not come near the port to which she was bound. To avoid errors of this kind the only method is, to observe the sun's amplitude and azimuth as frequently as possible, by which the variation of the compass will be perceived, and the proper allowances can then be made for errors in the course which this may have occasioned.

Errors will arise in the reckoning of a ship, especially when she sails in high latitudes, from the spheroidal figure of the earth; for as the polar diameter of our globe is found to be considerably shorter than the equatorial one, it thence follows, that the farther we remove from the equator, the longer are the degrees of latitude. Of consequence, if a navigator assigns any certain number of miles for the length of a degree of latitude near the equator, he must vary that measure as he approaches towards the poles, otherwise he will imagine that he hath not sailed so far as he actually hath done. It would therefore be necessary

to have a table containing the length of a degree of latitude in every different parallel from the equator to either pole; as without this a troublesome calculation must be made at every time the navigator makes a reckoning of his course. Such a table, however, hath not yet appeared; neither indeed does it seem to be an easy matter to make it, on account of the difficulty of measuring the length even of one or two degrees of latitude in different parts of the world. Sir Isaac Newton first discovered this spheroidal figure of the earth; and showed, from experiments on pendulums, that the polar diameter was to the equatorial one as 230 to 230. This proportion, however, hath not been admitted by succeeding calculators. The French mathematicians, who measured a degree on the meridian in Lapland, made the proportion between the equatorial and polar diameters to be as 1 to 0.9891. Those who measured a degree at Quito in Peru made the proportion 1 to 0.99674, or 266 to 265. M. Bouguer makes the proportion to be as 159 to 178; and M. Buffon, in one part of his Theory of the Earth, makes the equatorial diameter exceed the polar one by $\frac{1}{11}$ of the whole. According to M. du Séjour, this proportion is as 321 to 320; and M. de la Place, in his memoir upon the Figure of Spheroids has deduced the same proportion. From these variations it

appears that the point is not exactly determined, and consequently that any corrections which can be made with regard to the spheroidal figure of the earth must be very uncertain.

It is of consequence to navigators in a long voyage to take the nearest way to their port; but this can seldom be done without considerable difficulty. The shortest distance between any two points on the surface of a sphere is measured by an arch of a great circle intercepted between them; and therefore it is advisable to direct the ship along a great circle of the earth's surface. But this is a matter of considerable difficulty, because there are no fixed marks by which it can be readily known whether the ship sails in the direction of a great circle or not. For this reason the sailors commonly choose to direct their course by the rhumbs, or the bearing of the place by the compass. These bearings do not point out the shortest distance between places; because, on a globe, the rhumbs are spirals, and not arches of great circles. However, when the places lie directly under the equator, or exactly under the same meridian, the rhumb then coincides with the arch of a great circle, and of consequence shows the nearest way. The sailing on the arch of a great circle is called *great circle sailing*; and the cases of it depend all on the solution of problems in spherical trigonometry.

PRACTICE OF NAVIGATION.

BOOK I.

Containing the various Methods of Sailing.

INTRODUCTION.

THE art of navigation depends upon astronomical and mathematical principles. The places of the sun and fixed stars are deduced from observation and calculation, and arranged in tables, the use of which is absolutely necessary in reducing observations taken at sea, for the purpose of ascertaining the latitude and longitude of the ship, and the variation of the compass. The problems in the various sailings are resolved either by trigonometrical calculation, or by tables or rules formed by the assistance of trigonometry. By mathematics, the necessary tables are constructed, and rules investigated for performing the more difficult parts of navigation. For these several branches of science, and for logarithmic tables, the reader is referred to the respective articles in this work. A few tables are given at the end of this article; but as the other tables necessary for the practice of navigation are to be found in almost every treatise on that subject, it therefore seems unnecessary to insert them in this place.

CHAP. I. Preliminary Principles.

SECT. I. Of the Latitude and Longitude of a Place.

THE situation of a place on the surface of the earth is estimated by its distance from two imaginary lines intersecting each other at right angles: The one of these is called the *equator*, and the other the *first mer-*

idian. The situation of the equator is fixed, but that of the first meridian is arbitrary, and therefore different nations assume different first meridians. In Britain, we esteem that to be the first meridian which passes through the royal observatory at Greenwich.

The equator divides the earth into two equal parts, called the *northern* and *southern hemispheres*; and the latitude of a place is its distance from the equator, reckoned on a meridian in degrees and parts of a degree; and is either north or south, according as it is in the northern or southern hemispheres.

The first meridian being continued round the globe divides it into two equal parts, called the *easterly* and *westerly hemispheres*; and the longitude of a place is that portion of the equator contained between the first meridian and the meridian of the given place, and is either east or west; according as it is in the eastern or western hemisphere, respectively to the first meridian.

PROB. I. The latitudes of two places being given, to find the difference of latitude.

RULE. Subtract the less latitude from the greater, if the latitudes be of the same name, but add them if of contrary, and the remainder or sum will be the difference of latitude.

EXAMPLE I. Required the difference of latitude between the Lizard, in latitude $49^{\circ} 57' N.$ and Cape St Vincent, in latitude $37^{\circ} 2' N.$

Latitude of the Lizard	$49^{\circ} 57' N.$	_____
Latitude of Cape St Vincent	$37^{\circ} 2' N.$	_____

Difference of latitude $12^{\circ} 55' = 775$ miles.

EXAMPLE II. What is the difference of latitude between Funchal in latitude $32^{\circ} 38' N.$ and the Cape of Good Hope in latitude $34^{\circ} 29' S.$

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Latitude of Funchal, 32° 38' N.
and Long- Lat. of Cape of Good Hope 34 29 S.

Difference of latitude 67 7 = 4027 miles.

PROB. II. Given the latitude of one place, and the difference of latitude between it and another place, to find the latitude of that place.

RULE. If the given latitude and the difference of latitude be of the same name, add them; but if of different names, subtract them, and the sum or remainder will be the latitude required of the same name with the greater.

EXAMPLE I. A ship from latitude 39° 22' N. sailed due north 560 miles—Required the latitude come to?

Latitude sailed from 39° 22' N.
Difference of latitude 560' = 9 20 N.

Latitude come to 48 42 N.

EXAMPLE II. A ship from latitude 7° 19' N. sailed 854 miles south—Required the latitude come to?

Latitude sailed from 7° 19' N.
Difference of latitude 854' = 14 14 S.

Latitude come to 6 55 S.

PROB. III. The longitudes of two places being given, to find their difference of longitude.

RULE. If the longitudes of the given places are of the same name, subtract the less from the greater, and the remainder is the difference of longitude; but if the longitudes are of contrary names, their sum is the difference of longitude. If this exceeds 180°, subtract it from 360°, and the remainder is the difference of longitude.

EXAMPLE I. Required the difference of longitude between Edinburgh and New York, their longitude being 3° 14' W. and 74° 10' W. respectively?

Longitude of New York 74° 10' W.
Longitude of Edinburgh 3 14 W.

Difference of longitude 70 56

EXAMPLE II. What is the difference of longitude between Maskelyne's Isles, in longitude 167° 59' E. and Olinde, in longitude 35° 5' W?

Longitude of Maskelyne's Isles 167° 59' E.
Longitude of Olinde 35 5 W.

Sum 203 4
Subtract from 360 0

Difference of longitude 156 56

PROB. IV. Given the longitude of a place, and the difference of longitude between it and another place, to find the longitude of that place.

RULE. If the given longitude and the difference of longitude be of a contrary name, subtract the less from the greater, and the remainder is the longitude required of the same name with the greater quantity; but if they are of different names, add them, and the sum is the longitude sought, of the same name with that given. If this sum exceeds 180°, subtract it from 360°, the remainder is the required longitude of a contrary name to that given.

EXAMPLE I. A ship from longitude 9° 54' E. sailed

westerly till the difference of longitude was 25° 18'—

Required the longitude come to?

Longitude sailed from 9° 54' E.

Difference of longitude 25 18 W.

Longitude come to 13 24 W.

EXAMPLE II. The longitude sailed from is 25° 9' W. and difference of longitude 18° 46' W.—Required the longitude come to?

Longitude left 25° 9' W.

Difference of longitude 18 46 W.

Longitude in 43 55 W.

SECT. II. Of the Tides.

The theory of the tides has been explained under the article ASTRONOMY, and will again be farther illustrated under that of TIDES. In this place, therefore, it remains only to explain the method of calculating the time of high water at a given place.

As the tides depend upon the joint actions of the sun and moon, and therefore upon the distance of these objects from the earth and from each other; and as, in the method generally employed to find the time of high water, whether by the mean time of new moon or by the epacts, or tables deduced therefrom, the moon is supposed to be the sole agent, and to have an uniform motion in the periphery of a circle, whose centre is that of the earth; it is hence obvious that method cannot be accurate, and by observation the error is sometimes found to exceed two hours. That method is therefore rejected, and another given, in which the error will seldom exceed a few minutes, unless the tides are greatly influenced by the winds.

PROB. I. To reduce the times of the moon's phases as given in the Nautical Almanack to the meridian of a known place.

RULE. To the time of the proposed phase, as given in the Nautical Almanack, apply the longitude of the place in time, by addition or subtraction, according as it is east or west, and it will give the time of the phase at the given place.

EXAMPLE I. Required the time of new moon at Salonique in May 1793?

Time of new moon per Naut. Alm. 9^d 15^h 31'
Longitude of Salonique in time 0 1 33 E.

Time of new moon required in May 9 17 4

EXAMPLE II. What is the time of the last quarter of the moon at Resolution Bay in October 1793?

Time of last quarter per Naut. Alm. 26^d 5^h 47'
Longitude in time 0 9 17 W.

Time at Resolution Bay of last quarter, October 25 20 30

PROB. II. To find the time of high water at a known place.

RULE. In the Nautical Almanack seek in the given month, or in that immediately preceding or following it, for the time of that phase which happens nearest to the given day: reduce the time of this phase to the meridian of the given place by Prob. I. and take the difference between the reduced time and the noon of the given day.

Find the equation answering to this difference in Table VII. which applied to the time of high water

Tides. ter on the day of new or full moon at the given place, according as the table directs, will give the approximate time of high water in the afternoon.

- Now take the interval between the reduced time of the phase and the approximate time of high water; find the corresponding equation, which applied as before to the syzygy time of high water, will give the time of the afternoon high water.

If the time of the morning high water is required, increase the last interval by 12 hours, if the given day falls before the phase, or diminish it by 12 hours when after that phase; and the equation to this time, applied to the syzygy time, gives the morning time of high water.

EXAMPLE I. Required the morning and afternoon times of high water at Leith, 11th December 1793? Nearest phase to 11th Dec. is 1st quart. $9^d 20^h 29'$
Longitude of Leith in time - $0^h 0^m 13$

Time at Leith of 1st quarter	-	9 20 16
Given day	-	11 0 0

Difference	-	1 3 44
Time of H W at Leith pier on syz.	-	0 2 20
Equat from Tab. to $1^d 3^h 44'$	-	+0 6 32

Approximate time of high water	11 8 52
Reduced time of 1st quarter	- 9 20 16

Interval	-	1 12 36
Time of high water at Leith on syz.	-	0 2 20
Equat. from the Tab. to $1^d 12^h 36'$	-	0 7 0

Time of high water at Leith	-	9 20 P.M.
Time of H W at Leith at full and change	-	2 20
Equat to $1^d 12^h 36' - 12^h = 1^d 0^h 36'$	-	6 22

High water at Leith, Dec. 11th, at 8 42 A.M.

The time of high water found by the common method is about an hour and a half sooner.

EXAMPLE II Required the time of high water at Funchal, 15th November 1793?

The nearest phase to 15th November is that of full moon,

Longitude of Funchal in time - $0^h 1^m 8^s$ W.

Time of full moon at Funchal,	17 ^d 7 38
Given day, November	- 15 0 0

Difference,	-	2 7 38
Time of high water at Funchal at full and change,	-	0 12 4
Equation from the Table to $2^d 7^h 38'$ before full moon,	-	-0 1 35

Approx time of high water, Nov 15	0 10 29
Reduced time of full moon,	- 17 7 38

Interval,	-	1 11 9
Time of high water at full and change,	-	0 12 4
Equation to $1^d 11^h$ before full moon,	-	0 0 56

Time of high water,	-	0 11 8 P.M.
Equation to $1^d 11^h + 12^h = 1^d 23^h$ is $1^h 15'$, and	-	

$12^h 4' - 1^h 15' = 11^h 49' =$ time of high water in the Ship's Run. forenoon.

EXAMPLE III. Required the time of high water at Duskey Bay, 24th October 1793?

The nearest phase to the 24th October is the last quarter,

Longitude of Duskey Bay in time, $+0^h 11^m 5^s$ E.

Reduced time of first quarter of moon,	26 16 52
Given day,	- 24 0 0

Difference,	-	2 16 52
Time of high water at full and change,	-	10 ^h 57'
Equation to $2^d 16^h 52'$ before last quarter,	-	+ 2 52

Approximate time of high water,	-	1 49
Change of equation to app. time $1^h 49'$	-	3

Time of high water in the afternoon,	1 52
Change of equation to 12 hours,	20

Time of high water in the morning,	1 32
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SECT. III. Of measuring a Ship's Run in a given Time.

The method commonly used at sea to find the distance sailed in a given time, is by means of a log line and half minute glass. A description of these is given under the articles LOG and LOG-LINE, which see.

It has been already observed, that the interval between each knot on the line ought to be 50 feet, in order to adapt it to a glass that runs 30 seconds. But although the line and glass be at any time perfectly adjusted to each other, yet as the line shrinks after being wet, and as the weather has a considerable effect upon the glass, it will therefore be necessary to examine them from time to time; and the distance given by them must be corrected accordingly. The distance sailed may therefore be affected by an error in the glass, or in the line, or in both. The true distance may, however, be found as follows:

PROB. I. The distance sailed by the log, and the seconds run by the glass, being given, to find the true distance, the line being supposed right.

RULE.—Multiply the distance given by the log by 30, and divide the product by the seconds run by the glass, the quotient will be the true distance.

EXAMPLE I. The hourly rate of sailing by the log is nine knots, and the glass is found to run out in 35 seconds. Required the true rate of sailing?

9
30

$35)270(7.7 =$ true rate of sailing

EXAMPLE II. The distance sailed by the log is 73 miles, and the glass runs out in 26 seconds. Sought the true distance?

73
30

$26)2190(84.2$ the true distance.

PROB. II. Given the distance sailed by the log, and the measured interval between two adjacent knots on the

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the line, to find the true distance, the glass running exactly 30 seconds.

RULE. Multiply twice the distance sailed by the measured length of a knot, point off two figures to the right, and the remainder will be the true distance.

EXAMPLE I. The hourly rate of sailing by the log is five knots, and the interval between knot and knot measures 53 feet. Required the true rate of sailing?

$$\begin{array}{r} \text{Measured interval} = 53 \\ \text{Twice hourly rate} = 10 \end{array}$$

$$\text{True rate of sailing} = 5.30$$

EXAMPLE II. The distance sailed is 64 miles, by a log line which measures 43 feet to a knot. Required the true distance?

$$\begin{array}{r} \text{Twice given distance} = 128 \\ \text{Measured interval} = 43 \end{array}$$

$$\begin{array}{r} 256 \\ 512 \end{array}$$

$$\text{True distance} = 53.76$$

PROB. III. Given the length of a knot, the number of seconds run by the glass in half a minute, and the distance sailed by the log; to find the true distance.

RULE. Multiply the distance sailed by the log by six times the measured length of a knot, and divide the product by the seconds run by the glass, the quotient, pointing off one figure to the right, will be the true distance.

EXAMPLE. The distance sailed by the log is 359 miles, the measured length of a knot is 43 feet, and the glass runs 33 seconds in half a minute. Required the true distance?

$$\begin{array}{r} \text{Distance by the log} = 359 \\ \text{Six times length of a knot} = 43 \times 6 = 258 \\ \hline 918 \\ 795 \\ \hline 318 \end{array}$$

$$\text{Second run by the glass} = 33 \quad 40088 \quad (131.4 = \text{true distance})$$

CHAP. II. Of Plane Sailing.

PLANE sailing is the art of navigating a ship upon principles deduced from the notion of the earth's being an extended plane. On this supposition the meridians are esteemed as parallel right lines. The parallels of latitude are at right angles to the meridians; the lengths of the degrees on the meridians, equator, and parallels of latitude, are everywhere equal; and the degrees of longitude are reckoned on the parallels of latitude as well as on the equator.—In this sailing four things are principally concerned, namely, the *course*, *distance*, *difference of latitude*, and *departure*.

The *course* is the angle contained between the meridian and the line described by the ship, and is usually expressed in points of the compass.

The *distance* is the number of miles a ship has sailed on a direct course in a given time.

The *difference of latitude* is the portion of a meridian contained between the parallels of latitude sailed

from and come to; and is reckoned either north or south, according as the course is in the northern or southern hemisphere.

The *departure* is the distance of the ship from the meridian of the place she left, reckoned on a parallel of latitude. In this sailing, the departure and difference of longitude are esteemed equal.

In order to illustrate the above, let A (fig. 1.) represent the position of any given place, and AB the meridian passing through that place; also let AC represent the line described by a ship, and C the point arrived at. From C draw CB perpendicular to AB. Now in the triangle ABC, the angle BAC represents the course, the side AC the distance, AB the difference of latitude, and BC the departure.

In constructing a figure relating to a ship's course, let the upper part of what the figure is to be drawn on represent the *north*, then the lower part will be *south*, the right hand side *east*, and the left hand side *west*.

A north and south line is to be drawn to represent the meridian of the place from which the ship sailed; and the upper or lower part of this line, according as the course is southerly or northerly, is to be marked as the position of that place. From this point as a centre, with the chord of 60°, an arch is to be described from the meridian towards the right or left, according as the course is easterly or westerly; and the course, taken from the line of chords if given in degrees, but from the line of rhumbs if expressed in points of the compass, is to be laid upon this arch, beginning at the meridian. A line drawn through this point and that sailed from, will represent the distance, which if given must be laid thereon, beginning at the point sailed from. A line is to be drawn from the extremity of the distance perpendicular to the meridian; and hence the difference of latitude and departure will be obtained.

If the difference of latitude is given, it is to be laid upon the meridian, beginning at the point representing the place the ship left; and a line drawn from the extremity of the difference of latitude perpendicular to the meridian, till it meets the distance produced, will limit the figure.

If the departure is given, it is to be laid off on a parallel, and a line drawn through its extremity will limit the distance. When either the distance and difference of latitude, distance and departure, or difference of latitude and departure, are given, the measure of each is to be taken from a scale of equal parts, is to be laid off on its respective line, and the extremities connected. Hence the figure will be formed.

PROB. I. Given the course and distance, to find the difference of latitude and departure.

EXAMPLE. A ship from St Helena, in latitude 15° 55' S. sailed S. W. by S. 158 miles. Required the latitude come to, and departure.

By construction.

Draw the meridian AB (fig. 2.), and with the chord of 60° describe the arch *mn*, and make it equal to the rhumb of 3 points, and through *c* draw AC equal to 158 miles; from C draw CB perpendicular to AB; then AB applied to the scale from which AC was taken, will be found to measure 131.4 and BC 87.8.

By

Plane
Sailing.

By Calculation.

To find the difference of latitude.

As radius	-	10.00000
is to the cosine of the course	3 points	9.91985
So is the distance	158	2.19866
to the difference of latitude	131.4	2.11851
To find the departure.		
As radius	-	10.00000
is to the sine of the course	3 points	9.74474
So is the distance	158	2.19866
to the departure	87.8	1.94340

By Inspection.

In the traverse table, the difference of latitude answering to the course 3 points, and distance 158 miles, in a distance column is 131.4, and departure 87.8.

By Gunter's Scale.

The extent from 8 points to 5 points, the complement of the course on the line of fine rhumbs (marked S. R.) will reach from the distance 158 to 131.4, the difference of latitude on the line of numbers; and the extent from 8 points to 3 points on fine rhumbs, will reach from 158 to 87.8, the departure on numbers.

Latitude St Helena = 15° 55' S.
Difference of Latitude = 2 11 S.

Latitude come to = 18 6 S.

PROB. II. Given the course and difference of latitude, to find the distance and departure.

EXAMPLE. A ship from St George's, in latitude 38° 45' north, sailed SE½S, and the latitude by observation was 35° 7' N. Required the distance, run, and departure?

Latitude St George's = 38° 45' N.
Latitude come to = 35 7 N.

Difference of latitude = 3 38 = 218 miles.

By Construction.

Plate CCCXXXVII. Draw the portion of the meridian AB (fig. 3.) equal to 218 m. from the centre A with the chord of 60° describe the arch mn, which made equal to the rhumb of 3½ points: through A, draw the line AC, and from B draw BC perpendicular to AB, and let it be produced till it meets AC in C. Then the distance AC being applied to the scale will measure 282 m. and the departure BC 179 miles.

By Calculation.

To find the distance.

As radius	-	10.00000
is to the secant of the course	3½ points	10.11181
So is the difference of latitude	218 m.	2.33846
to the distance	282	2.45027

To find the departure.

As radius	-	10.00000
is to the tangent of the course	3½ pts.	9.91417
So is the difference of latitude	218	2.33846
to the departure	178.9	2.25253

By Inspection.

Find the given difference of latitude 218 m. in a latitude column, under the course 3½ points; opposite to which, in a distance column, is 282 miles; and in a departure column is 178.9 m.

By Gunter's Scale.

Plane
Sailing.

Extend the compass from 3½ points, the complement of the course to 8 points on fine rhumbs, that extent will reach from the difference of latitude 218 miles to the distance 282 miles in numbers; and the extent from 4 points to the course 3½ points on the line of tangent rhumbs (marked T. R.) will reach from 218 miles to 178.9, the departure on numbers.

PROB. III. Given course and departure, to find the distance and difference of latitude?

EXAMPLE. A ship from Palma, in latitude 28° 37' N sailed NW by W, and made 192 miles of departure: Required the distance, run, and latitude come to?

By Construction.

Make the departure BC (fig. 4.) equal to 192 miles, draw BA perpendicular to BC, and from the centre C, with the chord of 60°, describe the arch mn, which make equal to the rhumb of 3 points, the complement of the course; draw a line through C, which produce till it meets BA in A: then the distance AC being measured, will be equal to 231 m. and the difference of latitude AB will be 128.3 miles.

By Calculation.

To find the distance.

As the sine of the course	5 points	9.91985
is to radius	-	10.00000
So is the departure	192	2.28330
to the distance	230.9	2.36345

To find the difference of latitude.

As the tangent of the course	5 points	10.17512
is to radius	-	10.00000
So is the departure	192	2.28330
to the difference of latitude	128.3	2.10819

By Inspection.

Find the departure 192 m. in its proper column above the given course 5 points; and opposite thereto is the distance 231 miles, and difference of latitude 128.3, in their respective columns.

By Gunter's Scale.

The extent from 5 points to 8 points on the line of fine rhumbs being laid from the departure 192 on numbers, will reach to the distance 231 on the same line; and the extent from 5 points to 4 points on the line of tangent rhumbs will reach from the departure 192 to the difference of latitude 128.3 on numbers.

Latitude of Palma = 28° 37' N.
Difference of latitude = 2 8 N.

Latitude come to = 30 45 N.

PROB. IV. Given the distance and difference of latitude, to find the course and departure.

EXAMPLE. A ship from a place in latitude 43° 13' N, sails between the north and east 285 miles; and is then by observation found to be in latitude 46° 31' N: Required the course and departure?

Latitude sailed from = 43° 13' N.
Latitude by observation = 46 31 N.

Difference of latitude = 3 18 = 198 miles.

By Construction.

Draw the portion of the meridian AB (fig. 5.) equal to 198 miles; from B draw BC perpendicular

Practice.

N A V I G A T I O N.

Plane
Sailing.

to AB: then take the distance 285 miles from the scale, and with one foot of the compass in A describe an arch intersecting BC in C, and join AC. With the chord of 60° describe the arch $m n$, the portion of which, contained between the distance and difference of latitude, applied to the line of chords, will measure 46°, the course; and the departure BC being measured on the line of equal parts, will be found equal to 205 miles.

By Calculation.

To find the course.

As the distance	-	285	2.45484
is to the difference of latitude	-	198	2.29660
so is the radius	-	-	10.00000
to the cosine of the course	-	46° 0'	9.81476

To find the departure.

As radius	-	-	10.00000
is to the sine of the course	-	46° 0'	9.85693
so is the distance	-	285	2.45484
to the departure	-	205	2.31177

By Inspection.

Find the given distance in the table in its proper column; and if the difference of latitude answering thereto is the same as that given, namely, 198, then the departure will be found in its proper column, and the course at the top or bottom of the page, according as the difference of latitude is found in a column marked lat. at top or bottom. If the difference of latitude thus found does not agree with that given, turn over till the nearest thereto is found to answer to the given distance. This is in the page marked 46 degrees at the bottom, which is the course, and the corresponding departure is 205 miles.

By Gunter's Scale.

The extent from the distance 285 to the difference of latitude 198 on numbers, will reach from 90° to 44°, the complement of the course on lines; and the extent from 90° to the course 46° on the line of sines being laid from the distance 285, will reach to the departure 205 on the line of numbers.

PROB. V. Given the distance and departure, to find the course and difference of latitude.

EXAMPLE. A ship from Fort-Royal in the island of Grenada, in latitude 12° 5' N, sailed 260 miles between the south and west, and made 190 miles of departure: Required the course and latitude come to?

By Construction.

Draw BC (fig. 6.) perpendicular to AB, and equal to the given departure 190 miles; then from the centre C, with the distance 260 miles, sweep an arch intersecting AB in it, and join AC. Now describe an arch from the centre A with the chord of 60°, and the portion $m n$ of this arch, contained between the distance and difference of latitude, measured on the line of chords, will be 47° the course; and the difference of latitude AB applied to the scale of equal parts, measures 177 miles.

By Calculation.

To find the course.

As the distance	-	260	2.41497
is to the departure	-	190	2.27875
so is radius	-	-	10.00000
to the sine of the course	-	46° 57'	9.86378

To find the difference of latitude.

As radius	-	-	10.00000
is to the cosine of the course	-	46° 57'	9.83419
so is the distance	-	260	2.41497

to the difference of latitude	-	177.5	2.24916
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By Inspection.

Seek in the traverse table until the nearest to the given departure is found in the same line with the given distance 260. This is found to be in the page marked 47° at the bottom, which is the course; and the corresponding difference of latitude is 177.5.

By Gunter's Scale.

The extent of the compass, from the distance 260 to the departure 190 on the line of numbers, will reach from 90° to 47°, the course on the line of sines; and the extent from 90° to 43°, the complement of the course on lines, will reach from the distance 260 to the difference of latitude 177½ on the line of numbers.

Latitude Fort-Royal	-	-	12 9 N.
Difference of latitude	-	177	= 28 57 S.

Latitude in	-	-	9 12 N.
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PROB. VI. Given difference of latitude and departure, sought course and distance.

EXAMPLE. A ship from a port in latitude 7° 56' S, sailed between the south and east, till her departure is 132 miles; and is then by observation found to be in latitude 12° 3' S. Required the course and distance?

Latitude sailed from	-	-	7° 56' S.
Latitude in by observation.	-	-	12 3 S.

Difference of latitude	-	-	4 7 = 247.
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By Construction.

Draw the portion of the meridian AB (fig. 7.) equal to the difference of latitude 247 miles; from B draw BC perpendicular to AB, and equal to the given departure 132 miles, and join AC: then with the chord of 60° describes an arch from the centre A; and the portion $m n$ of this arch being applied to the line of chords, will measure about 28°; and the distance AC, measured on the line of equal parts, will be 280 miles.

By Calculation.

To find the course.

As the difference of latitude	-	247	2.39270
is to the departure	-	132	2.12057
so is radius	-	-	10.00000

to the tangent of the course	-	28° 7'	9.72787
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To find the distance.

As radius	-	-	10.00000
is to the secant of the course	-	28° 7'	10.05454
so is the difference of latitude	-	247	2.39270

to the distance	-	280	2.44724
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By Inspection.

Seek in the table till the given difference of latitude and departure, or the nearest thereto, are found together in their respective columns, which will be under 28°, the required course; and the distance answering thereto is 280 miles.

By Gunter's Scale.

The extent from the given difference of latitude 247 to .

Traverse
Sailing

to the departure 132 on the line of numbers will reach from 45° to 28° , the course on the line of tangents; and the extent from 62° , the complement of the course, to 90° on lines, will reach from the difference of latitude 247 to the distance 280 on numbers.

CHAP. III. Of Traverse Sailing.

If a ship sails upon two or more courses in a given time, the irregular track she describes is called a *traverse*; and to resolve a traverse is the method of reducing these several courses, and the distances run, into a single course and distance. The method chiefly used for this purpose at sea is by inspection, which shall therefore be principally adhered to; and is as follows:

Make a table of a breadth and depth sufficient to contain the several courses, &c. This table is to be divided into six columns: the several courses are to be put in the first, and the corresponding distances in the second column; the third and fourth columns are to contain the differences of latitude, and the two last the departures.

Now, the several courses and their corresponding distances being properly arranged in the table, find the difference of latitude and departure answering to each in the traverse table; remembering that the difference of latitude is to be put in a north or south column, according as the course is in the northern or southern hemisphere; and that the departure is to be put in an east column if the course is easterly, but in a west column if the course is westerly. Observing also, that the departure is less than the difference of latitude when the course is less than 4 points or 45° ; otherwise greater.

Add up the columns of northing, southing, easting, and westing, and set down the sum of each at its bottom; then the difference between the sums of the north and south columns will be the difference of latitude made good, of the same name with the greater; and the difference between the sums of the east and west columns, is the departure made good, of the same name with the greater sum.

Now seek in the traverse table, till a difference of latitude and departure are found to agree as nearly as possible with those above; then the distance will be found on the same line, and the course at the top or bottom of the page according as the difference of latitude is greater or less than the departure.

In order to resolve a traverse by construction, describe a circle with the chord of 60° , in which draw two diameters at right angles to each other, at whose extremities are to be marked the initials of the cardinal points, north being uppermost.

Lay off each course on the circumference, reckoned from its proper meridian; and from the centre to each point draw lines, which are to be marked with the proper number of the course.

On the first radius lay off the first distance from the centre; and through its extremity, and parallel to the second radius, draw the second distance of its proper length; through the extremity of the second di-

stance, and parallel to the third radius, draw the third distance of its proper length; and thus proceed until all the distances are drawn.

A line drawn from the extremity of the last distance to the centre of the circle will represent the distance made good; and a line drawn from the same point perpendicular to the meridian, produced, if necessary, will represent the departure, and the portion of the meridian intercepted between the centre and departure will be the difference of latitude made good.

EXAMPLES.

I. A ship from Fayal, in latitude $38^\circ 32' N$, sailed as follows: ESE 163 miles, SW $\frac{1}{2}$ W 110 miles, SE $\frac{1}{4}$ S 180 miles, and N by E 68 miles. Required the latitude come to, the course, and distance made good?

By Inspection.

Course	Dist.	Diff of Latitude		Departure	
		N	S	E	W
ESE	163	—	62.4	150.6	—
SW $\frac{1}{2}$ W	110	—	69.8	—	85.0
SE $\frac{1}{4}$ S	180	—	144.5	107.2	—
N by E	68	66.7	—	13.3	—
		66.7	276.7	271.1	
			66.7	85.0	
244 $\frac{1}{2}$ E	281		210.0	186.1	
Latitude left,				38° 32' N.	
Difference of latitude,				3 21 S.	
Latitude come to				35 11 N.	

By Construction.

With the chord of 60° describe the circle NE, SW (Fig. 8), the centre of which represents the place the ship sailed from: draw two diameters NS, EW at right angles to each other; the one representing the meridian, and the other the parallel of latitude of the place sailed from. Take each course from the line of rhumbs, lay it off on the circumference from its proper meridian, and number it in order 1, 2, 3, 4. Upon the first rhumb C_1 , lay off the first distance from C to A; through it draw the second distance AB parallel to C_2 , and equal to 110 miles; through B draw BD equal 180 miles, and parallel to C_3 ; and draw DE parallel to C_4 , and equal to 68 miles. Now CE being joined, will represent the distance made good; which applied to the scale will measure 281 miles. The arch SE, which represents the course, being measured on the line of chords, will be found equal to $41\frac{1}{4}^\circ$. From E draw EF perpendicular to CS produced; then CF will be the difference of latitude, and FE the departure made good; which applied to the scale will be found to measure 210 and 186 respectively.

As the method by construction is scarcely ever practised at sea, it therefore seems unnecessary to apply it to the solution of the following examples.

H. A

Practice.

NAVIGATION.

Traverse sailing II. A ship from latitude $1^{\circ} 38' S$ sailed as under. Required her present latitude, course, and distance made good.

Courses	Dist	Diff of Latitude		Departure	
		N	S	E	W
NW $\frac{1}{2}$ N	43	35.6	—	—	21.9
WNW	78	29.9	—	—	72.1
SE $\frac{1}{2}$ E	56	—	31.1	46.6	—
WSW $\frac{1}{2}$ W	62	—	18.0	—	59.3
N $\frac{1}{2}$ E	85	84.1	—	12.5	—
		149.8	49.1	59.1	155.3
		49.1			59.1
N 44° W	139	100.7 = $1^{\circ} 41'$			96.2
Latitude left		1 $38' S$			
Latitude come to		0 $3' N$			

III. Yesterday at noon we were in latitude $13^{\circ} 12' N$, and since then have run as follows. SSE 36 miles, S 12 miles, NW $\frac{1}{2}$ W 28 miles, W 30 miles, SW 42 miles, W $\frac{1}{2}$ N 39 miles, and N 20 miles. Required our present latitude, departure, and direct course and distance?

Courses	Dist.	Diff. of Latitude		Departure	
		N	S	E	W
SSE	36	—	33.3	13.8	—
S	12	—	12.0	—	—
NW $\frac{1}{2}$ W	28	17.8	—	—	21.6
W	30	—	—	—	30.0
SW	42	—	39.7	—	29.7
W $\frac{1}{2}$ N	39	7.6	—	—	38.2
N	20	20.0	—	—	—
		45.4	75.0	13.8	119.5
			45.4		13.8
S 74° W	110		29.6 = $0^{\circ} 30'$		105.7
Yesterday's Latitude		13 $12' N$			
Present Latitude		12 $42' N$			

IV. The course per compass from Greigness to the May is SW $\frac{1}{2}$ S, distance 58 miles; from the May to the Staples SE $\frac{1}{2}$ E, 44 miles, and from the Staples to Flamborough Head SE, 110 miles. Required the course per compass, and distance from Greigness to Flamborough Head?

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Courses	Dist	Diff of Latitude		Departure	
		N	S	E	W
SW $\frac{1}{2}$ S	58	—	43.0	—	38.9
SE $\frac{1}{2}$ E	44	—	41.4	14.8	—
SE	110	—	107.9	21.5	—
			192.3	36.3	38.9
					36.3
					4.6

Hence the course per compass is S 1° E, and distance 110 miles.

CHAP. IV. Of Parallel Sailing.

THE figure of the earth is spherical, and the meridians gradually approach each other, and meet at the poles. The difference of longitude between any two places is the angle at the pole contained between the meridians of those places; or it is the arch of the equator intercepted between the meridians of the given places; and the meridian distance between two places in the same parallel, is the arch thereof contained between their meridians. It hence follows, that the meridian distance, answering to the same difference of longitude, will be variable with the latitude of the parallel upon which it is reckoned; and the same difference of longitude will not answer to a given meridian distance when reckoned upon different parallels.

Parallel sailing is therefore the method of finding the distance between two places lying in the same parallel whose longitudes are known; or, to find the difference of longitude answering to a given distance, run in an east or west direction. This sailing is particularly useful in making low or small islands.

In order to illustrate the principles of parallel sailing, let CABP (fig. 9.) represent a section of one fourth part of the earth, the arch ABP being part of a meridian; CA the equatorial; and CP the polar semiaxis. Also let B be the situation of any given place on the earth; and join BC, which will be equal to CA or CP (A.) The arch AB, or angle ACB, is the measure of the latitude of the place B, and the arch BP, or angle BCP, is that of its complement. If BD be drawn from B perpendicular to CP, it will represent the cosine of latitude to the radius BC or CA

Now since circles and similar portions of circles are in the direct ratio of their radii; therefore,

As radius

Is to the cosine of latitude;

So is any given portion of the equator

To a similar portion of the given parallel.

4 5

But,

(A) This is not strictly true, as the figure of the earth is that of an oblate spheroid, and therefore the radius of curvature is variable with the latitude. The difference between CA and CP, according to Sir Isaac Newton's hypothesis, is about 17 miles.

Parallel
Sailing.

But the difference of longitude is an arch of the equator; and the distance between any two places under the same parallel, is a similar portion of that parallel.

Hence $R \cdot \cosine \text{ latitude} :: \text{Diff. longitude} \cdot \text{Distance}$.

And by inversion,

$\cosine \text{ latitude} : R :: \text{Distance} : \text{Diff. of longitude}$.

Also,

$\text{Diff. of longitude} : \text{Distance} :: R : \cosine \text{ latitude}$.

PROB. I. Given the latitude of a parallel, and the number of miles contained in a portion of the equator, to find the miles contained in a similar portion of that parallel.

EXAMPLE I. Required the number of miles contained in a degree of longitude in latitude $55^\circ 58'$?

By Construction.

Draw the indefinite right line AB (fig. 10.); make the angle BAC equal to the given latitude $55^\circ 58'$, and AC equal to the number of miles contained in a degree of longitude at the equator, namely 60: from C draw CB perpendicular to AB; and AB being measured on the line of equal parts, will be found equal to 33.5, the miles required.

By Calculation.

As radius	-	-	10.00000
is to the cosine of latitude,	$55^\circ 58'$		9.74794
so is miles in a deg. of long. at eq.	60		1.77815

to the miles in deg. in the given par. 33.58. 1.52609

By Inspection.

To 56° , the nearest degree to the given latitude, and distance 60 miles, the corresponding difference of latitude is 33.6, which is the miles required.

By Gunter's Scale.

The extent from 90° to 34° , the complement of the given latitude on the line of lines, will reach from 60 to 33.6 on the line of numbers.

There are two lines on the other side of the scale, with respect to Gunter's line, adapted to this particular purpose, one of which is entitled *chords*, and contains the several degrees of latitude: The other, marked M. L. signifying *miles of longitude*, is the *line of longitude*, and shows the number of miles in a degree of longitude in each parallel. The use of these lines is therefore obvious.

EXAMPLE II. Required the distance between Treguier in France, in longitude $9^\circ 14' W$, and Gaspey Bay, in longitude $64^\circ 27' W$, the common latitude being $48^\circ 47' N$?

Longitude Treguier	-	$9^\circ 14' W$.
Longitude Gaspey Bay	-	$64^\circ 27' W$.

Difference of longitude 61 $13=3673'$

As radius	-	-	10.00000
is to the cosine of latitude,	$48^\circ 47'$		9.81882
so is the difference of longitude	3673		3.56502

to the distance - - - 2420 3.38384

PROB. II. Given the number of miles contained in a portion of a known parallel, to find the number of miles in a similar portion of the equator.

EXAMPLE. A ship from Cape Finisterre, in latitude $42^\circ 52' N$, and longitude $9^\circ 17' W$, sailed due west 342 miles. Required the longitude come to?

By Construction.

Draw the straight line AB (fig. 11.) equal to the

given distance 342 miles, and make the angle BAC equal $42^\circ 52'$, the given latitude: from B draw BC perpendicular to AB, meeting AC in C; then AC applied to the scale will measure 466 $\frac{1}{2}$, the difference of longitude required.

By Calculation.

As radius	-	-	10.00000
is to the secant of latitude,	$42^\circ 52'$		10.13493
so is the distance	-	342	2.53403

to the difference of longitude 466.6 2.66896

By Inspection.

The nearest degree to the given latitude is 43° ; under which, and opposite to 171, half the given distance in a latitude column, is 234 in a distance column, which doubled gives 468, the difference of longitude.

If the proportional part answering to the difference between the given latitude and that used be applied to the above, the same result with that found by calculation will be obtained.

By Gunter's Scale.

The extent from $47^\circ 8'$, the complement of latitude to 90° on the line of lines, being laid the same way from the distance 342, will reach to the difference of longitude 466 $\frac{1}{2}$ on the line of numbers.

Longitude Cape Finisterre	-	$9^\circ 17' W$.
Difference of longitude	-	7 $47' W$.

Longitude come to - - - 17 $4' W$.

PROB. III. Given the number of miles contained in any portion of the equator, and the miles in a similar portion of a parallel, to find the latitude of that parallel.

EXAMPLE. A ship sailed due east 358 miles, and was found by observation to have differed her longitude $8^\circ 42'$. Required the latitude of the parallel?

By Construction.

Make the line AB (fig. 12.) equal to the given distance; to which let BC be drawn perpendicular, with an extent equal to 322', the difference of longitude; describe an arch from the centre A cutting BC in C; then the angle BAC being measured by means of the line of chords, will be found equal to $46^\circ \frac{1}{2}$, the required latitude.

By Calculation.

As the distance	-	358	2.55388
is to the difference of longitude,	522		2.71767
so is radius	-	-	10.00000

to the secant of the latitude $46^\circ 42'$ 10.16379

By Inspection.

As the difference of longitude and distance exceed the limits of the table, let therefore the half of each be taken; these are 261 and 179 respectively. Now, by entering the table with these quantities, the latitude will be found to be between 46 and 47 degrees. Therefore, to latitude 46° , and distance 261 miles, the corresponding difference of longitude is $181'.3$, which exceeds the half of the given distance by $2'.3$. Again, To latitude 47° , and distance 261, the difference of longitude is $178'.0$, being $1'.0$ less than the half of that given. therefore the change of distance answering to a change of 1° of latitude is $3'.3$.

Now, as $3'.3 : 2'.3 :: 1^\circ : 42'$

Hence the latitude required is $46^\circ 42'$.

Practice.

NAVIGATION.

Parallel Sailing.

By Gunter's Scale.

The extent from 522 to 358 on the line of numbers, will reach from 90° to about $43^\circ\frac{1}{2}$, the complement of which $46\frac{1}{2}$ is the latitude required?

PROB. IV. Given the number of miles contained in the portion of a known parallel, to find the length of a similar portion of another known parallel.

EXAMPLE. From two parts in latitude $33^\circ 58' N$, distance 348 miles, two ships sail directly north till they are in latitude $48^\circ 23' N$. Required their distance?

Plate CCCXXVII.

By Construction.

Draw the lines CB, CE (fig. 13.), making angles with CP equal to the complements of the given latitudes, namely, $56^\circ 2'$ and $41^\circ 37'$ respectively: make BD equal to the given distance 348 miles, and perpendicular to CP; now from the centre C, with the radius CB, describe an arch intersecting CE in E; then EF drawn from the point E, perpendicular to CP, will represent the distance required; and which being applied to the scale, will measure 278½ miles.

By Calculation.

As the cosine of the latitude left	$33^\circ 58'$	9.91874
is to the cosine of the latitude	$48^\circ 23'$	9.82226
comes to		
so is the given distance	348	2.54158
to the distance required	278.6	2.44510

By Inspection.

Under 34° , and opposite to 174, half the given distance in a latitude column is 210 in a distance column; being half the difference of longitude answering thereto. Now, find the difference of latitude to distance 210 miles over 48° of latitude, which is $140'.5$, from which $7'.1$ (the proportional part answering to 23 minutes of latitude) being subtracted, gives $139'.4$, which doubled is 278.8, the distance required.

By Gunter's Scale.

The extent from $56^\circ 2'$, the complement of the latitude left, to $41^\circ 37'$, the complement of that come to on the line of sines, being laid the same way from 348, will reach to 278½, the distance sought on the line of numbers.

PROB. V. Given a certain portion of a known parallel, together with a similar portion of an unknown parallel, to find the latitude of that parallel.

EXAMPLE. Two ships, in latitude $56^\circ 0' N$, distant 180 miles, sail due south; and having come to the same parallel, are now 232 miles distant. The latitude of that parallel is required?

By Construction.

Make DB (fig. 14.) equal to the first distance 180 miles, DM equal to the second 232, and the angle DBC equal to the given latitude 56° ; from the centre C, with the radius CB, describe the arch BE; and through M draw ME parallel to CD, intersecting the arch BE in E, join EC and draw EF perpendicular to CD; then the angle FEC will be the latitude required; which being measured, will be found equal to $43^\circ 53'$.

By Calculation.

As the distance on the known parallel	180	2.25527
is to the distance on that required	232	2.36549

So is the cosine of the latitude left	$56^\circ 0'$	9.74756
to the cosine of the latitude	$43^\circ 53'$	9.85778
comes to		

By Inspection.

To latitude 56° , and half the first distance go in a latitude column, the corresponding distance is 161, which is half the difference of longitude. Now 161, and 116 half the second distance, are found to agree between 43 and 44 degrees; therefore, to latitude 43° and distance 161, the corresponding difference of latitude is $117'.7$; the excess of which above 116 is $1'.7$: and to latitude 44° , and distance 161, the difference of latitude is $115'.8$; hence $117.7 - 115.8 = 1.9$, the change answering to a change of 1° of latitude.

Therefore $1.9 : 1.7 :: 1^\circ : 53'$

Hence the latitude is $43^\circ 53'$

By Gunter's Scale.

The extent from 180 to 232 on the line of numbers, being laid in the same direction on the line of sines, from 34° , the complement of the latitude sailed from, will reach to $46^\circ 7'$, the complement of the latitude come to.

CHAP. V. Of Middle Latitude Sailing.

THE earth is a sphere, and the meridians meet at the poles; and since a rhumb line makes equal angles with every meridian, the line a ship describes is therefore that kind of a curve called a *spiral*.

Let AB (fig. 15.) be any given distance sailed upon an oblique rhumb, PBN, PAM the extreme meridians, and a portion of the equator, and PCK, PEL two meridians intersecting the distance AB in the points CE infinitely near each other. If the arches BS, CD, and AR, be described parallel to the equator, it is hence evident, that AS is the difference of latitude, and the arch MN of the equator the difference of longitude, answering to the given distance AB and course PAB.

Now, since CE represents a very small portion of the distance AB, DE will be the correspondent portion of a meridian: hence the triangle EDC may be considered as rectilinear. If the distance be supposed to be divided into an infinite number of parts, each equal to CE, and upon these, triangles be constructed whose sides are portions of a meridian and parallel, it is evident these triangles will be equal and similar; for, besides the right angle, and hypotenuse which is the same in each, the course or angle CED is also the same. Hence, by the 12th of V. Euc. the sum of all the hypotenuses CE, or the distance AB, is to the sum of all the sides DE, or the difference of latitude AS, as one of the hypotenuses CE is to the corresponding side DE. Now, let the triangle GIH (fig. 16.) be constructed similar to the triangle CDE, having the angle G equal to the course: then as GH : GI :: CE : DC :: AB : AS.

Hence, if GH be made equal to the given distance AB, then GI will be the corresponding difference of latitude.

In like manner, the sum of all the hypotenuses CE, or the distance AB, is to the sum of all the sides DE, or the distance AS, as one of the hypotenuses CE is to the corresponding side DE.

Middle
latitude
sailing

CD, as CE is to CD, or as GH to HI, because of the similar triangles

The several parts of the same rectilineal triangle will therefore represent the course, distance, difference of latitude, and departure

Although the parts HG, GI, and angle G of the rectilineal triangle GIH, are equal to the corresponding parts AB, AS, and angle A, of the triangle ASB upon the surface of the sphere yet HI is not equal to BS, for HI is the sum of all the arcs CD, but CD is greater than OQ, and less than ZX therefore HI is greater than BS, and less than AR. Hence the difference of longitude MN cannot be inferred from the departure reckoned either upon the parallel sailed from or on that come to, but on some intermediate parallel TV, such that the arch TV is exactly equal to the departure and in this case the difference of longitude would be easily obtained. For TV is to MN as the sine PF to the sine PM, that is, as the cosine of latitude is to the radius.

The latitude of the parallel TV is not, however, easily determined with accuracy, various methods have therefore been taken in order to obtain it nearly, with as little trouble as possible first, by taking the arithmetical mean of the two latitudes for that of the mean parallel secondly, by using the arithmetical mean of the sines of the latitudes thirdly, by using the geometrical mean of the cosines of the latitudes and lastly, by employing the parallel deduced from the mean of the meridional parts of the two latitudes. The first of these methods is that which is generally used.

Plate
CCCCXXXV

In order to illustrate the computations in middle latitude sailing, let the triangle ABC (fig. 17.) represent a figure in plane sailing, wherein AB is the difference of latitude, AC the distance, BC the departure, and the angle BAC the course. Also let the triangle DBC be a figure in parallel sailing, in which DC is the difference of longitude, BC the meridional distance, and the angle DCB the middle latitude. In these triangles there is therefore one side BC common to both, and that triangle is to be first resolved in which two parts are given, and there the unknown parts of the other triangle will be easily obtained.

PROB. I Given the latitudes and longitudes of two places, to find the course and distance between them.

EXAMPLE Required the course and distance from the Island of May, in latitude $56^{\circ} 12' N$, and longitude $2^{\circ} 37' W$, to the Naze of Norway, in latitude $57^{\circ} 50' N$, and longitude $7^{\circ} 27' E$.

Latitude Isle of May	-	$56^{\circ} 12' N$	-	$56^{\circ} 12'$
Latitude Naze of Norway	-	$57^{\circ} 50' N$	-	$57^{\circ} 50'$
Difference of latitude	-	$1^{\circ} 38' = 98'$		114.2
Middle latitude	-			$57^{\circ} 1$

Longitude Isle of May - $2^{\circ} 37' W$
Longitude Naze of Norway - $7^{\circ} 27' E$

Difference of longitude - $10^{\circ} 4' = 604'$

By Construction

Draw the right line AD (fig. 18.) to represent the meridian of the May, with the chord of 60° describe the arch mn , upon which lay off the chord of $32^{\circ} 59'$, the complement of the middle latitude from n to m from D through m draw the line DC equal to 604, the difference of longitude, and from C draw CB perpendicular to AD make BA equal to 98, the difference of latitude, and join AC, which applied to the scale will measure 343 miles, the distance sought and the angle A being measured by means of the line of chords, will be found equal to $73^{\circ} 24'$, the required course.

By Calculation

To find the course (a)

As the difference of latitude	-	98	-	199123
is to the difference of longitude	-	604	-	278104
so is the cosine of middle latitude	-		-	
				$57^{\circ} 1$

to the tangent of the course $73^{\circ} 24'$ 1052572

To find the distance

As radius	-		-	1000000
is to the secant of the course	-	$73^{\circ} 24'$	-	1054411
so is the difference of latitude	-	98	-	199123

to the distance - 343 253534

By Inspection

To middle latitude 57° , and 15° one-fourth of the difference of longitude in a distance column, the corresponding difference of latitude is 82.2.

Now 24.5, one-fourth of the difference of latitude, and 82.2, taken in a departure column, are found to agree nearest on table marked $6\frac{1}{2}$ points at the bottom, which is the cosine, and the corresponding distance $85\frac{1}{2}$ multiplied by 4 gives 343 miles, the distance.

By Gunter's Scale.

The extent from 98 the difference of latitude, to 604 the difference of longitude on numbers, being laid the same way from 33° , the complement of the middle latitude on sines, will reach to a certain point beyond the termination of the lines on the scale. Now the extent between this point and 90° on sines, will reach from 45° to $73^{\circ} 24'$, the course on the line of tangents. And the extent from $73^{\circ} 24'$ the course, to 33° the complement of the middle latitude on the line of sines, being laid the same way from 604 the difference of longitude, will reach to 343 the distance on the line of numbers.

The true course, therefore, from the Island of May to the Naze of Norway is $N 73^{\circ} 24' E$, or $ENE\frac{1}{2}E$ nearly, but as the variation at the May is $2\frac{1}{2}$ points west,

(a) For R cosine Mid lat Diff of long Departure,
And diff of lat Dep R tangent course
Hence diff of lat cosine mid lat diff of long tang course,
Or diff of lat diff of long cosine mid lat tang course.

Practice.

NAVIGATION.

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Middle Latitude is E.S. west, therefore the course per compass from the May
 Sailing PROB. II. Given one latitude, course, and distance sailed, to find the other latitude and difference of longitude.

EXAMPLE A ship from Brest, in latitude $48^{\circ} 23' N.$ and longitude $4^{\circ} 30' W.$ sailed bW. W 238 miles. Required the latitude and longitude come to?

By Construction.

Plate CCLXXXVII With the course and distance construct the triangle ABC (fig. 17), and the difference of latitude AB being measured, will be found equal to 142 miles: hence the latitude come to is $46^{\circ} 1' N.$ and the middle latitude $47^{\circ} 12'.$ Now make the angle DCB equal to $47^{\circ} 12'.$ and DC being measured, will be 281 the difference of longitude. hence the longitude come to is $9^{\circ} 11' W.$

By Calculation.

To find the difference of latitude,

As radius	-	-	10.00000
is to the cosine of the course	$4\frac{1}{2}$		9.77503
so is the distance	-	238	2.37658

to the difference of latitude	141.8	2.15161
Latitude of Brest, $48^{\circ} 23' N.$		$48^{\circ} 23' N.$
Difference of Lat. 2 22 S.	half	1 11 S.

Lat. come to $46^{\circ} 1' N.$ Mid. Lat. $47^{\circ} 12'$

To find the difference of longitude (D).

As the cosine of Mid. Lat. $47^{\circ} 12'$		9.83215
is to the sine of the course $4\frac{1}{2}$ points		9.90483
so is the distance 238		2.37658

to the difference of longitude	281.3	2.44926
Longitude of Brest, -	-	$4^{\circ} 30' W.$
Difference of longitude	-	4 41 W.

Longitude come to - - 9 11 W.

By Inspection.

To the course $4\frac{1}{2}$ points, and distance 238 miles, the difference of latitude is 141.8, and the departure 191.1. Hence the latitude come to is $46^{\circ} 1' N.$ and middle latitude $47^{\circ} 12'.$ Then to middle latitude $47^{\circ} 12'.$ and departure 191.1 in a latitude column, the corresponding distance is 281, which is the difference of longitude.

By Gunter's Scale.

The extent from 8 points to $3\frac{1}{2}$ points, the complement of the course on fine rhumbs, being laid the same way from the distance 238, will reach to the difference of latitude 142 on the line of numbers, and the extent from $42^{\circ} 48'$ the complement of the middle latitude, to $53^{\circ} 26'$, the course on the line of lines will reach from the distance 238 to the difference of longitude 281 on numbers.

PROB. III. Given both latitudes and course, required the distance and difference of longitude?

EXAMPLE A ship from St Antonio, in latitude $17^{\circ} 0' N.$ and longitude $24^{\circ} 25' W.$ sailed NW $\frac{1}{2} N.$ till by observation her latitude is found to be $28^{\circ} 34' N.$

Required the distance sailed, and longitude come to?

Latitude St Antonio	$17^{\circ} 0' N.$	$17^{\circ} 0' N.$
Latitude by observation	$28^{\circ} 34' N.$	$28^{\circ} 34' N.$

Difference of lat.	11 34 = 694 m	45 34
	Middle lat.	22 47

By Construction.

Construct the triangle ABC (fig. 19), with the given course and difference of latitude, and make the angle BCD equal to the middle latitude. Now the distance AC and difference of longitude DC being measured, will be found equal to 864 and 558 respectively.

By Calculation.

To find the distance.

As radius, -	-	10.00000
is to the secant of the course $3\frac{1}{2}$ points		10.09517
So is the difference of lat. 694		2.84136

To the distance	-	864
		2 93653

To find the difference of longitude.

As the cosine of middle latitude $22^{\circ} 47'$		9.96472
is to the tangent of the course $3\frac{1}{2}$ points		9.87020
So is the difference of latitude 694		2.84136

To the difference of longitude 558.3		2.74684
Longitude of St Antonio -		$24^{\circ} 25' W.$
Difference of longitude -		9 18 W.

Longitude come to - - 33 43 W.

By Inspection.

To course $3\frac{1}{2}$ points, and difference of latitude 231.3 one third of that given, the departure is 171.6, and distance 288, which multiplied by 3 is 864 miles.

Again, To the middle latitude $22^{\circ} 47'$, or 23° , and departure 171.6 in a latitude column, the distance is 186, which multiplied by 3 is 558, the difference of longitude.

By Gunter's Scale.

The extent from $4\frac{1}{2}$ points, the complement of the course, to 8 points on the line of fine rhumbs, will reach from the difference of latitude 694 to the distance 864 on numbers; and the extent from the course $36^{\circ} 34'$ to $67^{\circ} 13'$, the complement of middle latitude on lines, will reach from the distance 864 to the difference of longitude 558 on numbers.

PROB. IV. Given one latitude, course, and departure, to find the other latitude, distance, and difference of longitude.

EXAMPLE. A ship from latitude $26^{\circ} 30' N.$ and longitude $45^{\circ} 30' W.$ sailed NE $\frac{1}{2} N.$ till her departure is 216 miles. Required the distance run, and latitude and longitude come to?

By Construction.

With the course and departure construct the triangle ABC (fig. 20), and the distance and difference of latitude being measured, will be found equal to 340 and 263 respectively. Hence the latitude come to is $30^{\circ} 53'$ and middle latitude $28^{\circ} 42'$ Now make the angle BCD equal to the middle latitude, and the difference of longitude DC applied to the scale will measure $246'$.

By

(10)

This proportion is obvious, by considering the whole figure as an oblique angled triangle.

Middle
Latitude
Sailing

By Calculation.

To find the distance.

As the sine of the course	3½ points	9 80236
is to radius	-	10 00000
so is the departure	216	2 33445

To the distance	340 5	2 53209
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To find the difference of latitude.

As the tangent of the course 3½ points	9 91417
is to radius	10 00000
so is the departure	216
	2 33445

to the difference of lat.	263 2	2 42028
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Latitude sailed from	26° 30' N	26° 30' N
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Difference of latitude	4 23 N half	2 12 N.
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Latitude come to	30 53 N	Mid. lat. 28 42
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To find the difference of longitude

As radius	-	10 00000
is to the secant of the mid lat 28° 42'	-	10 05693
so is the departure	216	2 33445

to the difference of longitude	246.2	2 39138
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Longitude left	-	45° 30' W.
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Difference of longitude	-	4 6 E.
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Longitude come to	-	41 24 W.
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By Inspection.

Under the course 3½ points, and opposite to 108 half the departure, the distance is 170, and difference of latitude 131½, which doubled, give 340 and 263 for the distance and difference of latitude respectively.

Again, To middle latitude 28° 42', and departure 108, the distance is 123, which doubled is 246 the difference of longitude

By Gunter's Scale.

The extent from the course 3½ points, on fine rhumbs, to the departure 216 on numbers, will reach from 8 points on fine rhumbs to about 340, the distance on numbers, and the same extent will reach from 4½ points, the complement of the course, to 263, the difference of latitude on numbers, and the extent from 61° 18' the complement of the middle latitude, to 90° on fines, will reach from the departure 216 to the difference of longitude 246 on numbers.

PROB V Given both latitudes and distance, to find the course and difference of longitude.

EXAMPLE From Cape Sable, in latitude 43° 24' N. and longitude 65° 39' W. a ship sailed 246 miles on a direct course between the south and east, and is then by observation in latitude 40° 48' N. Required the course and longitude in?

Latitude Cape Sable,	43° 24' N.	43° 24' N.
Latitude by observation,	40 48 N.	40 48 N

Difference of latitude,	2 36=156'	24 12
	Mid. latitude 42 6	

By Construction.

Plate
CCCLXXVII

Make AB (fig 21) equal to 156 miles, draw BC perpendicular to AB, and make AC equal to 246 miles. Draw CD, making with CB an angle of 42° 6' the middle latitude. Now DC will be found

to measure 256, and the course or angle A will measure 50° 39'.

By Calculation.

To find the course.

As the distance	246	2 39093
is to the difference of latitude	156	2 19312
so is radius	-	10 00000

to the cosine of the course	50° 39'	9 80219
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To find the difference of longitude.

As the cosine of middle latitude	42° 6'	9 87039
is to the sine of the course	50 39	9 88834
so is the distance	246	2 39093

to the difference of longitude	256 4	2 40888
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Longitude Cape Sable	-	65° 39' W.
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Difference of longitude	-	4 16 E.
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Longitude come to	-	61 23 W.
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By Inspection

The distance 246, and difference of latitude 156, are found to correspond above 4½ points, and the departure is 190 1. Now to the middle latitude 42° and departure 190 1 in a latitude column, the corresponding distance is 256, which is the difference of longitude required.

By Gunter's Scale.

The extent from 246 miles the distance, to 156 the difference of latitude on numbers, will reach from 90° to about 39½, the complement of the course on the line of fines: and the extent from 48°, the complement of the middle latitude, to 50° 4', the course on fines, will reach from the distance 246 m. to the difference of longitude 256 m. on numbers.

PROB. VI. Given both latitudes and departure sought the course, distance, and difference of longitude.

EXAMPLE. A ship from Cape St Vincent, in latitude 37° 2' N. longitude 9° 2' W. sails between the south and west; the latitude come to is 18° 16' N, and departure 838 miles. Required the course and distance run, and longitude come to?

Latitude Cape St Vincent	37° 2' N.	37° 2
Latitude come to	18 16 N.	18 16

Difference of latitude	18 46=1126	55 18
	Mid. latitude 27 39	

By Construction.

Make AB (fig 22) equal to the difference of latitude 1126 miles, and BC equal to the departure 838, and join AC; draw CD so as to make an angle with CB equal to the middle latitude 27° 39'. Then the course being measured on chords is about 36° 39', and the distance and difference of longitude, measured on the line of equal parts, are found to be 1403 and 946 respectively.

By Calculation.

To find the course

As the difference of latitude	1126	3 05154
is to the departure	838	2 92324
so is radius	-	10 00000

to the tangent of the course	36° 39'	9.87170
To		

Middle Latitude Sailing.	To find the distance.		
	As radius	-	10 00000
	is to the secant of the course	36° 39'	10.09566
	so is the difference of latitude	1126	3.05154
	to the distance	-	1403
	To find the difference of longitude.		
	As radius	-	10.00000
	is to the secant of the mid. lat.	27° 39'	10.05266
	so is the departure	838	2.92324
	to the difference of longitude	946	2.97590
	Longitude Cape St Vincent	-	9° 2' W.
	Difference of Longitude	-	15 46 W.
	Longitude come to	-	24 48 W.

By Inspection.

One tenth of the difference of latitude 112.6. and of the departure 83.8. are found to agree under $3\frac{1}{2}$ points, and the corresponding distance is 140, which multiplied by 10 gives 1400 miles. And to middle latitude $27\frac{1}{2}$, and 209.5 one fourth of the departure in a latitude column, the distance is 236 $\frac{1}{2}$, which multiplied by 4 is 946, the difference of longitude.

By Gunter's Scale.

The extent from the difference of latitude 1126 to the departure 838 on numbers, will reach from 45° to $36\frac{1}{2}$ the course on tangents; and the extent from $53\frac{1}{2}$ the complement of the course to 90° on lines, will reach from 1126 to 1403 the distance on numbers. Lastly, The extent from $62\frac{1}{2}$ the complement of the middle latitude, to 90° on lines, will reach from the departure 838 to the difference of longitude 946 on numbers.

PROB. VII. Given one latitude, distance, and departure, to find the other latitude, course, and difference of longitude.

EXAMPLE. A ship from Bourdeaux, in latitude $44^\circ 50'$ N, and longitude $0^\circ 35'$ W, sailed between the north and west 374 miles, and made 210 miles of westing. Required the course, and latitude and longitude come to?

By Construction.

Plate CCXXXVII With the given distance and departure make the triangle ABC (fig. 23.) Now the course being measured on the line of chords is about $34^\circ \frac{1}{2}$, and the difference of latitude on the line of numbers is 309 miles: hence the latitude come to, is $49^\circ 59'$ N, and middle latitude $47^\circ 25'$. Then make the angle BCD equal to $47^\circ 25'$, and DC measured will be 310 miles, the difference of longitude.

By Calculation.

To find the course.

As the distance	-	374	-	2 37287
is to the departure	-	210	-	2.32222
so is radius	-	-	-	10 00000
to the sine of the course	34° 10'	-	-	9 74935
To find the difference of latitude.				
As radius	-	-	-	10.00000
is to the cosine of the course	34° 10'	-	-	9 91772
so is the distance	-	374	-	2 57287
to the difference of latitude	309 4	-	-	2 49059

Latitude Bourdeaux	44° 50' N	-	44° 50'	Middle Latitude Sailing.
Difference of latitude	5 9 N half	-	2 35	
Latitude come to	49 59 N	Mid. lat.	47 25	
To find the difference of Longitude.				
As radius	-	-	-	10.00000
is the secant of middle latitude	47° 25'	-	-	10.16963
so is the departure	-	210	-	2.32222
to the difference of longitude	310.3	-	-	2.49185
Longitude of Bourdeaux	-	-	-	0° 35' W
Difference of longitude	-	-	-	5 10 W
Longitude in	-	-	-	5 45 W

By Inspection.

The half of the distance 187, and of the departure 105, are found to agree nearest under 34° , and the difference of latitude answering thereto is 155, which doubled is 310 miles.

Again, To middle latitude $47^\circ 25'$, and departure 105 in a latitude column, the corresponding distance is 155 miles, which doubled is 310 miles, the difference of longitude.

By Gunter's Scale.

The extent from the distance 374 miles to the departure 210 miles on the line of numbers, will reach from 90° to $34^\circ 10'$ the course on the line of sines; and the extent from 90° to $55^\circ 50'$ the complement of the course on sines, will reach from the distance 374 to the difference of latitude 309 miles on numbers.

Again, The extent from $42^\circ 35'$, the complement of the middle latitude, to 90° on lines, will reach from the departure 210 to the difference of longitude 310 on numbers.

PROB. VIII. given one latitude, departure, and difference of longitude, to find the other latitude, course, and distance

EXAMPLE. A ship from latitude $54^\circ 56'$ N, longitude $1^\circ 10'$ W, sailed between the north and east, till by observation she is found to be in longitude $5^\circ 26'$ E, and has made 220 miles of easting. Required the latitude come to, course, and distance run?

Longitude left	-	-	1° 10' W
Longitude come to	-	-	5 26 E

Difference of longitude - 6 36 = 396

By Construction.

Make BC (fig. 24.) equal to the departure 220, and CD equal to the difference of longitude 396 — then the middle latitude BCD being measured, will be found equal to $56^\circ 15'$: hence the latitude come to is $57^\circ 34'$, and difference of latitude $1^\circ 58'$. Now make AB equal to 158, and join AC, which applied to the scale will measure 271 miles. Also the course BAC being measured on chords will be found equal $54^\circ \frac{1}{2}$.

By Calculation.

To find the middle latitude.

As the departure	-	220	-	2.34242
is to the difference of longitude	396	-	-	2.59769
so is radius	-	-	-	10 00000

Midlle
Latitude
Sailingto the secant of the middle
latitude

56° 15' - 10 25128

Double the middle latitude 112 30

Latitude left - 54 56

Latitude come to - 57 34

Difference of latitude - 2 38 = 158

To find the course

As the difference of latitude 158 - 2 19866

is to the departure - 220 - 2 34242

so is radius - - - 10 00000

to the tangent of the course 54° 19' 10 14376

To find the distance

As radius - - - 10 00000

is to the secant of the course 54° 19' 10 23410

so is the difference of latitude 158 - 2 19866

to the distance - 270 9 - 2 43276

By Inspection.

As the difference of longitude and departure exceed the limits of the table, let therefore their halves be taken, these are 198 and 110 respectively. Now these will be found to agree exactly in the page marked 5 points at the bottom. Whence the middle latitude is 56° 15', and difference of latitude 158 miles.

Again, the difference of latitude 158, and departure 220, will be found to agree nearly above 54° the course, and the distance on the same line is 271 miles.

By Gunter's Scale.

The extent from the difference of longitude 396 to the departure 220 on numbers, will reach from 90° to 33° 45', the complement of the middle latitude on sines, and hence the difference of latitude is 158 miles. Now the extent from 158 to 220 on numbers, will reach from 45° to 54° 19' on tangents, and the extent from the complement of the course 35° 41' to 90° on sines will reach from the difference of latitude 158 to the distance 271 on numbers.

PROB. IX. Given the course and distance sailed, and difference of longitude, to find both latitudes.

EXAMPLE. A ship from a port in north latitude, sailed S. by E. 438 miles, and differed her longitude 7° 28'. Required the latitude sailed from, and that come to.

*By Construction.*I late
S. by E. 438

With the course and distance construct the triangle ABC (fig. 25) and make DC equal to 448 the given difference of longitude. Now the middle latitude BCD will measure 48° 58', and the difference of latitude AB 324 miles; hence the latitude left is 51° 40', and that come to 46° 16'.

By Calculation.

To find the difference of latitude.

As radius - - - 10 00000

is to the cosine of the course 3 1/2 pts. 9 86979

so is the distance 438 - 2 64147

to the difference of latitude 324 5 - 2 51126

To find the middle latitude.

As the difference of longitude 448 - 2 65128

is to the distance - 438 - 2 64147

so is the sine of the course 3 1/2 pts.

9 82703

Middle
Latitude
Sailing

9 81727

to the cosine of the middle

latitude

48° 58'

Half difference of latitude

2 42

Latitude sailed from - 51 40

Latitude come to - 46 16

By Inspection.

To the course 3 1/2 points, and half the distance 219 miles, the departure is 147 0, and difference of latitude 162 2, which doubled is 324 4. Again, To half the difference of longitude 224 in a distance column, the difference of latitude is 149 9 above 48°, and 146 9 over 49°.

Now, as 30 29 60' 58'

Hence the middle latitude is 48° 58' the latitude sailed from is therefore 51° 40', and latitude come to 46° 16'.

By Gunter's Scale.

The extent from 8 points to 4 1/2 points, the complement of the course on fine rhumbs, will reach from the distance 438 miles to the difference of latitude 324 5 on numbers. And the extent from the difference of longitude 448, to the distance 438 on numbers, will reach from the course 42° 11' to the complement of the middle latitude 41° 2' on sines. Hence the latitude left is 51° 40', and that come to 46° 16'.

PROB. X. Given the course, difference of latitude, and difference of longitude, to find both latitudes and distance.

EXAMPLE. From a port in south latitude a ship sailed SW 1/4 W, and has made 690 miles of difference of latitude, and 20° 38' of difference of longitude. Required both latitudes and distance.

By Construction.

Construct the triangle ABC (fig. 26.) with the given course and difference of latitude, and make CD equal to 1228 the difference of longitude. Then AC applied to the scale will measure 1088 miles; and the middle latitude BCD will measure 46° 47'. Hence the latitude left is 41° 2', and the latitude come to 52° 32'.

By Calculation.

To find the distance.

As radius - - - 10 00000

is to the secant of the course 4 1/2 pts. 10 19764

so is the difference of latitude 690 - 2 83885

to the distance - 1088 - 3 03649

To find the middle latitude.

As the difference of longitude 1228 - 3 08920

is to the distance - 1088 - 3 03649

so is the sine of the course 4 1/2 pts. 9 88819

to the cosine of the middle

latitude

46° 47'

Half difference of latitude

5 45

Latitude sailed from - 41 2

Latitude come to - 52 32

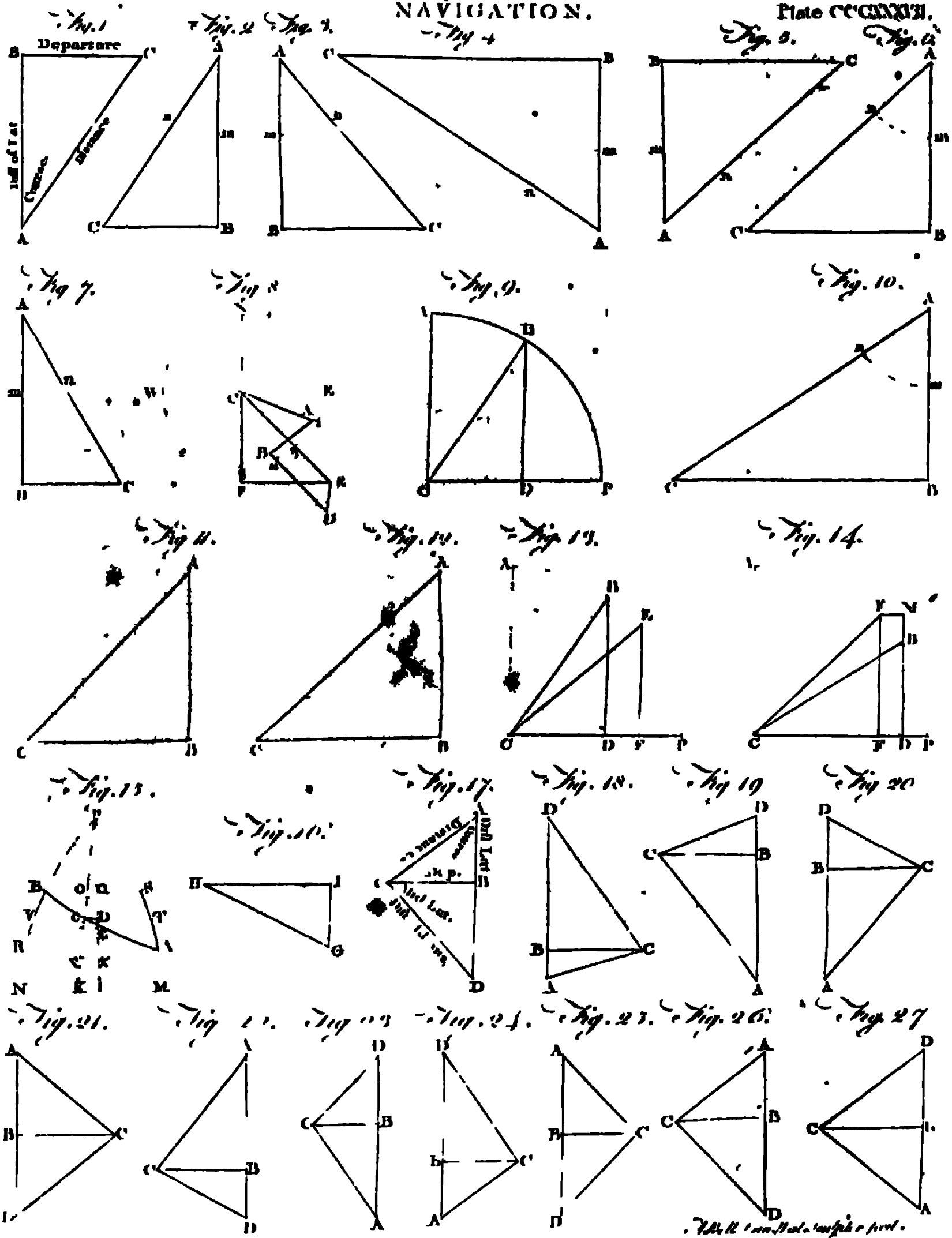
By Inspection.

To the course 4 1/2 points, and one fourth of the given difference of latitude 172 5 the departure is

210 2,

NAVIGATION.

Plate CCXXXII.



Practice.

NAVIGATION.

Middle
Latitude
Sailing.

210.2, and distance 272, which multiplied by .4 is 108.8.

Now the middle latitude answering to the difference of longitude 1228, and departure 840.8, or their aliquot parts, will be found as in last problem to be $46^{\circ} 47'$. Hence the latitudes are $41^{\circ} 2'$ and $52^{\circ} 32'$ respectively.

By Gunter's Scale.

The extent from the complement of the course 33 points to 8 points on fine rhumbs, will reach from the difference of latitude 690 to the distance 1088 miles on numbers, and the extent from the difference of longitude 1228 to the distance 1088 on numbers, will reach from the course $50^{\circ} 18'$ to the complement of the middle latitude $43^{\circ} 13'$ on the line of lines.—Hence both latitudes are found as before.

PROB. XI. Given the distance sailed, difference of latitude, and difference of longitude, to find both latitudes and course.

EXAMPLE. In north latitude, a ship sailed 458 miles on a direct course between the north and west; and then was found to have differed her latitude 296 miles, and longitude $7^{\circ} 17'$. Required both latitudes and course?

*By Construction.*Plate
ccxxvii

With the distance and difference of latitude constructed the triangle ABC (fig. 27.) and make CD equal to the difference of longitude 437; then the course BAC will be found to measure $49^{\circ} 44'$, and the middle latitude BCD $36^{\circ} 54'$. Hence the latitude left is $34^{\circ} 26'$, and that come to $39^{\circ} 22'$.

By Calculation.
To find the course.

As the difference of latitude	296	-	2.47129
is to the distance	458	-	2.66086
so is radius	-	-	10.00000

to the secant of the course	$49^{\circ} 44'$	10.18957
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To find the middle latitude.

As the difference of longitude	437	2.64048
is to the distance	458	2.66086
so is the sine of the course	$49^{\circ} 44'$	9.88255

to the cosine of the middle latitude	36 54	9.90293
Half difference of latitude	2 28	

Latitude left	34 26
Latitude come to	39 22

By Inspection.

To half the distance 229 the difference of latitude is 150.2 at 49° , and 147.2 at 50° .

Then, as 30 22. 60' 41

Therefore the course is $49^{\circ} 44'$

Also the departure is 172.8 at 49° , and 175.4 at 50° .

Hence, as 30 22. 26. 19

And $172.8 + 19 = 174.7 =$ half the difference

Now to half the difference of latitude 296, in the distance column, the difference of latitude is 160 at 36° , and 175 at 37° .

Then, as 23 21 60

Hence the middle latitude is $36^{\circ} 54'$. Therefore the latitude sailed from is $34^{\circ} 26'$, and that come to $39^{\circ} 22'$.

VOL. XII. Part II.

By Gunter's Scale.

The extent from the distance 458 to the difference of latitude 296 on numbers, will reach from 90° to $40^{\circ} 16'$ the complement of the course on lines; and the extent from the difference of longitude 437 to the distance 458 on numbers, will reach from the course $49^{\circ} 44'$ to the complement of the middle latitude $53^{\circ} 6'$ on the line of lines. Hence the latitudes are $34^{\circ} 26'$ and $39^{\circ} 22'$ respectively.

PROB. XII. Given the distance, middle latitude, and difference of longitude, to find both latitudes and course.

EXAMPLE. The distance is 384 miles between the south and east, the middle latitude $54^{\circ} 6'$, and difference of longitude $6^{\circ} 36'$. Required both latitude and course?

By Construction.

With the middle latitude $54^{\circ} 6'$, and difference of longitude 396, construct the triangle BCD (fig. 28.) and make AC equal to the given distance 384 miles. Then the course BAC will be found to measure $37^{\circ} 12'$, and the difference of latitude AB 306 miles.—Hence the latitude sailed from is $56^{\circ} 39'$, and that come to $51^{\circ} 33'$.

By Calculation.

To find the course.

As the distance	384	-	2.58433
is to the difference of longitude	396	-	2.59769
so is the cosine of middle latitude	$54^{\circ} 6'$	-	9.76817

to the sine of the course	$37^{\circ} 12'$	-	9.78153
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To find the difference of latitude.

As radius	-	10.00000
is to the cosine of the course	$37^{\circ} 12'$	9.90120
so is the distance	384	2.58433

to the difference of latitude	305.9	2.48553
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Middle latitude	$54^{\circ} 6'$
Half difference of latitude	2 33

Latitude sailed from	56 39 N
Latitude come to	51 33 N

By Inspection.

To the middle latitude 54° , and half the difference of longitude 198 in a distance column, the number in a latitude column is 116.4. Now half the distance 192 and 116.4 in a departure column, are found to agree nearly under the course 37° , and the corresponding difference of latitude 153, which doubled is 306 miles. Hence the latitude left is $56^{\circ} 39' N$, and latitude come to $51^{\circ} 33' N$.

By Gunter's Scale.

The extent from the distance 384 to the difference of longitude 396 on the line of numbers, will reach from $35^{\circ} 54'$, the complement of the middle latitude, to $37^{\circ} 12'$, the course on the line of lines. And the extent from 90° to $52^{\circ} 48'$ the complement of the course on lines, will reach from the distance 384 to the difference of latitude 306 on numbers. Hence the latitudes are found as above.

PROB. XIII. To determine the difference of longitude between two places upon compound courses, by middle latitude sailing.

4 F

RULE

Middle
Latitude
Sailing.Plate
ccxxviii

Middle
Latitude
Sailing.

RULE I. With the several courses and distances find the difference of latitude and departure made good, and the ship's present latitude, as in traverse sailing.

Now enter the traverse table with the given middle latitude, and the departure in a latitude column, the corresponding distance will be the difference of longitude, of the same name with the departure.

EXAMPLE. A ship from Cape Clear, in latitude $51^{\circ} 18' N$, longitude $9^{\circ} 46' W$, sailed as follows:—SW $\frac{1}{2}$ S 34 miles, W $\frac{1}{2}$ N 63 miles, NNW 48 miles and NE $\frac{1}{2}$ E 85 miles. Required the latitude and longitude come to?

Courses.	Dist.	Diff. of latitude.		Departure.	
		N	S	E	W
SW $\frac{1}{2}$ S	34	—	44.9	—	30.0
W $\frac{1}{2}$ N	63	12.3	—	—	61.8
NNW	48	44.4	—	—	18.4
NE $\frac{1}{2}$ E	85	53.9	—	65.7	—
		110.6	44.9	65.7	110.2
		44.9	—	—	65.7
N 34° W	79	65.7 = 1 6N	—	—	44.5
Latitude of Cape Clear $51^{\circ} 18' N$					
Latitude come to - $52^{\circ} 24' N$					
Sum - - - 103 42					
Middle latitude - $51^{\circ} 51'$					
Now, to middle latitude $51^{\circ} 51'$, or 52° , and departure 44.5 in a latitude column, the difference of longitude is 72 in a distance column.					
Longitude of Cape Clear - $9^{\circ} 46' W$					
Difference of longitude - $1^{\circ} 12' W$					
Longitude come to - $10^{\circ} 58' W$					

Ex. A ship from Halliford in Iceland, in lat. $64^{\circ} 30' N$, long. $27^{\circ} 15' W$, sailed as follows: SSW 46 miles; SW 61 miles, S $\frac{1}{2}$ W 59 miles, SE $\frac{1}{2}$ E 86 miles, S $\frac{1}{2}$ E $\frac{1}{2}$ E 76 miles. Required the lat. and long. come to?

TRAVERSE TABLE.					
Courses.	Dist.	Diff. of Lat.		Departure.	
		N	S	E	W
SSW	46	—	42.5	—	17.6
SW	61	—	43.1	—	43.1
S $\frac{1}{2}$ W	59	—	57.9	—	11.3
S $\frac{1}{2}$ E	86	—	47.8	71.5	—
SE $\frac{1}{2}$ E	76	—	72.7	22.0	—
		364.0	93.5	72.2	—
By Rule I.					
Latitude Halliford - - - $64^{\circ} 30' N$					
Difference of latitude - - - $4^{\circ} 24' 8''$					
Latitude in - - - $60^{\circ} 6' N$					
Sum - - - 124 36					
Middle latitude - - - $62^{\circ} 18'$					
Now, to middle lat. $62^{\circ} 18'$, and departure 21.3, the difference of long. is 46 E.					
Longitude Halliford - - - $27^{\circ} 15' W$					
Longitude in - - - $16^{\circ} 29'$					
The error of comm. method, in this Ex. is $12'$.					

The above method is that always practised to find the difference of longitude made good in the course of a day's run; and will, no doubt, give the difference of longitude tolerably exact in any probable run a ship may make in that time, especially near the equator. But in a high latitude, when the distances are considerable, this method is not to be depended on.—To illustrate this, let a ship be supposed to sail from latitude $57^{\circ} N$, as follows: E 240 miles, N 240 miles, W 240 miles, and S 240 miles: then by the above method, the ship will be come to the same place she left. It will, however, appear evident from the following consideration, that this is by no means the case; for let two ships, from latitude $61^{\circ} N$, and distant 240 miles, sail directly south till they are in latitude $57^{\circ} N$; now their distance being computed by Problem IV. of Parallel Sailing, will be 269.6 miles; and, therefore, if the ship sailed as above, she will be 29.6 miles west of the place sailed from; and the error in longitude will be equal to $240 \times \secant 61^{\circ} - \secant 57^{\circ} = 29.6 \times \secant 57^{\circ}$.

Theorems might be investigated for computing the errors to which the above method is liable. These corrections may, however, be avoided, by using the following method.

RULE II. Complete the traverse table as before, to which annex five columns: the first column is to contain the several latitudes the ship is in at the end of each course and distance; the second, the sums of each following pair of latitude; the third, half the sums, or middle latitudes; and the fourth and fifth columns are to contain the differences of longitude.

Now find the difference of longitude answering to each middle latitude and its corresponding departure, and put them in the east or west difference of longitude columns, according to the name of the departure. Then the difference of the sums of the east and west columns will be the difference of longitude made good, of the same name with the greater.

LONGITUDE TABLE.				
Successive Latitudes.	Sum.	Middle Latitude.	Diff. of Longitude.	
			E	W
$64^{\circ} 30'$	—	—	—	—
$63^{\circ} 48'$	$128^{\circ} 18'$	$64^{\circ} 9'$	—	40.4
$63^{\circ} 5'$	$126^{\circ} 53'$	$63^{\circ} 27'$	—	96.4
$62^{\circ} 7'$	$125^{\circ} 12'$	$62^{\circ} 36'$	—	25.0
$61^{\circ} 19'$	$123^{\circ} 26'$	$61^{\circ} 43'$	150.9	—
$60^{\circ} 6'$	$121^{\circ} 25'$	$60^{\circ} 43'$	45.0	—
			195.9	161.8
			161.8	—
Difference of longitude - - -			34.1	—
Longitude Halliford - - -			27.15 W	—
Longitude in - - -			26.41 W	—

CHAP VI. Of Mercator's Sailing.

It was observed in Middle Latitude Sailing, that the difference of longitude made upon an oblique rhumb could not be exactly determined by using the middle latitude. In Mercator's sailing, the difference of longitude is very easily found, and the several problems of sailing resolved with the utmost accuracy, by the assistance of Mercator's chart or equivalent table.

In Mercator's chart the meridians are straight lines parallel to each other; and the degrees of latitude, which at the equator are equal to those of longitude, increase with the distance of the parallel from the equator. The parts of the meridian thus increased are called *meridional parts*. A table of these parts was first constructed by Mr Edward Wright, by the continual addition of the secants of each minute of latitude.

For by parallel sailing,

R cos of lat part of equat similar part of parallel

And because the equator and meridian on the globe are equal, therefore,

R cos lat part of meridian similar part of parallel.

Or sec lat R part of merid : similar part of parallel

Hence, $\frac{\text{secant latitude}}{\text{part of meridian}} = \frac{R}{\text{part of parallel}}$

But in Mercator's chart the parallels of latitude are equal, and radius is a constant quantity. If therefore the latitude be assumed successively equal to 1', 2', 3', &c and the corresponding parts of the enlarged meridian be represented by *a*, *b*, *c*, &c, then,

$\frac{\text{secant } 1'}{\text{part of mer. } a} = \frac{\text{secant } 2'}{\text{part of mer. } b} = \frac{\text{secant } 3'}{\text{part of mer. } c} \text{ \&c.}$

Hence secant 1' : part of mer *a* :: secant 2' : part of mer *b* :: secant 3' : part of mer *c*, &c

Therefore by 12th V Euclid,

Secant 1' part of mer. *a* :: secant 1' + secant 2' + secant 3', &c parts of mer *a* + *b* + *c*, &c

That is, the meridional parts of any given latitude are equal to the sum of the secants of the minutes in that latitude (p).

Since CD LK R secant LD, fig 15

And in the triangle CED,

ED CD R tangent CED,

Therefore, ED LK: R: secant LD x tangent CED

Hence LK = $\frac{ED \times \sec LD \times \tan CED}{R}$

$\frac{ED \times \sec LD}{R} \times \frac{\tan CED}{R}$

But $\frac{ED \times \sec LD}{R}$ is the enlarged portion of the meridian answering to ED. Now the sum of all the quantities $\frac{ED \times \sec LD}{R}$ corresponding to the sum of all the ED's contained in AS will be the meridional parts answering to the difference of latitude AS, and MN is the sum of all the corresponding portions of the equator LK.

Whence MN = mer diff of lat x tangent $\frac{CED}{R}$

That is, the difference of longitude is equal to the meridional difference of latitude multiplied by the tangent of the course, and divided by the radius.

This equation answers to a right-angled rectilineal triangle, having an angle equal to the course, the adjacent side equal to the meridional difference of latitude, and the opposite side the difference of longitude. This triangle is therefore similar to a triangle constructed, with the course and difference of latitude, according to the principles of plane sailing, and the homologous sides will be proportional. Hence if, in fig 29 the angle A represents the course AB the difference of latitude, and if AD be made equal to the meridional difference of latitude; then DE, drawn perpendicular to AD, meeting the distance produced to E, will be the difference of longitude.

It is scarce necessary to observe, that the meridional difference of latitude is found by the same rules as the proper difference of latitude, that is, if the given latitudes be of the same name, the difference of the corresponding meridional parts will be the meridional difference of latitude, but if the latitudes are of a contrary denomination, the sum of these parts will be the meridional difference of latitude.

PROB I Given the latitudes and longitudes of two places, to find the course and distance between them.

EXAMPLE Required the course and distance between Cape Finisterre, in latitude 42° 52' N, longitude 9° 17' W, and Port Praya in the island of St Jago, in latitude 14° 54' N, and longitude 23° 29' W?

Lat Cape Finisterre 42° 52' Mer parts 2852
Latitude Port Praya 14 54 Mer parts 904

Difference of lat = 27 58 Mer diff lat 1948

1678

Longitude Cape Finisterre - 9° 17' W

Longitude Port Praya 23 29 W

Diff longitude - 14 12 = 852

By Construction

Draw the straight line AD (fig 29) to represent the meridian of Cape Finisterre, upon which lay off AB, AD equal to 1678 and 1948 the proper and meridional differences of latitude, from D draw DE perpendicular to AD, and equal to the difference of longitude 852 join AE, and draw BC parallel to DL, then the distance AC will measure 1831 miles, and the course BAC 23° 37'

By Calculation

To find the course

As the meridional difference of lat 1948 3 28959
is to the difference of longitude 852 2 93044
so is radius - 10 00000

to the tangent of the course 23° 37' 9 64085

To find the distance

As radius - 10 00000
is to the secant of the course, 23° 37' 10 03798
so is the difference of latitude 1678 3 22479

to the distance 1831 3 26277

4 T 2

By

(p) This is not strictly true, for instead of taking the sum of the secants of every minute in the distance of the given parallel from the equator, the sum of the secants of every point of latitude should be taken.

Mercator's
Sailing*By Inspection.*

As the meridian difference of latitude and difference of longitude are too large to be found in the tables, let the tenth of each be taken, these are 194 8 and 85 2 respectively. Now these are found to agree nearest under 24° , and to 167 8, one-tenth of the proper difference of latitude, the distance is about 183 miles, which multiplied by 10 is 1830 miles.

By Gunter's Scale

The extent 1948, the meridional difference of latitude, to 852, the difference of longitude on the line of numbers, will reach from 45° to $23^\circ 37'$, the course on the line of tangents. And the extent from $66^\circ 23'$, the complement of the course, to 90° on lines, will reach from 1678, the proper difference of latitude, to 1831, the distance on the line of numbers.

PROB II Given the course and distance sailed from a place whose situation is known, to find the latitude and longitude of the place come to.

EXAMPLE A ship from Cape Hinlopen in Virginia, in latitude $38^\circ 47' N$, longitude $75^\circ 4' W$, sailed 267 miles NE by N. Required the ship's present place?

By Construction

Plate CXXXVIII With the course and distance sailed construct the triangle ABC (fig 30), and the difference of latitude AB being measured, is 222 miles hence the latitude come to is $42^\circ 29' N$, and the meridional difference of latitude 293. Make AD equal to 293, and draw DE perpendicular to AD, and meeting AC produced in I. Then the difference of longitude DE being applied to the scale of equal parts will measure 196, the longitude come to is therefore $71^\circ 48' W$.

By Calculation

To find the difference of latitude.

As radius	-	-	10 00000
is to the cosine of the course,	3 points	9 91985	
so is the distance	-	267	2 42651

to the difference of latitude	222	2.34636
Lat Cape Hinlopen	$= 38^\circ 47' N$	Mer parts 2528
Difference of lat	3 42 N	

Latitude come to	42 29 N	Mer parts 2821
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Meridional difference of lat	293
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To find the difference of longitude

As radius	-	-	10 00000
is to the tangent of the course,	3 points	9 82469	
so is the mer. diff of latitude	293	2 46687	

to the difference of longitude	195 8	2 29176
Longitude Cape Hinlopen	$75^\circ 4' W$	
Difference of longitude	-	3 16 E

Longitude come to	-	71 48 W
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By Inspection

Given the course 3 points, and distance 267 miles, the difference of latitude is 222 miles hence the latitude in, is $42^\circ 29'$, and the meridional difference of latitude 293. Again, To course 3 points, and 146 5 half the meridional difference of latitude, the departure is 97 9, which doubled is 195 8, the difference of longitude.

By Gunter's Scale

The extent from 8 points to the complement of the course 5 points on fine rhumbs, will reach from the

distance 267 to the difference of latitude 222 on numbers, and the extent from 4 points to 3 points on tangent rhumbs, will reach from the meridional difference of latitude 293 to the difference of longitude 196 on numbers.

PROB III Given the latitudes and bearing of two places, to find their distance and difference of longitude.

EXAMPLE A ship from Port Canso in Nova Scotia, in latitude $45^\circ 20' N$, longitude $60^\circ 55' W$, sailed SE, $\frac{1}{2} S$, by observation is found to be in latitude $41^\circ 14' N$. Required the distance sailed, and longitude come to?

Lat Port Canso	$45^\circ 20' N$	Mer parts	- 3058
Lat in by observation	$41^\circ 14' N$	Mer. parts	- 2720

Difference of lat	4 6	Mer diff. lat	338
	246		

By Construction

Make AB (fig 31.) equal to 246, and AD equal to 338, draw AI, making an angle with AD equal to $3\frac{1}{2}$ points, and draw BC, DE perpendicular to AD. Now AC being applied to the scale, will measure 332, and DE 306.

By Calculation.

To find the distance.

As radius	-	-	10 00000
is to the secant of the course,	$3\frac{1}{2}$ points	10 13021	
so is the difference of latitude	246	2.39093	

to the distance	-	332	2.52114
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To find the difference of longitude.

As radius	-	-	10.00000
is to the tangent of the course,	$3\frac{1}{2}$ points	9.95729	
so is the mer. diff of latitude	338	2.52892	

to the difference of longitude	306 3	2 48621
Longitude Port Canso	$60^\circ 55' W$	
Difference of longitude	-	5 6 E

Longitude in	-	55 49 W
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By Inspection

Under the course $3\frac{1}{2}$ points, and opposite to half the difference of latitude 123 in a latitude column, is 166 in a distance column, which doubled is 332 the distance, and opposite to 169, half the meridional difference of latitude in a latitude column, is 153 in a departure column, which doubled is 306, the difference of longitude.

By Gunter's Scale

The extent from the complement of the course $4\frac{1}{2}$ points to 8 points on fine rhumbs, will reach from the difference of latitude 246 to the distance 332 on numbers, and the extent from 4 points, to the course $3\frac{1}{2}$ points on tangent rhumbs, will reach from the meridional difference of latitude 338 to the difference of longitude 306 on numbers.

PROB IV Given the latitude and longitude of the place sailed from, the course, and departure, to find the distance, and the latitude and longitude of the place come to.

EXAMPLE A ship sailed from Salke in latitude $33^\circ 59' N$, longitude $6^\circ 20' W$, the corrected course was NW by W, and departure 420 miles. Required the

Meritor's the distance run, and the latitude and longitude come sailing to

By Construction

With the course and departure construct the triangle Plate ABC (fig 32), now AC and AB being measured 500000 will be found equal to 476 and 224 respectively hence the latitude come to is $37^{\circ} 42' N$, and meridional difference of latitude 276. Make AD equal to 276; and draw DE perpendicular thereto, meeting the distance produced in L, then DL applied to the scale will be found to measure 516. The longitude is therefore is $14^{\circ} 56' W$

By Calculation.

To find the distance.

As radius		10 00000
is to the cosecant of the course, $5\frac{1}{2}$ pts		10 05457
so is the departure - - - 420		2 62325

to the distance - - -	476 2	2 67782
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To find the difference of latitude

As radius - - -		10 00000
is to the tangent of the course, $5\frac{1}{2}$ pts		9 72796
so is the departure - - - 420		2 62325

to the difference of latitude - 224 5		2 35121
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Lat of Sallee $33^{\circ} 58' N$ Mer. parts 2169

Diff. of lat. $3 44' N$

Latitude in $37 42 N$ Mer. parts 2445

Mer. difference of latitude 276

To find the difference of longitude.

As radius - - -		10.00000
is to the tangent of the course $5\frac{1}{2}$ pts		10 27204
so is the mer. diff. of latitude 276		2 44091

to the difference of longitude 516 3		2.71295
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Longitude of Sallee - $6^{\circ} 20' W$

Difference of longitude - $8 36 W$

Longitude in - $14 56 W$

By Inspection.

Above $5\frac{1}{2}$ points the course, and opposite to 210 half the departure, are 238 and 112, which doubled, we have 476 and 224, the distance and difference of latitude respectively. And to the same course, and opposite to 138, half the meridional difference of latitude, in a latitude column, is 258 in a departure column; which being doubled is 516, the difference of longitude

By Gunter's Scale.

The extent from $5\frac{1}{2}$ points, the course on sine rhumbs, to the departure 420 on numbers, will reach from 8 points on sine rhumbs to the distance 476 on numbers, and from the complement of the course $2\frac{1}{2}$ points on sine rhumbs to the difference of latitude 224 on numbers

Again, The extent from difference of latitude 224 to the meridional difference of latitude 276 on numbers, will reach from the departure 420 to the difference of longitude 516 on the same line

PROB V Given the latitudes of two places, and their distance, to find the course and difference of longitude.

EXAMPLE A ship from St Mary's, in latitude $36^{\circ} 7'$

N, longitude $25^{\circ} 9' W$, sailed on a direct course between the north and east 1162 miles, and is then by observation in latitude $49^{\circ} 57' N$. Required the course and longitude come to

Lat of St Mary's - $36^{\circ} 57' N$ Mer. parts 3470
Lat. come to - $49 57 N$ Mer. parts 2389

Difference of lat. $13 0$ Mer. diff lat. 1081

780

By Construction

Make AB (fig 33) equal to 780, and AD equal to 1081, draw BC, DE perpendicular to AD, make AC equal to 1162 m. and through AC draw ACE. Then the course or angle A being measured, will be found equal to $47^{\circ} 50'$, and the difference of longitude DE will be 1194.

By Calculation.

To find the course.

As the distance - - -	1162	3 06521
is to the difference of latitude, 780		2 89209
so is radius - - -		10 00000

to the cosine of the course - $47^{\circ} 50'$		9 82689
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To find the difference of longitude

As radius - - -		10 00000
is to the tangent of the course $47^{\circ} 50'$		10 04302
so is the mer. diff. of latitude 1081		3 03393

to the difference of longitude 1194		3 07695
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Longitude of St Mary's - $25^{\circ} 9' W$

Difference of longitude - $19 54 L$

Longitude in - $5 15 W$

By Inspection

Because the distance and difference of latitude exceed the limits of the table, take the tenth of each, these are 116 2 and 78 0. Now these are found to agree nearest above $4\frac{1}{2}$ points, which is therefore the course, and to this course, and opposite to 108 1, is the tenth of the meridional difference of latitude, in a latitude column, is 119 3 in a departure column, which multiplied by 10 is 1193, the difference of longitude.

By Gunter's Scale.

The extent from the distance 1162 m to the difference of latitude 780 m on numbers, will reach from 90° to $42^{\circ} 10'$ is the line of sines. And the extent 45° , to the course $47^{\circ} 50'$ on the line of tangents will reach from the meridional difference of latitude 1081 to the difference of longitude 1194 on numbers

PROB VI Given the latitudes of two places, and the departure, to find the course, distance, and difference of longitude

EXAMPLE From Aberdeen, in latitude $57^{\circ} 9' N$, longitude $2^{\circ} 9' W$ a ship sailed between the south and east till her departure is 146 miles, and latitude come to $53^{\circ} 32' N$. Required the course and distance run, and longitude come to

Latitude Aberdeen $57^{\circ} 9' N$ Mer. parts 4199
Latitude come to $53 32 N$ Mer. parts 3817

Difference of latitude $3 37$ Mer diff of lat. 382

217

1

By

Mercator's
SailingPlace
occasionally*By Construction.*

With the difference of latitude 217m. and departure 146m. construct the triangle ABC (fig. 34), make AD equal to 382, draw DE parallel to BC, and produce AC to E. Then the course BAC will measure $33^{\circ} 56'$, the distance AC 261, and the difference of longitude DE 257

*By Calculation.**To find the course.*

As the difference of latitude	217	2 33646
is to the departure	146	2 16435
so is radius	-	10 00000

to the tangent of the course $33^{\circ} 56'$ 9 82789

To find the distance.

As radius	-	10 00000
is to the secant of the course $53^{\circ} 56'$	10 08109	
so is the difference of latitude	217	2 33646

to the distance - 261 5 2.41755

To find the difference of longitude.

As the difference of latitude	217	2 33646
is to the mer. diff. of latitude	382	2 58206
so is the departure	146	2.16435

to the difference of longitude 257 2 40995

Longitude of Aberdeen - 2° 9' W

Difference of longitude - 4 17 E

Longitude come to - 2 8 E

By Inspection.

The difference of latitude 217, and departure 146, are found to agree nearest under 34° , and the corresponding distance is 262 miles. To the same course, and opposite to 190 7, the nearest to 191 half the meridional difference of latitude, is 128 6 in a departure column, which doubled is 257, the difference of longitude.

By Gunter's Scale.

The extent from the difference of latitude 217, to the departure 146 on numbers, will reach from 45° to about 34° , the course on the line of tangents, and the same extent will reach from the meridional difference of latitude 382 to 257, the difference of longitude on numbers.—Again, The extent from the course 34° to 90 on lines, will reach from the departure 146 to the distance 261 on numbers

PROB. VII Given one latitude, distance, and departure, to find the other latitude, course, and difference of longitude.

EXAMPLE. A ship from Naples, in latitude $40^{\circ} 51'$ N, longitude $14^{\circ} 14'$ E, sailed 252 miles on a direct course between the south and west, and made 173 miles of westing. Required the course made good, and the latitude and longitude come to?

By Construction.

With the distance and departure make the triangle ABC (fig. 35) as formerly.—Now the course BAC being measured by means of a line of chords will be found equal to $43^{\circ} 21'$, and the difference of latitude applied to the scale of equal parts will measure 183 hence the latitude come to is $37^{\circ} 48'$ N, and meridional difference of latitude 237.—Make AD equal to 237, and complete the figure, and the difference of longitude will measure 224' hence the longitude is $10^{\circ} 30'$ L

*By Calculation.**To find the course.*

As the distance	252	2.40140
is to the departure	173	2 23805
so is radius	-	10 00000

to the sine of the course $43^{\circ} 21'$ 9.83665

To find the difference of latitude.

As radius	-	10.00000
is to the cosine of the course $43^{\circ} 21'$	9.86164	
so is the distance	252	2.40140

to the difference of latitude 183 2 2 26304

Latitude of Naples $40^{\circ} 51'$ N Mer parts 2690

Difference of latitude 3 3 S.

Latitude come to $37^{\circ} 48'$ N. Mer. parts 2453

Meridional difference of latitude - 237

To find the difference of longitude.

As radius	-	10.00000
is to the tangent of the course $43^{\circ} 21'$	9 97497	
so is the mer. diff. of latitude	237	2 37475

to the difference of longitude 223 7 2 34972

Longitude of Naples - 14° 14' E

Difference of longitude - 3 44 W

Longitude in - 10 30 E

By Inspection.

Under 43° and opposite to the distance 252m. the departure is 171.8, and under 44° , and opposite to the same distance, the departure is 175.0.

Then as 3.2 : 1.2 :: 60' : 23'

Hence the course is $43^{\circ} 22'$

Again, Under 32° and opposite to 118.5, half the meridional difference of latitude in a latitude column, is 110.5 in a departure column; also under 44° and opposite to 118 5 is 174 4

Then as 3.2 : 1.2 :: 3.9 : 1.5

And 110 5 + 1.5 = 112, which doubled is 224, the difference of longitude.

By Gunter's Scale.

The extent from the distance 252 on numbers to 90° on lines will reach from the departure 173 on numbers to the course $43^{\circ} \frac{1}{2}$ on lines; and the same extent that will reach from the complement of the course $46^{\circ} \frac{1}{2}$ on lines will reach to the difference of latitude on numbers.—Again, The extent from 45° to $43^{\circ} \frac{1}{2}$ on tangents will reach from the meridional difference of latitude 237 to the difference of longitude 224 on numbers.

PROB. VIII. Given one latitude, course and difference of longitude, to find the other latitude and distance.

EXAMPLE. A ship from Tercera, in latitude $38^{\circ} 45'$ N, longitude $27^{\circ} 6'$ W, sailed on a direct course, which, when corrected, was N 32° E, and is found by observation to be in longitude $18^{\circ} 24'$ W. Required the latitude come to, and distance sailed?

Longitude of Tercera	-	27° 6' W
Longitude in	-	18 24 W

Difference of longitude - 8 42 = 522

By

Practice.

N A V I G A T I O N.

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Mercator's
Sailing.

Plate
ccccxxvii.

By Construction.

Make the right angle triangle ADE (fig. 36.) having the angle A equal to the course 32° , and the side DE equal to the difference of longitude 522. then AD will measure 835, which added to the meridional parts of the latitude left, will give these of the latitude come to $48^{\circ} 46'$, hence the difference of latitude is 601. make AB equal thereto, to which let BC be drawn perpendicular, then AC applied to the scale will measure 708 miles.

By Calculation.

To find the meridional difference of latitude.

As radius 10.00000
is to the co tangent of the course $32^{\circ} 0'$ 10.20421
so is the difference of longitude 522 2.71767

to the mer. difference of latitude 8352 2.92188
Latitude of Tercera $38^{\circ} 45' N$ Mer. parts 2526
Mer. diff. of lat. 835

Latitude come to $48^{\circ} 46' N$. Mer. parts 3361

Difference of latitude 101 = 601 miles.

To find the distance.

As radius 10.00000
is to the secant of the course $32^{\circ} 0'$ 10.07158
so is the difference of latitude 601 2.77887

to the distance 707.7 2.85045

By Inspection.

To course 32° , and opposite to 130.5, one fourth of the given difference of latitude in a departure column, the difference of latitude is 208.8, which multiplied by 4 is 835, the meridional difference of latitude; hence the latitude is $48^{\circ} 46' N$, and difference of latitude 601.

Again, To the same course, and opposite to 200, one third of the difference of latitude, the distance is 236, which multiplied by 3 gives 708 miles.

By Gunter's Scale.

The extent from the course 32° to 45° on tangents will reach from the difference of longitude 522 to the meridional difference of latitude 835 on numbers.— And the extent from the complement of the course 58° to 90° on sines, will reach from the difference of latitude 601 to the distance 708 miles on numbers.

PROB IX. To find the difference of longitude made good upon compound courses.

RULE. With the several courses and distances, complete the Traverse Table, and find the difference of latitude, departure, and course made good, and the latitude come to as in Traverse Sailing. Find also the meridional difference of latitude.

Now, to the course and meridional difference of latitude in a latitude column, the corresponding departure will be the difference of longitude, which applied to the longitude left will give the ship's present longitude.

EXAMPLE. A ship from Port St Julian, in latitude $49^{\circ} 10' S$, longitude $68^{\circ} 44' W$, sailed as follows, ESE 53 miles, SE by S 74 miles, E by N 68 m. SE by E 47 miles, and E 84 miles. Required the ship's present place?

Courses	Dist.	Diff. Lat.		Departure	
		N	S	E	W
ESE	53		20.3	49.0	
SE by S	74		61.5	41.1	
E by N	68	13.3		66.7	
SE by E ½ E	47		22.1	41.5	
E	84			84.0	
		13.3	103.9	282.3	
			13.3		
S 72° E	297		90.6 = $1^{\circ} 31'$		
Latitude left,				49 10	S m. pt. 3397
Latitude come to				50 41	S m. pt. 3599
Mer difference of latitude					142
Now to course 72° , and opposite to 71, half the mer. difference of latitude in a latitude column, is 218.7 in a departure column, which doubled is 437, the difference of longitude.					
Longitude of Port St Julian					$68^{\circ} 44' W$
Difference of longitude					7 17 E
Longitude come to					61 27 W

Although the above method is that usually employed at sea to find the difference of longitude, yet, as it has been already observed, it is not to be depended on, especially in high latitudes; in which case the following method becomes necessary.

RULE II. Complete the Traverse Table as before, to which annex five columns. Now with the latitude left, and the several differences of latitude, find the successive latitudes, which are to be placed in the first of the annexed columns, in the second the meridional parts corresponding to each latitude are to be put, and in the third, the meridional differences of latitude.

Then to each course, and corresponding meridional difference of latitude, find the difference of longitude, which place in the fourth or fifth columns, according as the course is easterly or westerly, and the difference between the sums of these columns will be the difference of longitude made good upon the whole of the same name with the greater

REMARKS.

1 When the course is north or south, there is no difference of longitude.

2. When the course is east or west, the difference of longitude cannot be found by Mercator's Sailing, in this case the following rule is to be used.

To the nearest degree to the given latitude taken as a course, find the distance answering to the departure in a latitude column. this distance will be the difference of longitude.

EXAMPLE I. Four days ago we took our departure from Faro Head, in latitude $58^{\circ} 40' N$. and longitude $4^{\circ} 50' W$, and since have sailed as follows: NW 32 miles, W 69 miles, WNW 93 miles, W 77 miles, SW 58 miles, and W 49 miles—Required our present latitude and longitude?

Traverse

NAVIGATION.

Traverse Table.						Longitude Table.				
Courses.	Dist.	Diff. of Lat.		Departure		Successive Latitudes.	Merid. Parts.	Merid. Diff. Lat.	Diff. of Longitude	
		N.	S.	E.	W.				E.	W.
NW	32	22.6			22.6	58° 40'	4370			
W	69				69.0	59 3	4415	45		45.0
WNW	93	35.6			85.9	59 3	4415	0		134.0
W½S	77		15.0		75.5	59 38	4484	69		166.5
SW	58		41.0		41.0	59 23	4454	30		151.0
W½S	49		7.2		48.5	58 42	4374	80		80.0
		58.2	63.2		342.5	58 35	4361	13		88.0
			58.2							664.5
W 1° S	343		5.0							4° 50' W.
										11 4 W.
										15 54 W.

EXAMPLE II. A ship from latitude $78^{\circ} 15' N$, longitude $28^{\circ} 14' E$, sailed the following courses and distances. The latitude come to is required, and the longitude by both methods: the bearing and distance of Haelut's headland, in latitude $79^{\circ} 55' N$, longitude $11^{\circ} 55' E$, is also required.

Traverse Table.						Longitude Table.				
Courses	Dist.	Diff of Latitude.		Departure		Successive Latitudes.	Merid. Parts.	Merid. Diff. Lat.	Diff. of Longitude.	
		N.	S.	E.	W.				E.	W.
WNW	154	58.9	—	—	142.3	78° 15'.	7817			
SW	96	—	67.9	—	67.9	79 14	8120	303	—	731.7
NW½W	89	56.4	—	—	68.8	78 6	7774	346	—	346.0
N½E	110	107.9	—	21.5	—	79 2	8056	281	—	343.6
NW½N	56	45.0	—	—	33.4	80 50	8676	620	123.6	—
S½E½E	78	—	73.4	26.3	—	81 35	8970	294	—	218.0
						80 22	8504	466	166.7	—
		268.2	141.3	47.8	312.4				290.3	1639.3
		141.3			47.8					290.3
		126.9			264.6					1349.0
By Rule 1st.										
Latitude left	78° 15' N.			Mer. pts =	7817	Longitude left				28° 14' E.
Diff. of latitude	2 7 N.					Difference of longitude				22 29 W.
Lat. come to	80 22 N.			Mer. pts =	8504	Longitude in				5 45 E.
Meridional diff. of latitude					687	To find the bearing and distance of Haelut's headland.				
As difference of latit.	126.9				2.10346	Lat. H. H. =	79° 55' N.	M.P. 8347	Lon. 11° 55' E.	
is to mer. diff. of latit.	687				2.83696	Lat. ship. =	80 22 N.	M.P. 8504	Lon. 5 45 E.	
so is the departure	264.6				2.42256	Diff. lat.	0 27	M.D.L.	157	D.L. 6 10
to difference of longit.	1432				3.15606					
Longitude left	23° 52' W.									370
Longitude in	28 14 E.					Now to 78.5 half the meridional difference of latitude, and 185.0 half the difference of longitude, the course 67°, and opposite to the difference of latitude 27, the distance is 69 miles.— Hence Haelut's headland bears S 67° E, distant 69 miles.				
Longitude in	4 22 E.									
The error of this method, in the present example is therefore 1° 23'.										

Method of
finding the
Problems of
Mercator's
Sailing

CHAP. VII. Containing the Method of resolving the several Problems of Mercator's Sailing, by the Assistance of a Table of Logarithmic Tangents.

PROB. The constant quantity 12.633114 (c) is to the difference or sum of the logarithmic tangents of half the co-latitudes of two places, according as these latitudes are of the same, or a contrary denomination; as the tangent of the course is to the difference of longitude.

DEMONSTRATION. Let CABP, Plate CCCXXXVIII. fig. 37. be a section of one fourth of the earth in the plane of the meridian; and let AC be the radius of the equator, and B any given place whose latitude is therefore AB. Draw BD perpendicular to AC, and BE parallel to it; and let Bb be a very small portion of the meridian, as one minute. Now put CA = r, DB

= y, BE = x, and z = meridional parts answering to the arch AB.

$$\text{Then, } x : r :: b : \frac{r}{x} \times b$$

but, $x : r :: \frac{r}{x} \times b : \frac{r^2}{x} \times b$ = correspondent portion of the enlarged meridian. Now these being put into fluxions, we have,

$$z = \frac{r^2}{x} \times y = \frac{r^2}{x} \times \frac{b}{x}$$

Of which the fluent is,

$$z = \frac{2.302585 \times r^2}{2} \times \log. \frac{r+y}{r-y}$$

$$= 2.302585 \times r \times \log. \sqrt{\frac{r+y}{r-y}}$$

Now as the meridional parts are expressed in parts of the equator, this equation becomes,

$$z = \frac{2.302585 \times 180^\circ \times 60'}{3.15149} \times \log. \sqrt{\frac{r+y}{r-y}} = \frac{1}{.00012633114} \times \log. \sqrt{\frac{r+y}{r-y}}$$

$$\text{But } \log. \sqrt{\frac{r+y}{r-y}} = \log. \sqrt{\frac{r+\sin AB}{r-\sin AB}} = \log. \sqrt{\frac{\tan. (45+\frac{1}{2}AB)}{\tan. (45-\frac{1}{2}AB)}}$$

$$\text{And the } \tan. (45-\frac{1}{2}AB) = \frac{1}{\tan. (45+\frac{1}{2}AB)}$$

$$\text{Therefore } z = \frac{1}{.00012633114} \times \log. \sqrt{\tan. (45+\frac{1}{2}AB)^2} = \frac{\log. \tan. (45+\frac{1}{2}AB)}{.00012633114} = \frac{\log. \tan. \text{half co-latitude.}}{.00012633114, \text{ \&c.}}$$

Hence the meridional parts answering to any given latitude are found by dividing the difference between the log. of the radius and the log. tangent of half the complement of latitude, by the constant quantity .00012633114, &c.; and the meridional difference of latitude is obtained by dividing the difference or sum of the logarithmic tangents of half the co-latitudes, according as they are of the same or a contrary name, by the above quantity.

And the meridional difference of latitude multiplied

by the tangent of the course, is equal to the difference of longitude. Hence the proposition is manifest.

This method shall be illustrated with examples performed by calculation. the other methods of solution are purposely omitted.

PROB. I. Given the latitudes and longitudes of two places, to find the course and distance between them

EXAMPLE. Required the bearing and distance of Ostend, in lat. $51^\circ 14' N$; long $2^\circ 56' E$ from Aberdeen, in latitude $57^\circ 9' N$ and longitude $2^\circ 9' W$.

Long. Aberdeen,	$2^\circ 9' W$.	Lat. $57^\circ 9'$ comp. $32^\circ 51'$ half $16^\circ 25\frac{1}{2}'$ tangent 9.46951
Long. Ostend,	$2^\circ 56' E$.	Lat. $51^\circ 14'$ comp. $38^\circ 46'$ half $19^\circ 23'$ tangent 9.54633
Diff. longitude	5 5=305	Diff. Lat. 5 55=355
		Difference 7662

To find the course.

As the difference of the log. tang. 7682	3.88547
is to the constant logarithm -	11.10151
so is the diff. of longitude 305	2.48430
to the tangent of the course $26^\circ 38'$	9.70034

To find the distance.

As radius	10.00000
is to the secant of the course $26^\circ 38'$	10.04871
so is the difference of latitude 355	2.55023
to the distance -	3971
	2.59694

VOL XII Part II.

PROB. II. Given the latitudes and bearing of two places, to find the distance and differ. of longitude

EXAMPLE. Two days ago we were in latitude $23^\circ 18' S$. longitude $16^\circ 54' W$; and having run upon a direct course, which corrected was $S 53^\circ E$, we were found to be in latitude $26^\circ 26' S$. Required the distance sailed, and longitude come to?

1st lat,	23° 18'	comp 66° 42'	half 33° 21'	tang 9.82831
Lat come to,	26 26	comp. 63 34	half 31 47	tang 9.79219
Diff of 1st	3	8=288m		Difference 2628
		4 U		To

(c) In this case the tangent is to consist of five figures besides the index, but if the table extends to 6 or 7 figures, the above number will be 12633, &c. or 1263.3, &c.

Method of
resolving
the Pro-
blems of
Mercator's
Sailing.

To find the distance.			
As radius	-	-	10 00000
is to the secant of the course	53°	-	10 22054
so is the difference of latitude	188	-	2 27416
to the distance	312.4	-	2 49470
To find the difference of longitude.			
As the constant logarithm	-	-	11 10151
is to the tangent of the course	53°	-	10 12289
so is the diff. of log. tangents	2618	-	3 41797
to the difference of longitude	275	-	2 43935
Longitude left,	-	-	16° 54' W.
Difference of longitude,	-	-	4 35 E.

Longitude in - - - 12 19 W.
PROB. III Given the latitudes of two places, and the distance between them; to find the course and difference of longitude.

EXAMPLE. A ship from latitude 48° 10' N. longitude 15° 12' W, sailed on a direct course between the south and west 284 miles, and is then in latitude 44° 52' N. Required the course and longitude come to?

Lat left, 48° 10' N comp 41° 50' half 20° 55' tang 9 58229
 Lat in, 44 52 N comp 45 8 half 22 34 tang 9 61865

Diff of lat 3 18 = 198m Difference 3636

To find the course.			
As the distance	284	-	2 45332
is to the difference of latitude	198	-	2 29666
so is radius	-	-	10 00000

to the cosine of the course 45° 48' 9.84334

To find the difference of longitude.			
As the constant logarithm	-	-	11 10151
is to the tangent of the course	45° 48'	-	10 01213
so is the diff of logarithm tangents	3636	-	3 36062

to the difference of longitude 186.7 2.27124

Longitude left, - - - 15° 12 W.

Difference of longitude - - - 3 7 W.

Longitude come to - - - 18 19 W.

PROB. IV Given both latitudes and departure, to find the course, distance, and difference of longitude.

EXAMPLE. A ship from latitude 18° 24' S, longitude 3° 25' E, sailed between the north and west upon a direct course, till by observation she is in latitude 12° 42' N, and has made 970 miles of departure. Required the course, distance, and longitude come to?

Lat left, 18° 24 S comp 71° 36' half 35° 48' cotang 0 14193
 Lat come to, 12 42 N comp 77 18 half 38 39 cotang 0.09706

Diff of lat 31 6 = 1866 Sum 0.23899

To find the course			
As the difference of latitude	1866	-	3.27091
is to the departure	970	-	2 98677
so is radius	-	-	10 00000

to the tangent of the course, 27° 28' 9 71586

To find the distance			
As radius	-	-	10 00000
is to the secant of the course	27° 28'	-	10 05194
so is the difference of latitude	1866	-	3 27091

to the distance - - - 2103 3 32285

To find the difference of longitude.

As the constant logarithm	-	11.10151
is to the tangent of the course	27° 28'	9.71586
so is the sum of the log tangents	23899	4.57838
to the difference of longitude	983 4	2 99273
Longitude left	-	3° 25' E.
Difference of longitude	-	16 23 W.

Longitude come to - - - 12 58 W.

PROB. V Given one latitude, course, and distance, to find the other latitude and difference of longitude

EXAMPLE. From Scarborough, in latitude 54° 20' N, longitude 0° 10' W, a ship sailed NE½E 210 miles. Required the latitude and longitude come to?

To find the difference of latitude.

As radius	-	10 00000
is to the cosine of the course	4½ points	9.77503
so is the distance	210	2 32222

to the difference of latitude 125 2 09725

Lat left, 54° 20' N comp 35° 40' half 17° 50' tang 9 50746
 Diff of lat. 2 5 N

Lat. in, 56 25 N comp 33 35 half 16 47½ tang 9 47964

Difference 2782

To find the difference of longitude.

As the constant logarithm	-	11.10151
is to the tangent of the course	4½ pts.	10.21980
so is the difference of log. tang.	2782	3 44436

to the difference of longitude 296.9 2.47265

Longitude of Scarborough - - - 0 10 W.

Difference of longitude 4 57 E.

Longitude come to, - - - 4 47 E.

PROB. VI. Given one latitude, course, and departure; to find the other latitude, distance, and difference of longitude.

EXAMPLE. A ship from latitude 32° 58' N, longitude 16° 28' W, sailed SE½S, and made 164 miles of departure. Required the distance run, and latitude and longitude come to?

To find the distance.

As the sine of the course	3½ pts.	9.80236
is to radius	-	10.00000
so is the departure	164	2 21484
to the distance	258.5	2 41248

To find the difference of latitude.

As the tangent of the course	3½ pts.	9 91417
is to radius	-	10 00000
so is the departure	164	2 21484

to the difference of latitude 199 8 2 30067

Lat left, 32° 58' N comp 57° 2' half 28° 31' tang 9 73507
 Diff of lat 3 20 S

Lat come to, 29 38 N comp 60 22 half 30 11 tang 9 76464

Difference 2957

To find the difference of longitude.

As the constant logarithm	-	11 10151
is to the tangent of the course	3½ pts.	9 91417
so is the difference of log tangents	2957	3 47085

to the difference of longitude 192 1 2 28351

Longitude

Practice.

NAVIGATION.

Method of Longitude left, 16° 28' W,
resolving the Problems of
Mercator's Sailing
Difference of longitude, 3 12 E.
Longitude in, 13 16 W.

PROB. VII. Given one latitude, distance, and departure; to find the other latitude, course, and difference of longitude.

EXAMPLE. A ship from Cape Voltas, in latitude 28° 55' S. longitude 15° 53' E. sailed 286 miles between the south and west, and made 238 miles of departure. Required the course, the latitude and longitude come to?

To find the course.
As the distance 286 2 45637
is to the departure 238 2 37658
so is radius 10 00000

to the sine of the course 56° 19' 9 92021

To find the difference of latitude.
As radius 10 00000
is to the cosine of the course 56° 19' 9 74398
so is the distance 286 2 45637

to the difference of latitude 158 6 2 20035

Lat Cape Voltas, 28° 55' S comp. 61° 5' half 30° 32½' tang 9 7° 087
Diff of Lat. 2 39 E.

Latitude in, 31 34 S comp. 58 26 half 29 13 tang 9 74764

Difference 2323

To find the difference of longitude.
As the constant logarithm 11.10151
is to the tangent of the course 56° 19' 10 17620
so is the diff. of log. tangents 2323 3 36642

to the difference of longitude 276.1 2 44111

Longitude Cape Voltas, 15° 53 E.

Difference of longitude, 4 36 W.

Longitude come to, 11 17 E.

PROB. VIII. Given one latitude, course, and difference of longitude, to find the other latitude and distance.

EXAMPLE. A ship from latitude 16° 54' N, longitude 62° 16' W. sailed upon a NW by N, course, until her longitude by observation is 68° 10' W. Required the distance run, and latitude come to?

Longitude left, 62° 16' W
Longitude come to, 68 10 W

Difference of longitude, 5 54=354

To find the latitude come to.

As the tangent of the course 3 pta. 9.82489
is to the constant logarithm, 11.10151
so is the difference of longitude 354 2 54900

to the difference of log. tangents, 6693 3 82562

Lat left, 16° 54' comp 73° 6' half 36° 3½' tang. 9 87000
Diff log tang 6693

Lat. in, 25 8 64 31 14 26 tang 9.80307

Diff of lat 8 14=494m

To find the distance.

As radius 10.00000
is to the secant of the course 3 points 10.08015
so is the difference of latitude 494 2 69373

to the distance 594.1 2 77388

PROB. IX. Given one latitude, distance, and difference of longitude; to find the course, and other latitude

RULE. To the arithmetical complement of the logarithm of the distance, add the logarithm of the difference of longitude in minutes, and the log. cosine of the given latitude, the sum rejecting radius will be the log. sine of the approximate course.

To the given latitude taken as a course in the traverse table, and half the difference of longitude in a distance column, the corresponding departure will be the first correction of the course, which is subtractive if the given latitude is the least of the two, otherwise, additive.

In Table A, under the complement of the course, and opposite to the first correction in the side column, is the second correction. In the same table find the number answering to the course at the top, and difference of longitude in the side column; and such part of this number being taken as is found in table B opposite to the given latitude, will be the third correction. Now these two corrections, subtracted from the course corrected by the first correction, will give the true course.

Now the course and distance being known, the difference of latitude is found as formerly.

TABLE A.										TABLE B.	
Arc.	10°	20°	30°	40°	50°	60°	70°	80°	90°	Lat	
1°	3'	1	1'	1'	0'	0'	0'	0'	0'	0°	1
2	12		4	2	2	1	1	0	0	10	1
3	27	13	8	6	4	3	2	1	0	20	1
4	47	23	14	10	7	5	3	1	0	30	1
5	74	36	23	16	11	8	5	2	0	40	1
6	107	52	33	22	16	11	7	3	0	50	1
7	145	70	44	30	21	15	9	4	0	60	1
8	190	92	58	40	28	19	12	6	0	70	1
										80, &c	1

EXAMPLE. From latitude 50° N, a ship sailed 290 miles between the south and west, and differed her longitude 5°. Required the course, and latitude come to?
Distance 290 ar eo log 7.53760
Diff of longitude 300 log 2 47712

Latitude 50° cosine 9.80807

Approximate course 41 41 sine 9 82279

To lat 50°, and half diff long. 150, the first

corr in a dep column is 115 +1 55

4 U 2 1.1

of Method In table A to co. course 48° and 1st corr. }
 resolving $1^\circ 55'$ the second correction is } — 2
 the Pro- To course 41° and diff long 5° , the num- }
 blems of ber is 6, of which $\frac{1}{2}$ (Tab. B) being } — 1
 Mercator taken, gives }

True course - - - - - S $43^\circ 33'$ W
 To find the difference of latitude
 As radius - - - - - 10 00000
 is to the cosine of the course $43^\circ 33'$ - - - 9 86020
 so is the distance - - - 290 - - - 2 46240

to the difference of latitude - - - 210 2 - - - 2 32260
 Latitude left - - - - - $50^\circ 0'$ N
 Difference of latitude - - - - - 3 30 S

Latitude come to - - - - - $46^\circ 30'$ N

It was intended in this place to have given rules, to make allowance for the spheroidal figure of the earth but as the ratio of the polar to the equatorial semiaxis is not as yet determined with sufficient accuracy, neither is it known if both hemispheres be similar figures; therefore these rules would be grounded on assumption only, and which might probably err more from the truth than those adapted to the spherical hypothesis. This therefore is supposed to be a sufficient apology for not inserting them.

CHAP VIII Of Oblique Sailing

OBLIQUE sailing is the application of oblique angled plane triangles to the solution of problems at sea. This sailing will be found particularly useful in going along shore, and in surveying coasts and harbours, &c.

EXAMPLE I At 11 A M the Girdle Nefs bore W NW, and at 2 P M it bore NW N the course during the interval S W 5 knots an hour. Required the distance of the ship from the Nefs at each station?

By Construction

Describe the circle NI SW (fig 48) and draw the diameters N S & W at right angles to each other from the centre C, which represents the first station, draw the WNW line Cl, and from the same point draw CH, S W, and equal to 15 miles the distance sailed — From H draw HF in a NW N direction, and the point F will represent the Girdle Nefs. Now the distances CF, HI will measure 19 1 and 26 5 miles respectively

By Calculation

In the triangle ICH are given the distance CH 15 miles the angle FCH equal to 9 points, the interval betw the S W and WNW points, and the angle CII equal to 4 points, being the supplement of the angle contained between the S W and NW N points, hence CFH is 3 points, to find the distances CF, FH

To find the distance CF
 As the sine of CFH 3 points - - - 9 74474
 is to the sine of CII 4 points - - - 9 84948
 so is the distance CH 15 miles - - - 1 11609

to the distance CF - - - 19 07 - - - 1 28083

To find the distance FH
 As the sine of CFH 3 points - - - 9 74474
 is to the sine of FCH 9 points - - - 9 99157

so is the distance CH 15 miles - - - 1.17609

to the distance FH - - - 26 48 - - - 1 42294

EXAMPLE II. The distance between the SE point of the island of Jersey and the island of Brehaut is 13 leagues and the correct bearing and distance of Cape Frel from the island of Brehaut is S E E 26 miles. It is also known that the SE point of Jersey bears NNL from Cape Frel from whence the distance of these two is required, together with the bearing of the said point from the island of Brehaut?

By Construction

Describe a circle, (fig 39) and draw two diameters at right angles, the extremities of which will represent the cardinal points, north being uppermost — Let the centre B represent Brehaut, from which draw the S E E line BT equal to 26 miles, and the point T will represent Cape Frel, from which draw the NNE line TI; make BI equal to 39 miles. Then TI applied to the scale will measure $34\frac{1}{2}$ miles, and the inclination of BI to the meridian will be found equal to $63\frac{1}{2}^\circ$.

By Calculation

In the triangle BIT are given BI and BT equal to 39 miles, and 26 miles respectively, and the angle BTI equal to 7 points. To find the side IT, and angle FBI

To find the angle BIT

As the distance BI - - - 39 - - - 1 59106
 is to the distance BT - - - 26 - - - 1 41497
 so is the sine of BTI - - - $78^\circ 45'$ - - - 9 99157

to the sine of BIT - - - $40^\circ 50'$ - - - 9 61548

Sum - - - - - $119^\circ 35'$

Angle FBI - - - - - $60^\circ 25'$

EBF - - - - - $33^\circ 45'$

Difference, or EBI - - - - - $26^\circ 40'$

Bearing of Jersey from Brehaut N $63^\circ 20'$ E.

To find the distance FI

As the sine of BTI $78^\circ 45'$ - - - 9 99157
 is to the sine of FBI $60^\circ 25'$ - - - 9 93934
 so is the distance BI - - - 39 miles - - - 1 59106

to the distance FI - - - $34^\circ 58'$ - - - 1 53883

EXAMPLE III. At noon Dungeness bore per compass N W distance 5 leagues, and having run NW W 7 knots an hour, at 5 P M we were up with Beachy-head. Required the bearing and distance of Beachy-head from Dungeness?

By Construction

Describe a circle (fig 40) to represent the horizon, from the centre C draw the N W line CD equal to 15 miles, and the NW W line CB equal to 35 miles; join DB, which applied to the scale will measure about 26 miles, and the inclination of DB to the meridian will be found equal to N 79° W

By Calculation

In the triangle DCB are given the distances CD, CB equal to 15 and 35 miles respectively, and the angle BCD equal to 4 points; to find the angles B and D, and the distance BD.

To

Practice

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Oblique
Sailing

To find the angles.

Distance GB = 35 sum of the aug. 16 points
CD = 15 angle C 4

Sum 50 angles B and D 12
Difference 20 half sum 6 fts. = 67° 30'
As the sum of the distances 50 1.69897
is to their difference 20 1.30103
so is the tangent of half sum angles 67 30 10.38378

to the tangent of half their diff. 44 0 9.98484

Angle CDB 111 30

Supplement 68 30

Angle NCD 21 15

Magnetic bearing N 79 45 W. Or by al-
lowing 2½ points of westerly variation, the true bearing
of Beachyhead from Dungeness will be W ½ S nearly.

To find the distance.

As the sine of CDB 111° 30' 9.96868
is to the sine of BCD 45° 0 9.84948
so is the distance BC 35 1.54407

to the distance BD 26 6 1.42487

EXAMPLE IV. Running up Channel EBS per com-
pals at the rate of 5 knots an hour. At 11 A. M.
the Eddystone lighthouse bore N½E and the Start
point NE½E; and at 4 P. M. the Eddystone bore
NW½N, and the Start N½E. Required the distance
and bearing of the Start from the Eddystone, the va-
riation being ½ point W.

By Construction.

Let the point C (fig. 41.) represent the first station,
from which the N½E line CA, the NE½E
line CB, and the E½ line CD, which make equal to 25
miles, the distance run on the altered time; then from
D draw the NE½ line DA, intersecting CA in A,
which represents the Eddystone; and from the same
point draw the N½ line DB cutting CB in B, which
therefore represents the Start. Now the distance AB
applied to the scale will measure 22.9, and the bearing
per compass BAF will measure 73½.

By Calculation.

In the triangle CAD are given CD equal to 25
miles, the angle CAD equal to 4½ points, the distance
between N½E and NW½N, and the angle ADC
equal to 4 points, the distance between the NW½N
and W½N points; to find the distance CA.

As the sine of CAD 4½ points 9.86979
is to the sine of CDA 4 points 9.84948
so is the distance CD 25 miles 1.39794

to the distance CA 23.86 1.37763

In the triangle BCD, we given the distance CD 25
miles, the angle CBD 4½ points the interval between
NE½E and N½E, and CDB 7½ points, the distance
between W½N and N½E, to find the distance CD

As the sine of CBD 4½ points 9.88819
is to the sine of CDB 7½ points 9.99947
so is the distance CD 25 miles 1.39794

to the distance CB 32 3 1.50922

In the triangle CAB, the distances CA, CB, are

given, together with the included angle ACB, equal to
4 points, the distance between N½E and NE½E,
to find the angle CAB and distance AB.

Distance CB 32 3 Angle ACB = 45° 0'

Distance CA 23.86 Sum of CAB and ABC 135 0

Sum 56.16 Half 67 30

Difference 8.44

As the sum of the distances 56.16 1.74943

is to their difference 8.44 0.92634

so is the tangent of half } 67 30 10.38278
sum angles }

to the tangent of half diff. } 19 56 9.55969
angles }

Angle CAB 87 26

Angle CAF 14 4

Bearing per compass S 73 22 E or ESE½E;
and the variation 2½ points being allowed to the left of
ESE½E, gives E½N, the true bearing of the Start
from the Eddystone.

To find the distance.

As the sine of CAB 87° 26' 9.99956
is to the sine of ACB 45° 0 9.84948
so is the distance CB 32 3 1.50922

to the distance AB 23.86 1.35914

EXAMPLE V. A ship from a port in latitude 57°
9' N, longitude 2° 9' W, sailed 82 miles on a direct
course, and spoke a ship that had run 100 miles from
a port in latitude 56° 21' N, longitude 2° 50' W —
Required the course of each ship, and the latitude and
longitude come to.

Lat. 57° 9' N Mer. parts 4199 Lon 2° 9' W
56 21 N 4112 2 50 W

Diff. of lat. 48 Mer. diff. lat. 87 Diff. lon 41

By Construction.

With the meridional difference of latitude, the dif-
ference of longitude, and difference of latitude, con-
struct the triangles ADE, ABC (fig. 42) as in Me-
cator's Sailing; then A will represent the northern-
most, and C the southernmost port. The distance
AC applied to the scale will measure 53 miles, and
the bearing BCA will be 25°. From the points A
and C, with distances equal to 82 and 100 miles re-
spectively, describe arches intersecting each other in
M, which will therefore be the place of meeting. —
Now the angle ABM, the ship's course from the
southernmost port, will measure N 80° E, and the
other ship's course, or angle BAM, will be 67°, or
ESE. From M draw the parallel MNP, and AN
will be the difference of latitude made by the one ship,
and CP that by the other ship. Hence either of these
being measured and applied to its correspondent lati-
tude, will give 56° 38', the latitude in. Make AF
equal to 57, the meridional difference of latitude be-
tween the northernmost port and latitude in. from F
draw FG perpendicular to AN, and produce AM to
G, then FG will be the difference of longitude, which
applied to the scale will measure 10; hence the lon-
gitude in, is 0° 10 E

By

Oblique
Sailing

By Calculation.

In the triangle ADE, ABC, are given AD equal to 87, DE equal to 41, and AB equal to 48, to find the angle BAC and distance AC.

To find the bearing of the ports.

As the meridional diff. of lat.	87	-	1 93952
is to the diff. of long.	41	-	1 61278
so is radius	-	-	10 00000

to the tangent of the bearing $25^{\circ} 14'$ 9 67326

To find the distance of the ports.

As radius	-	-	10 00000
is to the secant of the bearing	$25^{\circ} 14'$	-	10 04355
so is the diff. of latitude	48	-	1.68124

to the distance 53 06 1.72479

In the triangle AMC, the three sides are given to find the angles.

To find the angle ACM.

AM	-	82		
MC	-	100	ar. co. log.	8.00000
AC	-	53 06	ar. co. log.	8.27523
Sum	-	235 06		
Half	-	117 53	log.	3 07015
Difference	-	35 53	log.	1.55059

19 89597
9 94798

Angle ACM 54 58
Angle BAC 25 14

Southernmost ship's course } N 80 12 E

To find the angle MAC.

As AM	-	82	-	1.91381
is to MC	-	100	-	2.00000
so is the sine of ACM	54 58	-	-	9.91319
to the sine of MAC	93 3	-	-	9.99938
Angle BAC	-	25 14	-	

Northernmost ship's course } S 67 49 E, or ESE.

In the right angled triangle AMN, given AM, and the angle MAN, to find the differences of latitude AN

As radius	-	-	-	10 00000
is to the cosine of the course	$67^{\circ} 49'$	-	-	9 57700
so is the distance	82	-	-	1 91381

to the diff of lat 30 96 1.49081
Latitude of northernmost port } 57 9 Mer. parts 4199

Latitude in 56 38 Mer. parts 4142

Meridional difference of latitude 57

To find the difference of longitude FG

As radius	-	-	-	10 00000
is to the tangent of the course	$67^{\circ} 49'$	-	-	10 38960

so is the mer. diff. of lat.	57	-	1 75587
to the diff of long.	139 8	-	2 14547
Longitude left	-	$2^{\circ} 9' W$	
Difference of longitude	-	2 20 E	
Longitude in	-	0 11 E	

CHAP. IX. Of Windward Sailing.

WINDWARD sailing is, when a ship by reason of a contrary wind is obliged to sail on different tacks in order to gain her intended port; and the object of this sailing is to find the proper course and distance to be run on each tack.

EXAMPLE I. A ship is bound to a port 48 miles directly to the windward, the wind being SSW, which it is intended to reach on two boards; and the ship can lie within 6 points of the wind. Required the course and distance on each tack?

By Construction.

Plate

Draw the SSW line CB (fig. 43.) equal to 48 miles. Make the angles ACB, ABC, each equal to 6 points. Hence the first course will be W, and the second SE. also the distance CA, or AB, applied to the scale will measure $62\frac{1}{2}$ miles, the distance to be sailed on each board.

By Calculation.

From A draw AD perpendicular to BC; then in the triangle ADC are given CD, equal to 24 miles; and the angle ACD, equal to 6 points, to find the distance AC.

As radius	-	-	-	10.00000
is to the secant of C	6 points	-	-	10.41716
so is CD	24 miles	-	-	1.38031

to CA 62.7 1.79737

EXAMPLE II. The wind at NW, a ship bound to a port 64 miles to the windward, proposes to reach it on three boards; two on the starboard, and one on the larboard tack, and each within 5 points of the wind. Required the course and distance on each tack?

By Construction.

Draw the NW line CA (fig. 44.) equal to 64 miles; from C draw CB WIS, and from A draw AD parallel thereto, and in an opposite direction; bisect AC in E, and draw BED parallel to the N^WE rhumb, meeting CB, AD in the points B and D; then CB=AD applied to the scale will measure $36\frac{1}{2}$ miles, and BD=2CB=72 $\frac{1}{2}$ miles.

By Calculation.

From B draw BF perpendicular to AC; then in the triangle BFC are given the angle BCF equal to 5 points, and CF equal to one fourth of CA=16m, to find CB.

As radius	-	-	-	10.00000
is to the secant of BCF	5 points	-	-	10 25526
so is CF	16 m.	-	-	1 20412

to CB 36.25 1.55938

EXAMPLE III A ship which can lie within $5\frac{1}{2}$ points of the wind, is bound to a port 36 miles to the windward, the wind being NE $\frac{1}{2}$ N, which it is intended to reach

Practice.

NAVIGATION.

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Windward reach on four boards, the first being on the larboard tack. Required the course and distance on each?

Place
ccccxxviii.

By Construction.

Draw the NE½N line CA (fig. 45.) equal to 36 miles, and bisect it in B; from C and B draw lines parallel to the E½S rhumb; and from A and B draw lines parallel to the SSE½E point, meeting the former in the points D and E. Now the distances AD, BD, BE, and CE, are equal; and any one of them applied to the scale will measure 19.1 miles.

By Calculation.

From E draw EF perpendicular to AC; and in the triangle CFE are given CF=9m. and the angle FCE = 5½ points, to find CE.

As radius	-	-	10.00000
is to the secant of FCE	-	5½ points	10.32661
so is CF	-	9 miles	0.95424

to the distance CE	-	19.1 miles	1.28085
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EXAMPLE IV. A ship bound to a port bearing N½W distant 40 miles, with the wind at N½E½E, intends to reach it on two boards. Required the course and distance on each tack, the ship lying within 5½ points of the wind?

By Construction.

Draw the N½W line CA (fig. 46.) equal to 40 miles; and because the wind is N½E½E, and the ship can lie within 5½ points of the wind, the course on the larboard tack will be E½N, and on the starboard NW. Therefore, from the centre C draw the E½N line CB, and from it draw the NW line AB, meeting CB in B; then CB and AB applied to the scale will measure 26.7 and 48.1 m. respectively.

By Calculation.

In the triangle ACB, given AC=40 miles, and the angles A, B, and C, equal to 3, 5, and 8 points respectively, to find AB and BC.

To find the distance CB.

As the sine of B	-	5 points	9.91985
is to the sine of A	-	3 points	9.74474
so is the distance CA	-	40 miles	1.60206

to the distance CB	-	26.73	1.42695
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To find the distance AB.

As the sine of B	-	5 points	9.91985
is to the sine of C	-	8 points	10.00000
so is the distance CA	-	40 miles	1.60206

to the distance AB	-	48.11	1.68221
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EXAMPLE V. A ship close hauled within 5 points of the wind, and making one point of leeway, is bound to a port bearing SSW, distant 54 miles, the wind being S½E: It is intended to make the port at three boards, the first of which must be on the larboard tack in order to avoid a reef of rocks. Required the course and distance on each tack?

By Construction.

Draw the SSW line CA (fig. 47.) equal to 54 m. and as the wind is S½E, and the ship makes her course good within 6 points of the wind, therefore the course on the larboard tack will be SW½W, and on the starboard E½S: hence from C draw the SW½W line CB, and from A draw AD parallel thereto; bisect CA in E, and draw BED parallel to the E½S line; then will

CB and AD be the distances on the larboard tack, Windward which applied to the scale, each will be found to measure 37.4; and the distance on the starboard tack BD will measure 42.4 miles.

By Calculation.

The triangles CBE, EAD are equal and similar; hence in the first of these are given CE, equal to 27 miles, half the distance between the ship and port; the angles C, B, and E, equal to 3, 4, and 9 points respectively, to find CB and BE.

To find CB, the distance on the larboard tack.

As to the sine of B	-	4 points	9.84948
is to the sine of E	-	9 points	9.99157
so is the distance CE	-	27 miles	1.43136

to the distance BC	-	37.45	1.57345
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To find BE half the distance on the starboard tack.

As the sine of B	-	4 points	9.84948
is to the sine of C	-	3 points	9.74474
so is the distance CE	-	27 miles	1.43136

to the distance BE	-	21.21	1.32662
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Whole distance AC	-	48.42	
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EXAMPLE VI. A ship plying to the windward, with the wind at NNE, after sailing 51 miles on each of two tacks, is found by observation to have made 36 miles of difference of latitude. How near the wind did she make her way good?

By Construction.

Make CA (fig. 48.) equal to 36 miles; draw AB perpendicular to CA, and draw the NNE line CB, meeting AB in B; make CD, BD each equal to 51 miles; and these being measured, will be found equal to 6 points.

By Calculation.

In the triangles CAB, BCD, are given AB equal to 36 m. CD=BD=51, and the angle ACB equal to 2 points; to find the angle BCD.

As the distance CD	-	51	1.70757
is to the diff. of latitude CA	-	18	1.25527
so is the secant of ACB	-	2 points	10.03438

to the cosine of BCD	-	67° 32'	9.58208
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EXAMPLE VII. A ship that makes her way good within 6½ points of the wind, reaches her port on two boards; the first being on the larboard tack, 25 miles, and the other on the starboard tack, 38 miles; and the difference of latitude is 21 miles north. Required the bearing of the port, and direction of the wind?

By Construction.

With the given distances 25 and 38 miles, and the included angle equal to 16—2 × 6½ = 3 points, construct the triangle BCD (fig. 49.); hence CB will be known. Draw CA equal to 21 miles, the given difference of latitude; from A draw AB perpendicular to CA, and make CB equal to what it was before determined; make DE=DC, and draw the line CE, which will represent the direction of the wind, and the angle ACB is the bearing of the port: now ACE will be found equal to 52°, and ACB 18°.

By Calculation.

In the triangle BCD are given BC=25 m. BD=38 m. and the angle D=3 points, to find the angle BCD, and distance CB.

To

Current Sailing	Distance	To find the angle BCD.	
		BD=38	Angle BDC 33° 45'
		BC=25	
		BCD+CBD 146 15	
Sum	63	BCD+CBD	=73 7½
Difference	13		
As the sum of the sides	63		1 79934
is to the difference of the sides	13		1 11394
so is the tang. of half sum angles	73° 7½		10 51806
to the tang. of half diff. angles	34 13½		9 83266
Angle BCD			107 31
		To find the distance BC.	
As the sine of BCD		107° 31'	9 97978
is to the sine of BDC		33 45	9 74474
so is the distance BD		38	1 57978
to the distance BC		22.12	1 34474
To find the angle ACB, the bearing of the port.			
As the distance BC		22.12	1 34474
is to the distance AC		21.	1 32222
so is radius			10 00000
to the cosine of ACB		18° 17'	9 97748
Angle BCD		107 31	
— ACD		125 38	
— DCE		73 7	
Direction of the wind		N 52 31 E	

CHAP. X. Of Current Sailing.

THE computations in the preceding chapters have been performed upon the assumption that the water has no motion. This may no doubt answer tolerably well in those places where the ebbings and flowings are regular, as then the effect of the tide will be nearly counterbalanced. But in places where there is a constant current or setting of the sea towards the same point, an allowance for the change of the ship's place arising therefrom must be made. And the method of resolving these problems, in which the effect of a current, or heave of the sea, is taken into consideration, is called *current sailing*.

In a calm, it is evident a ship will be carried in the direction and with the velocity of the current. Hence, if a ship sails in the direction of the current, her rate will be augmented by the rate of the current, but in sailing directly against it, the distance made good will be equal to the difference between the ship's rate as given by the log and that of the current. And the absolute motion of the ship will be a head, if her rate exceeds that of the current; but if less, the ship will make sternway. If the ship's course be oblique to the current, the distance made good in a given time will be represented by the third side of a triangle, whereof the distances given by the log, and the drift of the current in the same time, are the other sides, and the true course will be the angle contained between the meridian and the line actually described by the ship.

EXAMPLE I. A ship sailed NNE at the rate of 8 knots an hour, during 18 hours, in a current setting

NW½W 2½ miles an hour—Required the course and distance made good?

Current Sailing.

By Construction.

Draw the NNE line CA (fig. 50) equal to 18×8 = 144 miles, and from A draw AB parallel to the NW½W rhumb, and equal to $18 \times 2\frac{1}{2}$ = 45 miles: now BC being joined will be the distance, and NCB the course. The first of these will measure 159 miles, and the second 6° 23'.

By Calculation.

In the triangle ACB, are given AC=144 miles, AB=45 miles, and the angle CAB=9 points, to find BAC and BC.

	To find the course made good	
Dist. AC	144	Ang. BAC=9pts = 101° 15'
Dist. AB	45	
Sum	189	B+C 78 45
Diff.	99	B+C 39 22½
		2
As the sum of the sides	189	2 27646
is to the difference of the sides	99	1 99563
so is the tan. of half sum angles	39 22½	9 91417
to the tan. of half diff. angles	23 15½	9 63334
Angle ACB		16 7
Angle ACN		22 30

Course made good N 5 25 E

To find the distance.

As the sine of ACB	16° 7'	9 44341
is to the sine of CAB	101 15	9 99157
so is the distance AB	45	1 65321

to the distance CB 159 2 20137

EXAMPLE II. A ship from a port in latitude 42° 58' N, sailed S½W 17 miles in 7 hours, in a current setting between the north and west; and then the same port bore ENE, and the ship's latitude by observation was 42° 42' N. Required the setting and drift of the current?

By Construction.

Draw the S½W line CA (fig. 51.) equal to 17 miles, and make CB equal to 10 miles, the difference of latitude: through B draw the parallel of latitude BD, and draw the WSW line CD, intersecting BD in D: AD being joined, will represent the drift of the current, which applied to the scale will measure 20.2, and the angle DAE will be its setting, and will be found equal to 72°.

By Calculation.

In the triangle CBD, given CB=10 miles, and the angle BCD=6 points; to find the distance CD.

As radius		10 00000
is to the secant of BCD	6 points	10 41710
so is the dist. of lat. CB	10 miles	1 00000

to the distance CD 26.13 1 41710

Again, In the triangle ACD are given the distance AC=17 miles, CD=26.13, and the angle ACD 4½ points, to find the remaining parts.

To

NAVIGATION.

Plate CCCXXXVIII.

Fig. 28.

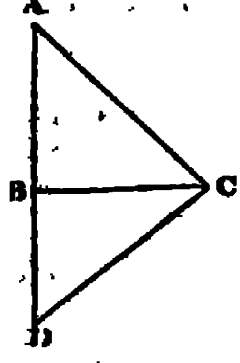


Fig. 29.

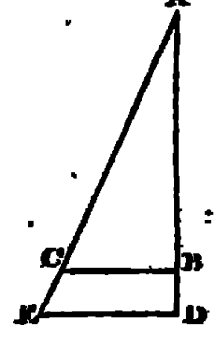


Fig. 30.

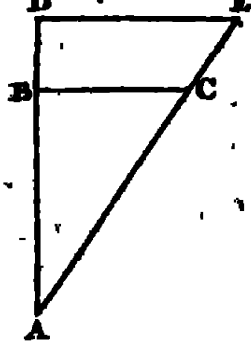


Fig. 31.



Fig. 32.

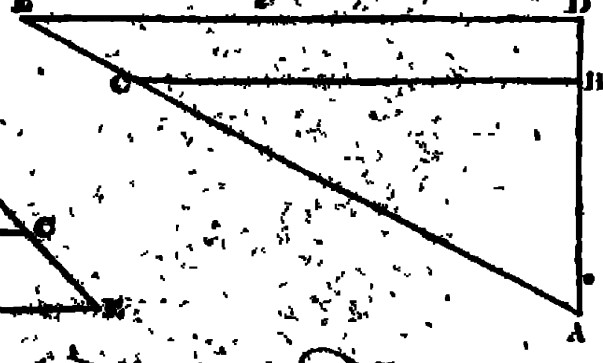


Fig. 33.

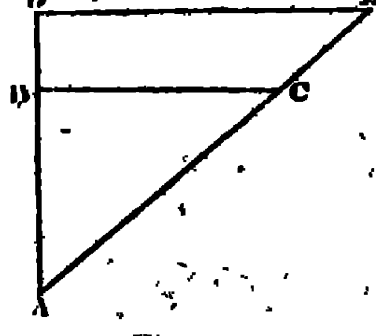


Fig. 34.

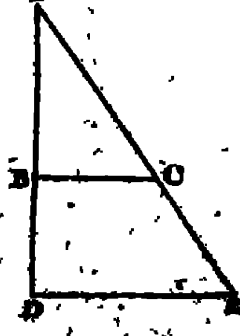


Fig. 35.

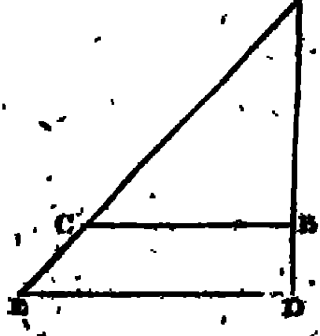


Fig. 36.

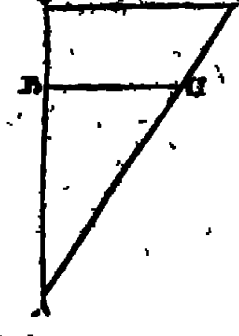


Fig. 37.

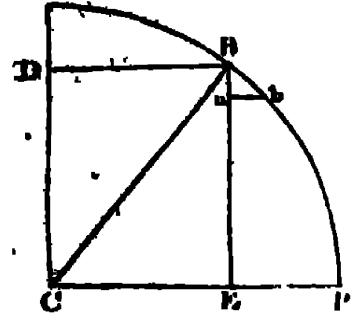


Fig. 38.

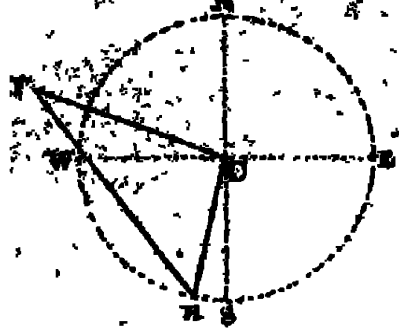


Fig. 39.

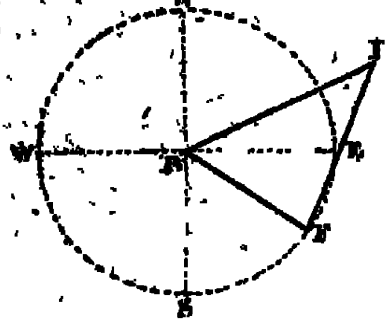


Fig. 40.

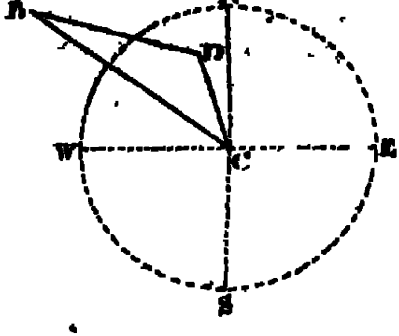


Fig. 41.

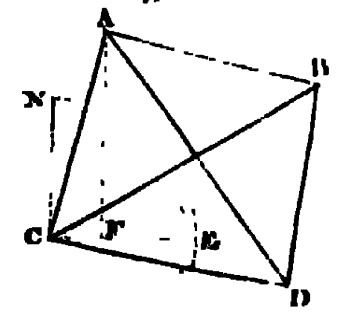


Fig. 42.

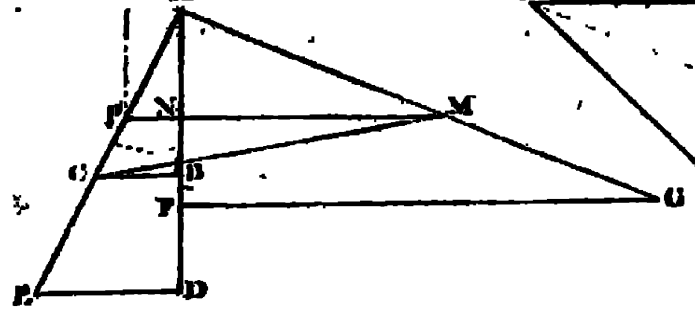


Fig. 43.

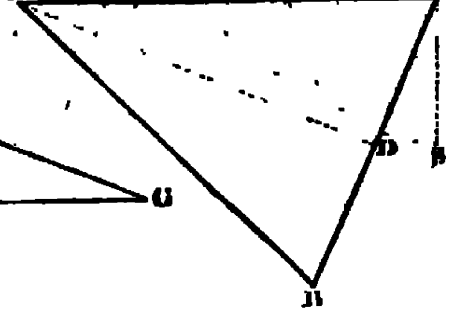


Fig. 44.

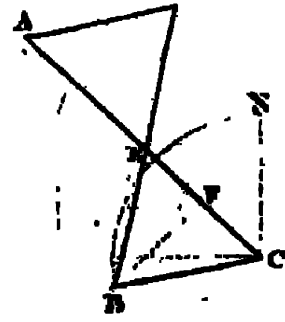


Fig. 45.

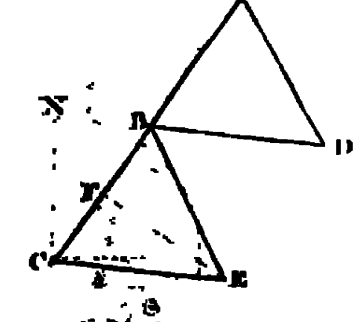


Fig. 46.

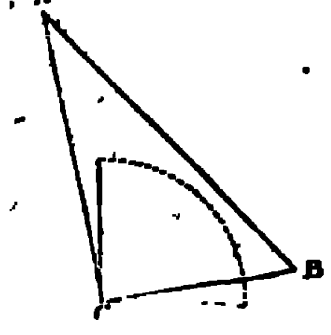


Fig. 47.

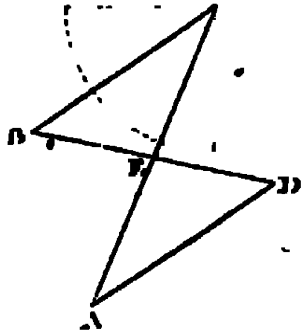


Fig. 48.

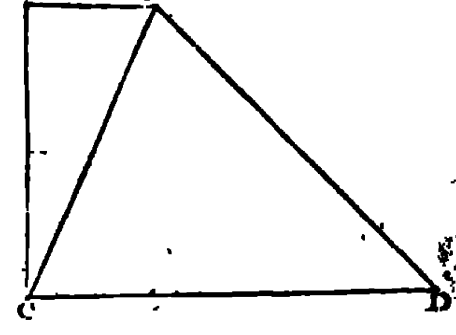
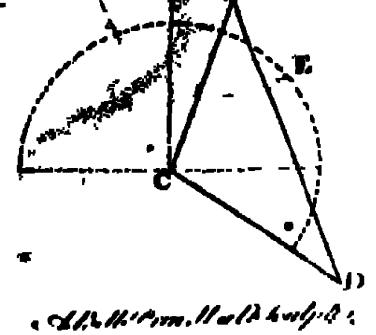


Fig. 49.



Adm. P. M. Hall & Co.

Practice.

NAVIGATION.

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Current Sailing	Distance	To find the setting of the current.
	Distance	DC=26.13 Angle ACD=4½ points.
		AC=17.0 CAD+CDA 11½
Sum	43.13	CAD+CDA 5½=64°41'
Difference	9.13	2
As the sum of the sides	43.13	- 1.63478
is to the difference of the sides	9.13	- 0.96047
so is the tang. of half sum angles	64°41'	- 10.32509
to the tang of half diff. angles	24 6	- 9.65078
Angle CAD	88 47	
Angle CAE=ACB=1½pt.	16 52	
Setting of the current EAD	71 55	

To find the drift of the current.

As the sine of CAD	88° 47'	-	9.99990
is to the sine of ACD	4½ points	-	9.88819
so is the distance CD	26.13	-	1.41710
to the drift of current AD	20 2	-	1.30539

Hence the hourly rate of the current is $\frac{20.2}{7} = 2.9$ knots.

EXAMPLE III. A ship, from latitude 38° 20' N, sailed 24 hours in a current setting NW½N, and by account is in latitude 38° 42' N, having made 44 miles of sailing; but the latitude by observation is 38° 58' N. Required the course and distance made good, and the drift of the current.

By Construction.

Make CE (fig. 52.) equal to 22 miles, the difference of latitude by D, R, and EA=44 miles, the departure, and join CA; make CD=38 miles, the difference of latitude by observation; draw the parallel of latitude DB, and from A draw the NW½N line AB, intersecting DB in B, and AB will be the drift of the current in 24 hours; CB being joined, will be the distance made good, and the angle DCB the true course. Now, AB and CB applied to the scale, will measure 19.2 and 50.5 respectively; and the angle DCB will be 41°½.

By Calculation.

From B draw BF perpendicular to AE, then in the triangle AFB are given BF=16 miles, and the angle ABF=3 points, to find AB and AF.

To find the drift of the current AB.

As radius	-	-	10.00000
is to the secant of ABF	3 points	-	10.08015
so is BF	16 miles	-	1.20412

to the drift of the current AB 19.24 - 1.28427

Hence the hourly rate = $\frac{19.24}{24} = 0.8$.

To find AF.

As radius	-	-	10.00000
is to the tangent of ABF	3 points	-	19.82489
so is BF	16	-	1.20412

to AF - - 10.69 1.02901

Departure by account EA 44.

True departure EF=DB=33.31

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Now, in the triangle CDB are given the difference of latitude and departure; to find the course and distance.

To find the course.

As the difference of latitude CD	38.	1.57978
is to the departure DB	33.31	1.52257°
so is radius	-	10.00000

to the tangent of the course 41° 14' 9.94279

To find the distance.

As radius	-	10.00000
is to the secant of the course	41° 14'	10.12376
so is the difference of latitude	38	1.57978

to the distance - - 50.53 1.70354

EXAMPLE IV. In the Straits of Sunda, at 2 P. M. steering SE½S at the rate of 5 knots an hour, I passed close by the SE of the small islands off Hog point. At 6, not having changed our course, came to anchor on the Java shore. Upon setting the said island from this anchoring place, I find it bears due north, its distance by the chart being 22 miles. It follows from hence, that our course has been affected by a current. Required its velocity and direction?

By Construction.

From A (fig. 53.) draw the SE½S line AB=20, which will represent the ship's apparent track through the water; draw AC equal to 22 miles south, and C will be the ship's real place, and BC being joined will be the current's drift in four hours; which applied to the scale will measure 12.3. from A draw AD parallel to BC, and the angle CAD will be the direction of the current, and will be found to measure 64°½.

By Calculation.

In the triangle ABC, given AB=20 m. AC=22 m. and the included angle A=3 points; to find the remaining parts.

To find the setting of the current.

Distance AC=22 m. Included angle=3 points.

AB=20	B+C=13
Sum - 42	B+C
Difference 2	2 = 6½p = 71.7½

As the sum of the sides	42	-	1.62325
is to the difference of the sides	2	-	0.30103
so is the tangent of half sum angles	73° 7½	-	10.51806

to the tangent of half diff. angles	8. 55½	-	9.19584
-------------------------------------	--------	---	---------

Setting of the current S 64 12 W, or SW½W½W.

To find the drift of the current.

As the sine of ACB	64° 12	-	9.95440
is to the sine of BAC	33 45	-	9.74474
so is the distance AB	20	-	1.30103

to the velocity of current BC	12 34	-	1.09137
-------------------------------	-------	---	---------

and $\frac{12.34}{4} = 3.1$, its hourly rate,

EXAMPLE V. A ship bound from Dover to Calais, flying

Current lying 21 miles to the SE by E, and the flood tide setting NE by E 2 miles an hour. Required the course she must steer, and the distance run by the log at 6 knots an hour to reach her port.

By Construction.

Plane In the position of the SLE by E rhumb, draw DC = 21 miles (fig. 54); draw DE NE by E = 2 miles; from E with 6 miles cut DC in F; draw DB parallel to EF, meeting CB drawn parallel to DL, then the distance DB applied to the scale will measure 19.4, and the course SDB will be S 1 1/2.

By Calculation.

In the triangle DBF, given DE = 2 miles, EF = 6 miles, and the angle LDI = 6 points, to find the angle DFI = CBD.

As the hourly rate of sailing 6 m. - 0.77815
is to the hourly rate of the current 2 1/2 m. - 0.39794
so is the sine of EDF = 6 } 67° 30' - 9.96562
points.

to the sine of DFE - 22 38 - 9.58541
Angle - SDC = 5 1/2 points = 61 52

Course SDB - - - 39 14 = SE 1/4 S.

In the triangle DBC, given DC = 21 miles, the angle BDC = DFE = 22° 38', and the angle DCB = DL = 6 points, to find the distance DB.

As the sine of DBC - 89° 52' - 9.99999
is to the sine of DCB - 67 30 - 9.96562
so is the true distance DC 21 m. 1.32222
to the distance by the log DB. 21 m. 1.28785

EXAMPLE VI A ship at sea in the night has sight of Scilly light, bearing NE by N, distant 4 leagues, it being then flood tide, setting INE 2 miles an hour. What course and distance must the ship sail to make the Lizard, which bears from Scilly E by S, distance 17 leagues.

By Construction.

Draw the NE by N line AS = 12 miles (fig. 55); then S will represent Scilly, from S draw SL = 51 miles, and parallel to the E by S rhumb, then L will represent the Lizard, draw LC parallel to the ENE rhumb, and equal to 2 miles, and make CD = 5 miles; from A draw AB parallel to CD, meeting LC produced in B, then AB will be the distance, and the angle SAB the course. The first of these applied to the scale will measure 41.9 miles, and the course will be S 55 L.

By Calculation.

In the triangle SAL, are given the sides AS, SL = 12 and 51 miles respectively, and the angle ASL = 10 points; to find the other parts.

To find the angles.

Distance SL = 51 m. Angle ASL = 10 1/2 points.
AS = 12 m. SAL + SLA = 5 1/2
Sum - 63 m. SAL + SLA
Difference 39 m. = 2 1/2 = 30° 56'
As the sum of the sides 63 - 1.79924
is to the dist. of the sides 39 - 1.52106
so is the tangent of half } 30° 56' - 9.77763
sum angles - }
to the tang. of half their } 20 21 - 9.56935
difference - }
Angle SAL - = 51 17

NAS = 3 points 33 45

NAL - 85 2

LAT = FLA 4 58

LLB = 2 points 22 30

ALB = DLC - 17 32

To find the distance AL.

As the sine of SAL - 51° 17' - 9.89223
is to the sine of ASL - 10 1/2 points - 9.94543
so is the distance SL - 51 miles - 1.70757

to the distance AL - 57.64 - 1.76077

Again, In the triangle DLC, are given the side DC = 5 miles, the ship's run in an hour, LC = 2 miles, the current's drift in the same time; and the angle DLC = 17° 32', to find the angle LDC = LAB.
As the dist. - DC = 5 miles - 0.69897
is to the distance LC = 2 miles - 0.30103
so is the sine of DLC = 17° 32' - 9.47894

to the sine of - LDC 6 55 - 9.08100
Angle NAL - - 85 2

NAB - 91 57

Course - S 88 3 E

In the triangle ABL, the side AL, together with the angles, are given, to find the distance AB.

As the sine of ABL - 155° 33' - 9.61689
is to the sine of ALB 17 32 - 9.47894
so is the distance AL - 57.64 - 1.76077

to the distance AB - 41.96 1.62282

CHAP. XI. Instruments proposed to solve the various Problems in Sailing, independent of Calculation.

VARIOUS methods, beside those already given, have been proposed to save the trouble of calculation — One of these methods is by means of an instrument composed of rulers, so disposed as to form a right angled triangle, having numbers in a regular progression marked on their sides. These instruments are made of different materials, such as paper, wood, brass, &c. and are differently constructed, according to the fancy of the inventor. Among instruments of this kind, that by John Cooke, Esq, seems to be the best. A number of other instruments, very differently constructed, have been proposed for the same purpose; of these, however, we shall only take notice of the rectangular instrument, by And. Mackay, A. M. F. R. S. L.

I Of COOKE'S Triangular Instrument.

Description The stock *a l e d* (fig. 56) is a parallelopiped. The length from *a* to *l* is two feet, the breadth from *a* to *d* two inches, and the depth is one inch and a half. The stock is perforated longitudinally, so as to be capable of containing within it *e f*, a cylindrical piece of wood one inch diameter, *g h* is an aperture on the surface of the stock about a quarter of an inch wide, which discloses one twelfth part of

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ent of Cal-
culation.

of the surface of the cylinder contained, the edge *dc* is divided into twelve parts, each of these is subdivided into six parts, and each of these again into ten parts. The surface of the cylinder is divided longitudinally into twelve parts, and on each of them is engraved a portion of a line of inclination 1 part 22 feet long, which contains the meridional parts for every minute from the equator as far to the pole as navigation is practicable, and the smallest division of it is not less than $\frac{1}{10}$ of an inch. By rolling and sliding this cylinder, any part of any line on it may be brought into any position which may be required. The box is engraved into the edge of the stock *ab*, so that it may move freely from *a* to *b*, a limb from this box extends to *k*, which serves to mark that degree of the perpendicular *kl* which is parallel to the centre of the semicircle *m*; *kl* is two feet long, and graduated on both edges as the stock, it is perpendicular to the stock, and is fixed in the box, by which it may be moved from *a* to *b*, *opn* is a semicircle of six inches radius, engraved, as appears in the plate, which slides freely from *c* to *d* in a groove in the edge of the stock. *cd*, *mg* is the index moving on the centre *m*, the edge of which marks the course on the semicircle; it is two feet long, and divided into 72 parts, and these are subdivided in the same manner as those on the stock and perpendicular, to which they are equal, *r* is a vernier attached to the index to show minutes, *S* is a vernier composed of concentric semicircles, which slides along the edge *gm*, to the intersection of the perpendicular and index, where it serves as a vernier to both, below *a* is a small piece of ivory, with a mark on it to point out the degree of the line *dc*, which is perpendicularly under the centre of the semicircle. Fig. 57.

Plate
CCXXXII.

is a view of the back part of the instrument.

Use. The method of working every case which occurs in navigation, is to make the instrument similar to that ideal triangle which is composed of the difference of latitude, departure, and distance, or, to that composed of the meridional difference of latitude, difference of longitude, and enlarged distance; or, to that composed of the difference of longitude, departure, and sine, of the middle latitude, which is done by means of the data procured from the compass, log-line, and quadrant, whence it follows, from the nature of similar triangles, or from the relation which exists between the sides of triangles and the lines of their opposite angles, that the parts of the instrument become proportional to those which they represent, and will ascertain the length of the lines, or the extent of the angles sought, by its graduations.

In the practice of this instrument, a small square is necessary, in order to bring the centre of the semicircle perpendicularly over the meridional degree corresponding to the latitude.

Plane Sailing.

PROB. I. The course and distance sailed being given, to find the difference of latitude and departure.

EXAMPLE. A ship from latitude $24^{\circ} 16' N$, sailed NW $\frac{1}{2}$ N 168 miles. Required the latitude come to, and departure?

Set the centre of the semicircle perpendicularly over the given latitude $24^{\circ} 18'$, and the index to the course 3 points, move the perpendicular until it cut

the index at the given distance 168; then at the point of intersection on the perpendicular is 93.3 miles, the departure, and on the box, by the edge of the box, is $26^{\circ} 39'$, the latitude come to.

PROB. II. In latitudes and course given, to find the distance and departure.

EXAMPLE. Let the latitude sailed from be $43^{\circ} 50' N$, that come to $47^{\circ} 8' N$, and the course NNE. Required the distance and departure?

Move the centre of the semicircle to the latitude left $43^{\circ} 50'$, and the edge of the box to the latitude come to $47^{\circ} 8'$; fix the index at the given course 2 points; then at the point of intersection of the index and perpendicular is the distance 214 miles on the index, and the departure 82 miles on the perpendicular.

PROB. III. Given the course and departure, to find the distance and difference of latitude.

EXAMPLE. Let the latitude sailed from be $32^{\circ} 33' N$, the course SW $\frac{1}{2}$ S, and the departure 200 miles. Required the distance and latitude come to?

Move the centre of the semicircle to the latitude left $32^{\circ} 33'$, set the index to the given course 3 points, and move the perpendicular till the given departure 200 cuts the index, at this point on the index is 367 miles, and the edge of the box will cut the latitude come to $2^{\circ} 39' N$.

PROB. IV. Given the difference of latitude and distance, to find the course and departure.

EXAMPLE. Let the latitude left be $17^{\circ} 10' N$, the latitude come to $21^{\circ} 40' N$, and the distance sailed a direct course between the north and west 300 miles. Required the course and departure?

Move the semicircle and box to the given latitude, and the index until the distance found thereon meets the perpendicular, then at the point of contact on the perpendicular is 130.8, the departure, and on the semicircle by the index is $25^{\circ} 50'$, the course.

PROB. V. The distance and departure given, to find the course and difference of latitude.

EXAMPLE. The distance sailed is 246 miles between the south and east, the departure is 131 miles, and the latitude left $51^{\circ} 10' N$. Required the course and latitude come to?

Set the centre of the semicircle to $51^{\circ} 10'$, the latitude sailed from; find the distance 246 on the index, and the departure 131 on the perpendicular, then move both till these points meet, and the course $34^{\circ} 10'$ will be found on the semicircle by the index, and the latitude in $47^{\circ} 47' N$, by the edge of the box.

PROB. VI. Both latitudes and departure given, to find the course and distance.

EXAMPLE. A ship from latitude $43^{\circ} 10' N$, sailed between the north and west till she is in latitude $47^{\circ} 14' N$, and has made 170 miles of departure. Required the course and distance?

Move the centre of the semicircle over $43^{\circ} 10'$, and the edge of the box to $47^{\circ} 14'$, find the departure on the perpendicular, and bring the edge of the index thereto, now at the point of intersection is the distance 297.4 miles on the index, and the course $34^{\circ} 52'$ on the semicircle.

Traverse Sailing.

EXAMPLE. A ship from latitude $46^{\circ} 48' N$, sailed

4 X 2

ed

Instruments
to solve
Problems
in Sailing,
independ-
ent of Cal-
culation.

Instrumental SSW $\frac{1}{2}$ W 24 miles, S $\frac{1}{2}$ W 36 miles, and S $\frac{1}{2}$ E 40 miles. Required the latitude in, together with the direct course and distance.

to solve Problems in Sailing, independent of Calculation Set the semicircle to the latitude sailed from $46^{\circ} 48'$, and the index to the course SSW $\frac{1}{2}$ W, mark the distance 24 on the index, and bring the perpendicular to meet it; then the index will cut the departure 11.3 on the perpendicular, and the perpendicular will cut the latitude $46^{\circ} 27'$ N on the base. For the next course and distance, bring the semicircle to the latitude marked by the perpendicular, and lay down the course S $\frac{1}{2}$ W. if it be towards the first meridian, move the last marked departure until it meets the index, and the limb of the box will mark the present departure; but if the course be from the first meridian, bring the last departure 11.3 to the limb of the box, the index will mark the departure made good 18.3 on the perpendicular, and the latitude arrived at $45^{\circ} 52'$ will be marked on the base by the perpendicular. proceed in the same manner with all the courses of which the traverse consists, then the difference of latitude $1^{\circ} 36'$ will be intercepted between the latitude sailed from $46^{\circ} 48'$, and the latitude come to $45^{\circ} 12'$ last marked by the perpendicular, and also the departure made good will be intercepted between that point on the perpendicular where the first departure commenced, and that where the last terminated. Now, with the difference of latitude $1^{\circ} 36'$ and the departure, the course will be S $8^{\circ} 30'$ W, and distance 97 miles, by last problem in Plane Sailing.

Parallel Sailing.

PROB. I. The difference of longitude between two places in one parallel of latitude given, to find the distance between them.

EXAMPLE. Let the common latitude be $49^{\circ} 30'$ N, and the difference of longitude $3^{\circ} 30'$. Required the distance?

Set the index to $40^{\circ} 30'$, the complement of the latitude on the semicircle, mark the difference of longitude in miles on the index; then move the perpendicular until it meets the termination of the difference of longitude on the index, and the part of the perpendicular intercepted between the limb of the box and the point of intersection will be the distance 136.4 miles.

PROB. II. The distance between two places in one parallel of latitude given, to find the difference of longitude between them.

EXAMPLE. Let the latitude of the given parallel be $49^{\circ} 30'$ N, the distance sailed 136.4 E. Required the difference of longitude?

Set the index to the complement of the latitude $40^{\circ} 30'$, and mark the distance sailed on the perpendicular, then move it until it meets the index, and the point of intersection will show the difference of longitude 210' or $3^{\circ} 30'$ on the index.

PROB. III. Given the distance sailed on a parallel, and the difference of longitude, to find the latitude of that parallel.

EXAMPLE. The distance sailed due east is 136.4, and the difference of longitude $3^{\circ} 30'$. Required the latitude of the parallel?

Find the difference of longitude 210 on the index, and the distance 136.4 on the perpendicular, and move both until these numbers meet, and the complement

of the latitude $4^{\circ} 30'$ will be shown by the index on the semicircle.

Mercator's and Middle Latitude Sailing.

PROB. I. The latitudes and longitudes of two places given, to find the direct course and distance between them.

EXAMPLE. Required the course and distance between two places whose latitudes and longitudes are $50^{\circ} 30'$ N, $19^{\circ} 0'$ W, and $54^{\circ} 30'$ N, $15^{\circ} 30'$ W, respectively?

By Mercator's Sailing.

To find the course.

Move the centre of the semicircle perpendicularly over the meridional degree answering to latitude $50^{\circ} 50'$ N, then move the box until the edge of the perpendicular cuts the meridional parts of the other latitude $54^{\circ} 30'$ N, and move the index until it cuts the difference of longitude $3^{\circ} 30'$ on the perpendicular, and the index will mark the course $30^{\circ} 10'$, or NNE $\frac{1}{2}$ E nearly on the semicircle.

To find the distance.

Screw the index to this course, and move the centre of the semicircle to the latitude $50^{\circ} 50'$ N, and the edge of the perpendicular to the latitude $54^{\circ} 30'$ N, then the perpendicular will cut the distance 254.7 on the index.

By Middle Latitude Sailing.

To find the departure.

Move the centre of the semicircle to the latitude $50^{\circ} 50'$, and the edge of the index to the complement of the middle latitude $37^{\circ} 20'$ on the semicircle; then move the box until the edge of the perpendicular intersects the termination of the difference of longitude 210 miles on the index, which point of intersection will mark the departure 128 on the perpendicular.

To find the course and distance.

Move the edge of the perpendicular to the other latitude $54^{\circ} 30'$, and the index until it cuts the departure 128 on the perpendicular; then will the perpendicular mark the distance on the index 254.7 miles, and the index will mark the course on the semicircle $30^{\circ} 10'$, or NNE $\frac{1}{2}$ E nearly.

PROB. II. Both latitudes and course given, to find the distance and difference of longitude.

EXAMPLE. A ship from latitude $50^{\circ} 50'$ N, longitude $19^{\circ} 0'$ W, sailed N $30^{\circ} 10'$ E, until she is in latitude $54^{\circ} 30'$ N. Required the distance and difference of longitude?

By Mercator's Sailing.

To find the difference of longitude.

Move the box and semicircle as in the former problem to the meridional parts of the given latitudes, then set the index to the course, and it will mark the difference of longitude $3^{\circ} 30'$ on the perpendicular. Hence the longitude in is $15^{\circ} 30'$ W.

To find the distance.

Move the perpendicular and semicircle to the given latitudes, and put the index to the given course; then the perpendicular will cut the distance 254.7 miles on the index.

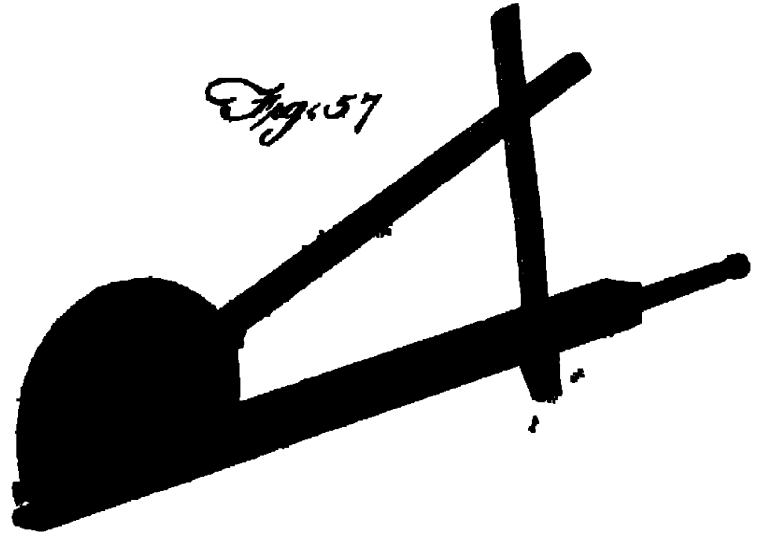
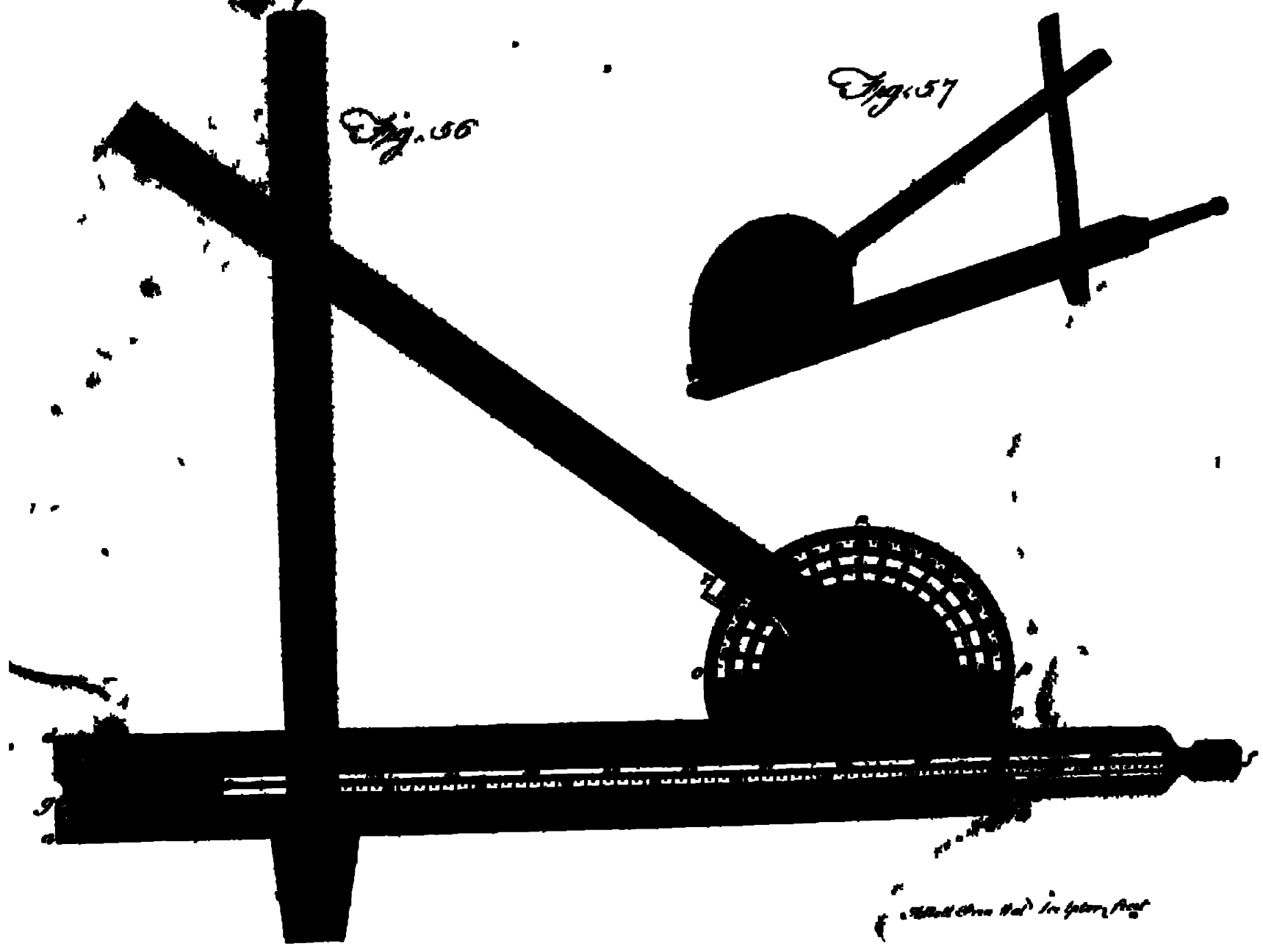
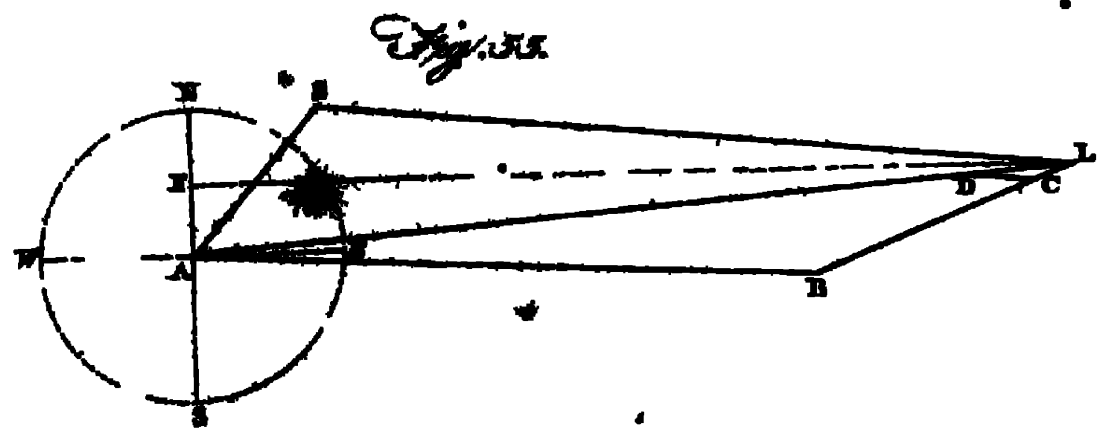
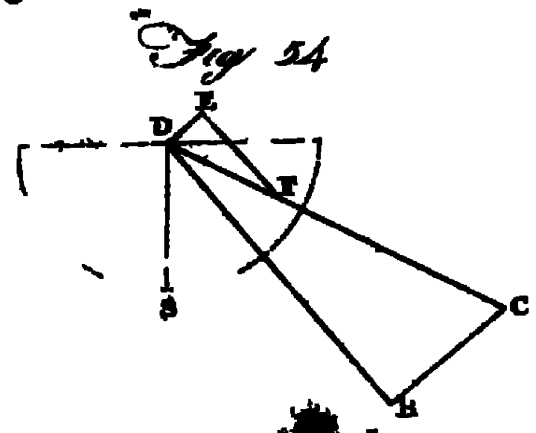
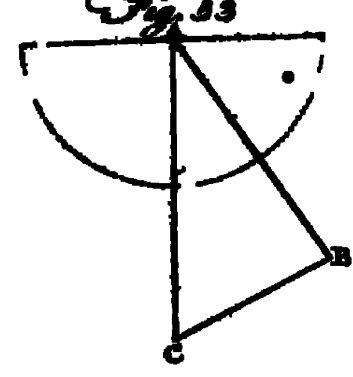
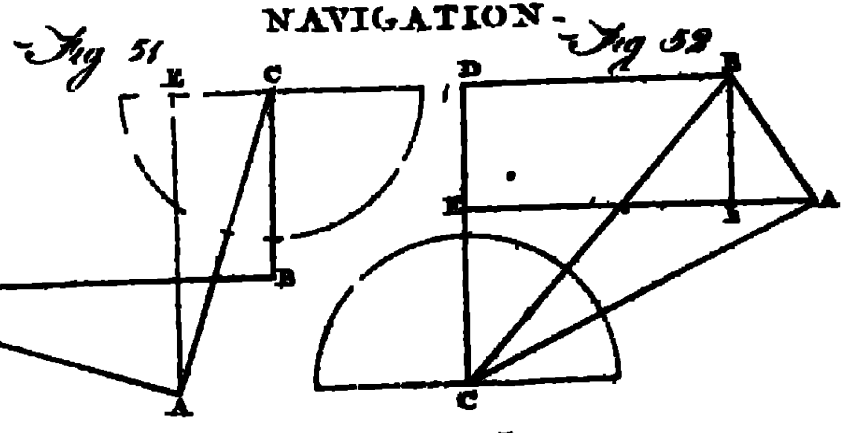
By Middle Latitude Sailing.

To find the distance and departure.

Move the semicircle and perpendicular to the given latitudes, and the index to the course; then the perpendicular will show the departure 128 miles, and the

NAVIGATION

Plate CCCXXXIX.



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Practice.

NAVIGATION.

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the index the distance 254.7 miles at the point of intersection.

To find the difference of longitude
Set the index to the complement of the middle latitude on the semicircle, and move the box until the termination of the departure on the perpendicular meets the index, which will mark the difference of longitude thereon 210 m. or $3^{\circ} 30'$.

PROB. III. Both latitudes and distance given, to find the course and difference of longitude.

EXAMPLE From latitude $50^{\circ} 50' N$, longitude $19^{\circ} 0' W$, a ship sailed 254.7 miles between the north and east, and by observation is in latitude $54^{\circ} 30' N$. Required the course and difference of longitude?

By Mercator's Sailing.

To find the course.

Move the perpendicular and semicircle to the given latitudes, and the index until the distance sailed marked on it meets the perpendicular, then the index will mark the course $N 30^{\circ} 10' E$ on the semicircle.

To find the difference of longitude.

Screw the index to the course, move the perpendicular and semicircle to the meridional parts of the given latitudes, and the space intercepted between the limb of the box and the index will be the difference of longitude $3^{\circ} 30'$.

By Middle Latitude Sailing.

To find the departure and course.

Move the semicircle and perpendicular to the given latitudes, and the index until the distance sailed on it cuts the perpendicular; then the perpendicular will show the departure 128 miles, and the semicircle the course $N 30^{\circ} 10' E$.

To find the difference of longitude.

Set the index to $37^{\circ} 20'$, the complement of the middle latitude on the semicircle, and move the perpendicular until the termination of the departure on it cuts the index: then the point of intersection will mark the difference of longitude 210 miles on the index.

PROB. IV. Both latitudes and departure given, to find the course, distance, and difference of longitude.

EXAMPLE Let the latitude and longitude sailed from be $56^{\circ} 40' S$ and $28^{\circ} 55' E$ respectively, the latitude come to $61^{\circ} 20' S$, and departure 172 miles. Required the course, distance, and difference of longitude?

By Mercator's Sailing.

To find the course and distance.

Move the perpendicular and semicircle to the given latitude (H), then move the index till it meets the extremity of the departure on the perpendicular, the distance will be marked on the index 329, and the course $S 31^{\circ} 35' E$ or $SS E \frac{1}{2} E$ nearly on the semicircle.

To find the difference of longitude.

Move the perpendicular and semicircle to the meridional parts of the given latitudes, and the index will cut the difference of longitude on the perpendicular $5^{\circ} 35'$.

By Middle Latitude Sailing.

The course and distance are found as before.

To find the difference of longitude.

Set the index to 31° , the complement of the middle latitude on the semicircle, and move the perpendicular until the departure marked on it cuts the index, and this point of intersection will mark the difference of longitude on the index 335 m. or $5^{\circ} 35'$.

PROB. V. One latitude, course, and distance given, to find the difference of latitude and difference of longitude.

EXAMPLE. Let the latitude left be $56^{\circ} 40' S$, longitude $28^{\circ} 55' E$, the course $S 31^{\circ} 35' E$, and distance 329 m. Required the latitude and longitude come to?

By Mercator's Sailing.

To find the latitude come to.

Set the semicircle to the latitude sailed from, and the index to the course, and bring the perpendicular to the distance, which at the same time will mark the latitude come to $61^{\circ} 20' S$.

To find the difference of longitude.

Screw the index to the course, and move the semicircle and perpendicular to the meridional parts of both latitudes; then the index will cut the difference of longitude on the perpendicular $5^{\circ} 35'$.

By Middle Latitude Sailing.

The latitude arrived at is found as above.

To find the departure.

The semicircle and perpendicular being set to both latitudes, and the index to the course, it will show the departure 172.7 on the perpendicular.

To find the difference of longitude.

Set the index to 31° , the complement of the middle latitude on the semicircle, and move the perpendicular until the departure marked on it cuts the index, and the division on the index at the point of intersection will be the difference of longitude 335.

PROB. VI. One latitude, course, and departure given, to find the distance, difference of latitude, and difference of longitude.

EXAMPLE Let the latitude sailed from be $56^{\circ} 40' N$, longitude $28^{\circ} 35' W$, the course $N 31^{\circ} 35' W$, and departure 172.7. Required the distance, and the latitude and longitude come to?

By Mercator's Sailing.

To find the distance and latitude come to.

Move the semicircle to the latitude left, and the index to the course; mark the departure on the perpendicular, and move it until the termination thereof meets the index; then the point of intersection will show the distance 329 miles on the index, and the perpendicular will show the latitude arrived at $61^{\circ} 20' N$ on the base.

To find the difference of longitude.

Screw the index, and move the perpendicular and semicircle to the meridional parts of both latitudes, then the index will cut the difference of longitude $5^{\circ} 35'$ on the perpendicular.

By Middle Latitude Sailing.

Find the distance sailed and latitude in as above, and

(H) If southern latitudes, the end of the cylinder where the numbers begin must be turned towards the north pointed out by the semicircle, and in northern latitude, it must be reversed.

Instrument
to solve
Problems
in Sailing,
independent of
Calculation.

INSTRUMENTS and the difference of longitude is 1. **PROBLEM IV** by middle latitude sailing. **PROB. VII.** One latitude, the distance sailed, and departure given, to find the course, distance, difference of latitude, and difference of longitude. **EXAMPLE.** The latitude sailed from is 45° N, and longitude $14^{\circ} 40'$ W, the distance sailed is 55 miles between the south and east, and the departure 200 miles. Required the course, and the latitude and longitude come to?

By Mercator's Sailing.

To find the course and latitude come to

Move the semicircle to the latitude left, mark the distance on the index, and the departure on the perpendicular, move both until these points meet, then will the index show the course $S 35^{\circ} 26' E$ on the semicircle, and the latitude come to $43^{\circ} 49'$ on the base.

The difference of longitude is found as in the preceding problem

By Middle Latitude Sailing.

The course and latitude come to are found as above, and the difference of longitude as in Problem IV. by middle latitude sailing.

Plate
CCCLVI

II Of MACKAY'S Rectangular Instrument

Description. Fig 58. is a representation of this instrument, of about one-third of the original size.— Its length CA is divided into 100 equal parts, and the breadth CB into 70, but in this plate every second division only is marked, in order to avoid confusion, through these divisions parallels are drawn, terminating at the opposite sides of the instrument. Upon the upper and right hand sides are two scales, the first contains the degrees of the quadrant, and the other the point and quarters of the compass. M is an index moveable about the centre C, and divided in the same manner as the sides (1). Fig 59. is a portion of the enlarged meridian, so constructed that the first degree is equal to three divisions on the instrument, and therefore, in the use of this line, each division on the instrument is to be accounted 20 minutes. The size of the plate would not admit of the continuation of the line.

Use. From a bare inspection of this instrument, it is evident that any triangle whatever may be formed on it. In applying it to nautical problems, the course is to be found at top, or right hand side, in the column of degrees or points, according as it is expressed; the distance is to be found on the index, the difference of latitude at either side column, and the departure at the head or foot of the instrument. The numbers in these columns may represent miles, leagues, &c.; but when used in conjunction with the enlarged meridional line, then 10 is to be accounted 100 miles, 20 is to be accounted 200 miles, and so on, each number being increased in a tenfold ratio; and the intermediate numbers are to be reckoned accordingly.

Plane Sailing.

PROB. I. The course and distance sailed given, to find the difference of latitude and departure.

EXAMPLE. Let the course be NE 45° N, distance 44 miles. Required the difference of latitude and departure.

Place the index over the graduated edge of the compass, and lay the given distance 44 miles on the index, the difference of latitude in the side column, will be found to cut the parallel of departure at the top.

PROB. II. Given the course and difference of latitude, to find the distance and departure.

EXAMPLE. Required the distance and departure answering to the course 28° , and difference of latitude 60 miles.

Lay the index over the given course 28° , find the difference of latitude 60 miles in the side column, its parallel will cut the index at 68 miles, the distance and the corresponding departure at the top is 32 miles.

PROB. III. The course and departure given to find the distance and difference of latitude.

EXAMPLE. Let the course be SSW and the departure 36 miles. Required the distance and difference of latitude.

Lay the index over two points; find the departure at the top, and its parallel will cut the index at 94 miles the distance, and the difference of latitude on the side column is 87 miles.

PROB. IV. Given the distance and difference of latitude, to find the course and departure.

EXAMPLE. The distance is 35 leagues, and the difference of latitude 30 leagues. Required the course and departure.

Bring 35 leagues on the index to the parallel of 30 leagues in the side; then the departure at the top is 18 leagues, and the course by the edge of the index on the line of rhumbs is $2\frac{1}{2}$ points.

PROB. V. Given the distance and departure, to find the course and difference of latitude.

EXAMPLE. Let the distance be 58 miles, and the departure 15 miles. Required the course and difference of latitude.

Move the index until 58 found thereon cuts the parallel of 15 from the top. this will be found to intersect the parallel of 56 miles, the difference of latitude; and the course by the edge of the ruler is 15° .

PROB. VI. The difference of latitude and departure being given, to find the course and distance.

EXAMPLE. Let the difference of latitude be 30 miles, the departure 28 miles. Required the course and distance.

Bring the index to the intersection of the parallels of 30 and 28, then the distance on the index is 41 miles, and the course by its edge is 43° .

Traverse Sailing.

Find the difference of latitude and departure answering to each course and distance by Problem I. of Plane Sailing, and from thence find the difference of latitude and departure made good, with which find the course and distance by the last problem.

An example is unnecessary

Parallel

(1) In the original instrument are two slips, divided like the side and end of the instrument. One of these slips is moveable in a direction parallel to the side of the instrument, and the other parallel to the end.

Instruments

to solve

Problems

in Sailing,

independ-

ent of Cal-

culation

Parallel Sailing.

PROB. I. Given the difference of longitude between two places on the same parallel, to find the distance between them.

EXAMPLE. Let the latitude of a parallel be 48° , and the difference of longitude between two places on it $3^{\circ} 40'$. Required their distance?

Put the index to 48° , the given latitude, and find the difference of longitude 220 on the index, and the corresponding parallel from the side will be 147 , the distance required.

PROB. II. The latitude of a parallel, and the distance between two places on that parallel, being given, to find the difference of longitude between them.

EXAMPLE. The latitude of a parallel is 56° , and the distance between two places on it 200 miles. Required their difference of longitude?

Put the index to the given latitude, and find the distance in the side column, and the intersection of its parallel with the index will give 358, the difference of longitude sought.

PROB. III. Given the distance and difference of longitude between two places on the same parallel, to find the latitude of that parallel.

EXAMPLE. The number of miles in a degree of longitude is 46.5. Required the latitude of the parallel?

Bring 60 on the index to cut the parallel of 46.5 from the side, then the edge of the index will give $39^{\circ} 11'$, the latitude required.

Middle Latitude and Mercator's Sailing.

PROB. I. The latitudes and longitudes of two places being given, to find the course and distance between them.

EXAMPLE. Required the course and distance between Genoa, in latitude $44^{\circ} 25' N$, longitude $8^{\circ} 36' E$, and Palermo, in latitude $38^{\circ} 10' N$, longitude $13^{\circ} 38' E$?

By Mercator's Sailing.

Take the interval between $38^{\circ} 10'$ and $44^{\circ} 25'$ on the enlarged meridian, which laid off from C upwards will reach to 500, now find the difference of longitude 302 at the top, and bring the divided edge of the index to the intersection of the corresponding parallels, and the index will show the course $31^{\circ} 8'$ on the line of degrees; then find the difference of the latitude 375 on the side column, and its parallel will intersect the index at 438, the distance.

By Middle Latitude Sailing.

Put the index to 41.18, the complement of the middle latitude on degrees, and the difference of longitude 302 on the index will intersect the parallel of 227, the departure, in the side column. Now move the index to the intersection of the parallels of 375 and 227, the first being found in the side column, and the other at top or bottom, then the distance answering thereto on the index will be 438, and the course on the scale of degrees is $31^{\circ} 10'$.

PROB. II. Given one latitude, course, and distance, to find the other latitude and difference of longitude.

EXAMPLE. Let the latitude and longitude found from be $39^{\circ} 22' N$ and $12^{\circ} 8' W$ respectively, the course NNW $\frac{1}{2} W$ and distance 500 miles. Required the latitude and longitude come to.

By Mercator's Sailing.

Put the index to the course $2\frac{1}{2}$ points, and find the distance 500 miles thereon, then the corresponding difference of latitude will be 441 miles, and the departure 235 miles. Hence the latitude in is $46^{\circ} 43' N$. Now take the interval between the latitudes of $39^{\circ} 22'$ and $46^{\circ} 43'$ on the enlarged meridian, which laid off from C will reach to about 605, the parallel of which will intersect the vertical parallel of the difference of longitude 323 at the edge of the index: hence the longitude in is $17^{\circ} 31' W$.

By Middle Latitude Sailing.

Find the difference of latitude and departure as before, and hence the latitude in is $46^{\circ} 43' N$, and the middle latitude $43^{\circ} 3'$. Now put the index to $43^{\circ} 3'$, and the horizontal parallel of the departure 235 will intersect the index at 322, the difference of longitude.

PROB. III. Both latitudes and course given, to find the distance and difference of longitude.

EXAMPLE. The latitude sailed from is $22^{\circ} 54' S$, and longitude $42^{\circ} 40' W$, the course is SE by E, and latitude come to $26^{\circ} 8' S$. Required the distance sailed, and longitude in?

By Mercator's Sailing.

Bring the index to 5 points, the given course, and the parallel of 194, the difference of latitude found in the side column will intersect the index at 349, the distance, and it will cut the vertical parallel of 290, the departure.

Take the interval between the given latitudes $22^{\circ} 54'$ and $26^{\circ} 8'$ on the enlarged meridian, lay off that extent from the centre on the side column, and it will reach to 213. the parallel of this number will intersect the vertical parallel of 319, the difference of longitude. Hence the longitude in is $37^{\circ} 21' W$.

By Middle Latitude Sailing.

With the given course and difference of latitude find the distance and departure as before, then bring the index to the middle latitude $24^{\circ} 31'$, and the departure 290 in the side column, and its parallel will intersect the index at 319, the difference of longitude.

PROB. IV. One latitude, course, and departure, given, to find the other latitude, distance, and difference of longitude.

EXAMPLE. The latitude and longitude left are $20^{\circ} 30' N$. and $49^{\circ} 17' W$ respectively; the course is NL $\frac{1}{2} N$. and departure 212 miles. Required the latitude and longitude come to, and distance sailed?

By Mercator's Sailing.

Put the index to the given course $3\frac{1}{2}$ points, and the vertical parallel of 212 will cut the index at 356, the distance, and the horizontal parallel of 286, the difference of latitude; the latitude come to is therefore $25^{\circ} 16' N$.

Now take the interval between the latitudes $20^{\circ} 30'$ and $25^{\circ} 16'$ on the enlarged meridian, which laid off from the centre C will reach to 311, and this parallel will intersect the vertical parallel of the difference of longitude 230, at the edge of the index. Hence the longitude in is $45^{\circ} 27' W$.

By Middle Latitude Sailing.

Find the distance and difference of latitude as directed above, then bring the index to $22^{\circ} 53'$, the middle latitude, and the horizontal parallel of 212, the departure,

Instrument to solve problems independent of Calculation. parture, will intersect the index at 230, the difference of longitude

PROB V Both latitudes and distance given, to find the course and difference of longitude

EXAMPLE The distance sailed is 500 miles between the north and west, the latitude and longitude left are $40^{\circ} 10' N$, and $9^{\circ} 20' W$ respectively, and the latitude in is $46^{\circ} 40' N$. Required the course and longitude in?

By Mercator's Sailing

Bring the distance 500 on the index to intersect the horizontal parallel of the difference of latitude 290, then the course $38^{\circ} 44'$ is found on the line of degrees by the edge of the index, and the vertical parallel of the above point of intersection is that answering to 313, the departure.

Take the interval between the latitudes $40^{\circ} 10'$, and $46^{\circ} 40'$, which lay off from the centre C, and its horizontal parallel will intersect the vertical parallel of 431, the difference of longitude, by the edge of the index, it being in the same position as before. Hence the longitude in is $16^{\circ} 31' W$.

By Middle Latitude Sailing

The course and departure are found as formerly, and the middle latitude is $43^{\circ} 25'$, to which bring the edge of the index, and the horizontal parallel of 313 the departure, will intersect the index at 431 the difference of longitude.

PROB VI Both latitudes and departure given, to find the course, distance, and difference of longitude.

EXAMPLE Let the latitude sailed from be $42^{\circ} 52' N$, long $9^{\circ} 17' W$, the departure 250 miles W, and the latitude come to $36^{\circ} 18' N$. Required the course and distance sailed, and the longitude come to?

By Mercator's Sailing

Find the point of intersection of the horizontal parallel of 394, the difference of latitude, and the vertical parallel of 250, the departure, to this point bring the index, and the corresponding division thereon will be 467 miles, and the course on the scale of degrees by the edge of the index will be $32^{\circ} 24'$.

Take the interval between the latitudes on the enlarged meridian, which being laid off from the centre will reach to 512 now the horizontal parallel of 512 will cut the vertical parallel of 325, the difference of longitude, at the edge of the index. The longitude come to is therefore $14^{\circ} 42' W$.

By Middle Latitude Sailing.

The course and distance are to be found in the same manner as above. Then bring the index to $39^{\circ} 35'$, the middle latitude, and the horizontal parallel of 250 will intersect the edge of the index at 324½, the difference of longitude.

PROB VII Given one latitude, distance, and departure, to find the other latitude, course, and difference of longitude.

EXAMPLE. A ship from latitude $32^{\circ} 38' N$, longitude $17^{\circ} 6' W$, sailed 586 miles between the south and

west, and made 336 miles of departure. Required the course, and the latitude and longitude come to?

By Mercator's Sailing.

Move the index till the distance 586 intersects the vertical parallel of the departure 336, then the corresponding horizontal parallel will be 480, the difference of latitude, and the course 35° . Hence the latitude in is $24^{\circ} 38' N$.

Now take the interval between the latitudes on the enlarged meridian, which laid off from the centre will reach to 547, the horizontal parallel of which will cut the vertical parallel of 383, the difference of longitude. The longitude in is therefore $23^{\circ} 29' W$.

By Middle Latitude Sailing.

Find the course and difference of latitude as before, and hence the middle latitude is $28^{\circ} 38'$, to which bring the index, and the horizontal parallel of 336, the departure, will intersect the index at 383, the difference of longitude.

It seems unnecessary to enlarge any further on the use of this instrument, as the above will make it sufficiently understood.

CHAP. XII. Of Great Circle Sailing.

THE application of spherical trigonometry to the solution of triangles formed upon the surface of the earth, is called *Great Circle Sailing*.

The earth being supposed an exact sphere, the shortest distance between two places is the arc of a great circle intercepted between them; and therefore the distance sailed upon a direct course from one place to another, will always be longer than the arc of a great circle contained between them, except when the rhumb line coincides with a great circle, which can only happen when the ship sails on a meridian or on the equator.

Although it is impossible to make a ship describe an arch of a great circle, yet she may be kept so near it as to make the error almost insensible.

The terms that enter into this sailing are, the latitudes of the places, their difference of longitude and distance, and the angles contained between the distance and the meridians of the places, called the *angles of position*.

PROB I. Given the common latitude of two places on the same parallel, and their difference of longitude, to find the distance and angle of position (κ)

EXAMPLE. Required the distance between St Mary's, in latitude $36^{\circ} 57' N$, longitude $25^{\circ} 9' W$, and Cape Henry, in latitude $36^{\circ} 57' N$, and longitude $76^{\circ} 27' W$.

By Construction.

Describe the circle EPQS (fig. 60) to represent the meridian of one of the places, draw the equator FQ and the earth's axis PS at right angles thereto; make ED, QA, each equal to the chord of $36^{\circ} 57'$ the

Great Circle Sailing

Plan CCCXLA

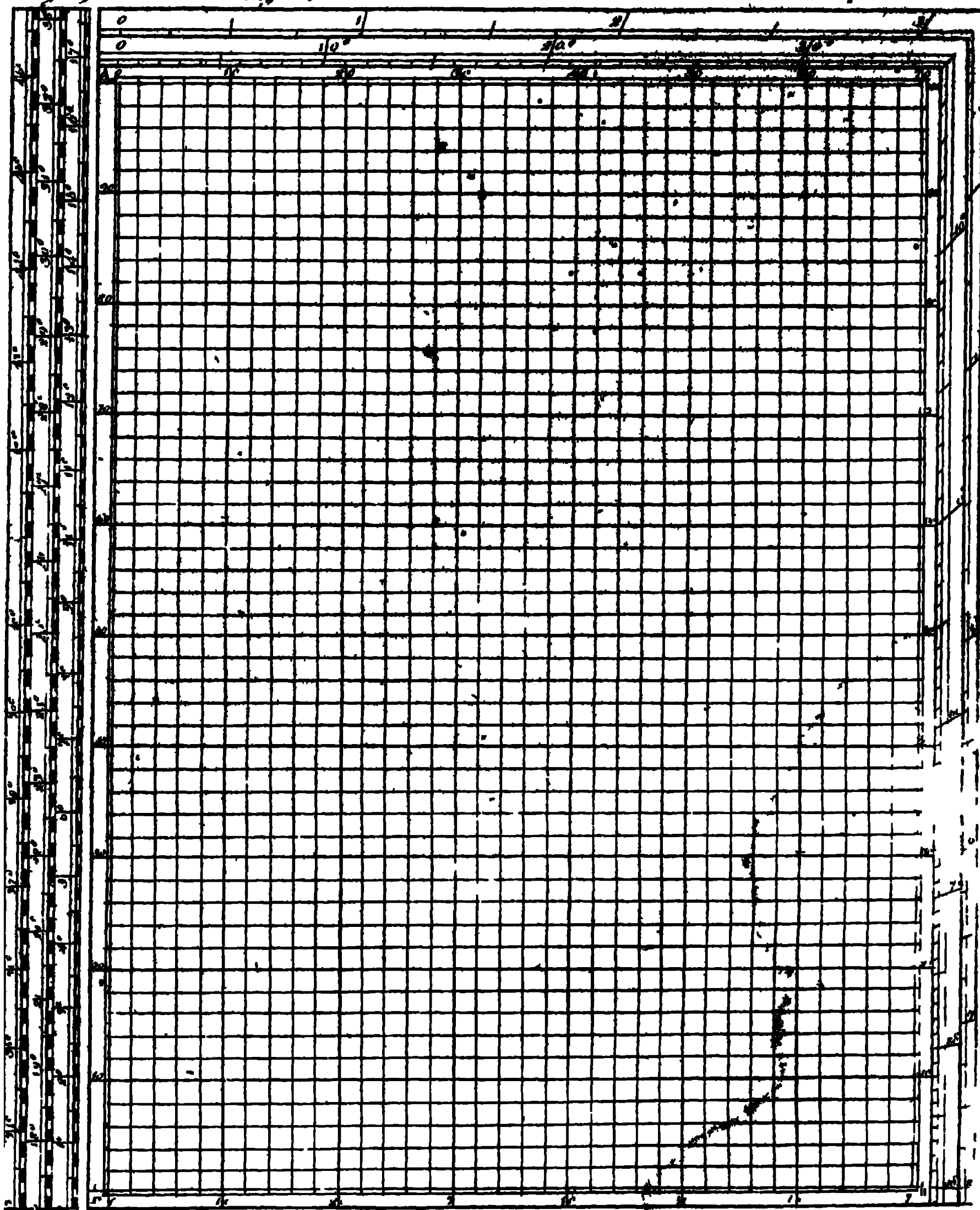
(κ) This problem may be expressed thus — Two places lying on the same parallel, and of these four, the latitude, difference of longitude, distance, and angle of position, any two being given, to find the other two. — Now this problem contains four different cases, the most useful of which is given above. The others serve rather as exercises in spherical trigonometry than of any real utility in navigation, and are therefore omitted. The same is to be understood of the following problems.

Fig 54

Fig 58

- NAVIGATION

Plate CCCXL



Practice.

NAVIGATION.

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Quest. the given latitude, and draw the parallel of latitude ABD, the radius of which is the tangent of $53^{\circ} 3'$, the co-latitude; describe the meridian PBS with the secant of $51^{\circ} 18'$, the difference of longitude; then A and B will be the two places. Draw the diameter AF, and through the points ABF describe a great circle; then the arch AB will be the distance, and the angle PAB the angle of position. Now these being measured by the rules given in *spherics*, will be found equal to $40^{\circ} 28'$ and $73^{\circ} 54'$ respectively.

By Calculation.

From P draw PG perpendicular to AB, by describing the arch with the secant of half the difference of longitude; then in the right angled spherical triangle AGP, are given AP = $53^{\circ} 3'$, the complement of latitude, and the angle APG = $25^{\circ} 39'$, half the difference of longitude; to find AG half the distance, and PAG the angle of position.

1. To find the distance.

As radius	-	10.00000
is to the sine of AP	$53^{\circ} 3'$	9.90263
so is the sine of APG	$25^{\circ} 39'$	9.63636
to the sine of AG	$20^{\circ} 14'$	9.53899

Distance AB $40^{\circ} 28'$

2. To find the angle of position.

As radius	-	10.00000
is to the cosine of AP	$53^{\circ} 3'$	9.77896
so is the tangent of APG	$25^{\circ} 39'$	9.68148

to the cotangent of PAG $73^{\circ} 54'$ 9.46038

PROB. II. Given the latitude of a place, and the difference of longitude between it and a place on the equator, to find the distance between them, and the angles of position.

EXAMPLE. Required the shortest distance between the island of St Thomas, in latitude $0^{\circ} 0'$, longitude $1^{\circ} 0' E$, and Port St Julian, in latitude $48^{\circ} 51' S$, and longitude $65^{\circ} 10' W$?

Plate
CCCLXI.

By Construction.

Describe the circle EPQS (fig. 61.), to represent the meridian of one of the places; draw the equator EQ, and axis PS; make EB equal to the chord of $48^{\circ} 51'$, and B will represent Port St Julian; make CA equal to the semitangent of the complement of the difference of longitude; draw the diameter BF, and through the points BAF draw the great circle BAF; then AB will be the distance, ABE the angle of position at Port St Julian, and BAE the complement of that at St Thomas. These being measured by the rules given in *Spherics*, will be found equal to $74^{\circ} 35'$, $71^{\circ} 36'$, and $51^{\circ} 22'$, respectively.

By Calculation.

In the right angled spherical triangle AEB, AE, and EB are given, to find AB and the angles A and B.

1. To find the distance.

As radius	-	10.00000
is to the cosine of AE	$66^{\circ} 10'$	9.60646
so is the cosine of EB	$48^{\circ} 51'$	9.81825

to the cosine of AB $74^{\circ} 35'$ 9.42471

Now $74^{\circ} 35' = 4475$ miles, which is 57 miles less than the distance found by Mercator's Sailing.

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2. To find the angle of position at St Thomas.

As radius	-	10.00000
is to the sine of AE	$66^{\circ} 10'$	9.96129
so is the co-tangent of EB	$48^{\circ} 51'$	9.94146

to the tang. ang. of position $38^{\circ} 38'$ 9.90275

3. To find the angle of position at Port St Julian.

As radius	-	10.00000
is to the sine EB	$48^{\circ} 51'$	9.87679
so is the co-tangent of AB	$66^{\circ} 10'$	9.64517

to the co-tangent of ABE $71^{\circ} 36'$ 9.52196

Hence a ship from St Thomas to Port St Julian must first steer $S 38^{\circ} 38' W$, and then by constantly altering her course towards the west, so as to arrive at Port St Julian on a course $S 71^{\circ} 36' W$, she will have sailed the shortest distance between those places.

PROB. III. Given the latitudes and longitudes of two places, to find the distance between them, and the angles of position.

EXAMPLE. What is the shortest distance between the Lizard, in latitude $49^{\circ} 57' N$, longitude $5^{\circ} 15' W$, and Bermudas, in latitude $32^{\circ} 35' N$, and longitude $65^{\circ} 28' W$?

By Construction.

Describe the primitive circle (fig. 62.) to represent the meridian of one of the places; make EA = $32^{\circ} 35'$, and A will represent Bermudas; make EA, Q each equal to $49^{\circ} 57'$; then with the tangent of the co-latitude $40^{\circ} 3'$ draw the parallel of latitude of the Lizard, and with the secant of $58^{\circ} 13'$, the given difference of longitude, draw the oblique circle PBS, intersecting the parallel of latitude in B; which will be the position of the Lizard. Draw the diameter AF, and through the points A, B, F, describe a circle; and the arch AB will be the distance, and the angles A and B the angles of position, which are measured as before.

By Calculation.

In the oblique angled spherical triangle APB are AP, BP, the co-latitudes; and the angle APB the difference of longitude; to find the distance AB, and the angles of position PAB, PBA.

1. To find the distance.

Difference of long.	$58^{\circ} 13'$	versed sine	9.67513
AP	$57^{\circ} 25'$	sine	9.92563
BP	$40^{\circ} 3'$	sine	9.80652

Difference $17^{\circ} 22'$ nat. v. sine 0.4559
25661 9.40928

Distance AB $45^{\circ} 45'$ nat. v. sine 30220.

2. To find the angle of position at the Lizard.

As the sine of AB	$45^{\circ} 45'$	9.85510
is to the sine of AP	$57^{\circ} 25'$	9.92563
so is the sine of P	$58^{\circ} 13'$	9.92944

to the sine of B $89^{\circ} 20'$ 9.99997

3. To find the angle of position at Bermudas.

As the sine of AB	$45^{\circ} 45'$	9.85510
is to the sine of BP	$40^{\circ} 3'$	9.80852
so is the sine of P	$58^{\circ} 13'$	9.92944

to the sine of A $49^{\circ} 47'$ 9.88286

The shortest distance between the Lizard and Bermudas is $45^{\circ} 45'$ or 2745 miles, which is 56 miles less than

4 Y

* See *Martin's*
Key's *Trigonometry*
on the
Longitude,
where a
complete
Table of
Nat. Veried
Sines is
given.

Great
Circle
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than the distance found by Mercator's Sailing. And a ship to describe the shortest track must sail from the Lizard S. $89^{\circ} 20'$ W, and gradually lessen the course, so as to arrive at Bermudas on the rhumb bearing S. $49^{\circ} 47'$ W. The direct course by Mercator's sailing is S. $68^{\circ} 10'$ W.

From the preceding examples, it is evident that in order to sail on the arch of a great circle, the ship must continually alter her course. But as this is a difficulty too great to be admitted into the practice of navigation, it has been thought sufficiently exact to effect this by a kind of approximation; the principle of which is, that in small arches the difference between the arch and its chord or tangent is so small, that the one may be substituted for the other in any nautical operations.

Upon this principle, the great circles on the earth are supposed to be made up of short right lines, each of which is a segment of a rhumb line; and on this supposition the solution of the following problem is founded.

PROB. IV. Given the latitudes and longitudes of two places, to find the several points in a great circle passing through them, which alter in longitude from either of the places by a given quantity; together with the courses and distances between those points.

RULE Compute the distance of the places, and their angles of position, by one of the preceding problems, find also the perpendicular from the pole to the great circle, passing through the given places, and the several angles at the pole made by the given alterations of longitude between the perpendicular and the successive meridians come to.

With this perpendicular, and the polar angles severally, find as many corresponding latitudes by the following analogy

As rad co-tan perp : cos. 1st pol. ang. : tang. 1st lat.
: cos. 2d pol. ang. : tang. 2d lat.
: &c. : &c.

Now having the latitudes of the several points in the great circle, and the difference of longitude between each, find the several courses and distances between them, and these will be the courses and distances the ship must run to keep nearly on the arch of a great circle.

EXAMPLE I. A ship from a place in latitude

$37^{\circ} 0'$ N, longitude $23^{\circ} 0'$ W, bound to a place in the same latitude, and in longitude $76^{\circ} 27'$ W, intends to sail as near the arch of a great circle as she can, by altering her course at every five degrees of longitude. Required the latitude of each point where the course is proposed to be altered, and also the courses and distances between those points?

The triangle APB (fig. 63) being described, and the computation made as in Problem I. the distance will be found equal to $42^{\circ} 6'$, and the angle of position A or B = $73^{\circ} 9'$ —Now the triangle APB being isosceles, the perpendicular PI falls in the middle of AB, and the latitudes, courses, and distances being known in the half BI, those in the half IA will also be known.

Let the points a, b, c, d, &c. be the points arrived at on each alteration of five degrees of longitude; then will the arches Pa, Pb, Pc, Pd, &c. be the respective co-latitudes of those places, and are the hypotenuses of the right angled spherical triangles PIa, PIb, PIc, PId, &c.

Now in the triangle PIB, given PB = $53^{\circ} 0'$, the angle PBI = $73^{\circ} 9'$, to find PI.

As radius 10 00000
is to the sine of PBI $73^{\circ} 9'$ 9 98094
so is the sine of PB $53^{\circ} 0'$ 9 90235

to the sine of PI $49^{\circ} 51'$ 9 88329

The angle IPB = $\left(\frac{53^{\circ} 27'}{2}\right) 26^{\circ} 43\frac{1}{2}'$, angle IPA = $21^{\circ} 43\frac{1}{2}'$, IPb = $16^{\circ} 43\frac{1}{2}'$, IPc = $11^{\circ} 43\frac{1}{2}'$, IPd = $6^{\circ} 43\frac{1}{2}'$, are the several polar angles.

To find the latitude of the point a.

As radius 10.00000
is to the co-tangent of PI $49^{\circ} 51'$ 9.98618
so is the cosine first polar angle $21^{\circ} 43\frac{1}{2}'$ 9.96800

to the tangent of 1st latitude $38^{\circ} 5'$ 9.89412

By continuing the operation with the other polar angles, the successive latitudes from a to I will be $38^{\circ} 56'$, $39^{\circ} 33'$, $39^{\circ} 57'$.

Now with the several latitudes, and respective differences of longitude, compute the courses and distances. The results are entered in the following Table, the calculations being performed on a piece of waste paper.

Polar Angles	Successive Long	Diff Long	Successive Lat.	Diff. Lat	Meridian Parts	Merid. diff lat	Courses	Distances.
IPB = $26^{\circ} 43\frac{1}{2}'$	$23^{\circ} 0'$		$37^{\circ} 0'$		2392.6			
IPa = $21^{\circ} 43\frac{1}{2}'$	28 0	300	$38^{\circ} 5'$	65	2474.6	82 0	$74^{\circ} 43'$	246.6
IPb = $16^{\circ} 43\frac{1}{2}'$	33 0	300	$38^{\circ} 56'$	51	2539.8	65.2	77 44	240.2
IPc = $11^{\circ} 43\frac{1}{2}'$	38 0	300	$39^{\circ} 33'$	37	2587.6	47.8	80 57	235.3
IPd = $6^{\circ} 43\frac{1}{2}'$	43 0	300	$39^{\circ} 57'$	24	2618.8	31.2	84 4	231.9
	49 43 1	403 5	$40^{\circ} 9'$	12	2634.5	15.7	87 46	309.1
								1263.1

The courses, and the first distance, are found by Mercator's Sailing. but as the other courses are near the parallel, the distances cannot be very exactly found by this method, another method is therefore used. The sum of the distances is 1263.1, which doubled is 2526.2, agreeing with the distance found as before

It may be observed, that the distance found by this method cannot be less than the last distance, or that given by Great Circle Sailing, as some authors have found it.

EXAMPLE II. A ship from the Lizard, in latitude $49^{\circ} 57'$ N, longitude $5^{\circ} 15'$ W, bound to a place in latitude

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latitude $38^{\circ} 35' N$, and longitude $66^{\circ} 39' W$, proposes to sail on a great circle, and to alter her course at every five degrees of longitude. Required the latitudes of the places where the ship is to alter her course, and also the course and distance between each?

Having described the triangle (fig. 64) and performed the computation as in Problem III. the distance AB is found $= 47^{\circ} 54'$, the angle of position PBA at the Lizard $87^{\circ} 15'$, and that at the place bound to $49^{\circ} 35'$.

Draw PI at right angles to AB, and in the equator lay off from the centre the tangents of 5, 10, 15, 20, &c. to 55 degrees, and these will be the centres of the arches of co-latitude to every 5° of difference of longitude.

To find the perpendicular PI.

As radius
is to the sine of PAB $49^{\circ} 35'$
so is the sine of PA $57^{\circ} 35'$
to the sine of PI 40°

To find the polar angle API.

As radius
is to the cosine of AP $57^{\circ} 35'$
so is the tangent of PAB $49^{\circ} 35'$

10.00000
9.72922
10.06978

to the co-tangent of API $57^{\circ} 35'$
Now the polar angle API, or the difference of longitude between the perpendicular and the meridian of the place bound to, $57^{\circ} 35'$, being taken from $61^{\circ} 24'$, the whole difference of longitude, leaves $3^{\circ} 35'$ for the difference of longitude between the Lizard and the perpendicular; also 5° , the proposed alteration of longitude, being subtracted as often as it can be from $3^{\circ} 35'$, leaves the several polar angles; with which and the perpendicular PI the several latitudes arrived at are found as in the preceding example. then with these latitudes and the differences of longitude between them, find the successive courses and distances. The several results are placed in the following Table; the calculations being performed on a piece of waste paper.

Polar Angles.	Successive Longs	Diff. Long	Successive Lats.	Diff. Lat	Meridian Parts	Merid. diff lat.	Courses	Distances.
IPB = $3^{\circ} 35'$	$5^{\circ} 14'$		$49^{\circ} 57'$		3469.8			
IPa = $8^{\circ} 49'$	8 49	215	50 0	3	3474.5	4.7	$88^{\circ} 45'$	138 3
IPb = $13^{\circ} 49'$	11 38	169	49 58	2	3471.4	3.1	$88^{\circ} 57'$	108 7
IPc = $18^{\circ} 49'$	16 38	300	49 45	13	3451.2	20.2	$86^{\circ} 9'$	193.8
IPd = $23^{\circ} 49'$	21 38	300	49 18	27	3409 6	41.6	$82^{\circ} 6'$	196 6
IPe = $28^{\circ} 49'$	26 38	300	48 37	41	3347 2	62 4	$78^{\circ} 15'$	201.4
IPf = $33^{\circ} 49'$	31 38	300	47 42	55	3264 7	82 5	$74^{\circ} 37'$	207 3
IPg = $38^{\circ} 49'$	36 38	300	46 31	71	3160.4	104.3	$70^{\circ} 50'$	216 3
IPh = $43^{\circ} 49'$	41 38	300	45 3	88	3034.2	126.2	$67^{\circ} 10'$	226 8
IPi = $48^{\circ} 49'$	46 38	300	43 17	106	2886.4	147.8	$63^{\circ} 46'$	239.8
IPj = $53^{\circ} 49'$	51 38	300	41 10	127	2714 9	171.5	$60^{\circ} 15'$	255 9
IPk = $58^{\circ} 49'$	56 38	300	38 41	149	2520.5	194.4	$57^{\circ} 3'$	273 9
IPl = $63^{\circ} 49'$	61 38	300	35 46	175	2300.7	219 8	$53^{\circ} 46'$	296 1
IPm = $68^{\circ} 49'$	66 38	300	32 25	201	2058.0	242.7	$51^{\circ} 2'$	319 6
								2874 5

As the four first courses are near the parallel, the corresponding distances were not found by Mercator's Sailing. The sum of the distances 2874.5 agrees very well with, and is not less than, $47^{\circ} 54'$, or 2874 miles, the shortest distance between the places.

CHAP. XIII. Of Sea Charts.

THE charts usually employed in the practice of navigation are of two kinds, namely *Plane* and *Mercator's Charts*. The first of these is adapted to represent a portion of the earth's surface near the equator, and the last for all portions of the earth's surface. For a particular description of these, reference has already been made from the article CHART, to those of PLANE and MERCATOR and as these charts are particularly described under the above articles, it is therefore sufficient in this place to describe their use

Use of the Plane Chart.

PROB I To find the latitude of a place on the chart.

RULE Take the least distance between the given place and the nearest parallel of latitude, now this distance applied the same way on the graduated me-

ridian, from the extremity of the parallel, will give the latitude of the proposed place.

Thus the distance between Bonavista and the parallel of 15 degrees, being laid from that parallel upon the graduated meridian, will reach to $16^{\circ} 5'$, the latitude required.

PROB II. To find the course and distance between two given places on the chart.

RULE Lay a ruler over the given places, and take the nearest distance between the centre of any of the compasses on the chart and the edge of the ruler, move this extent along, so as one point of the compass may touch the edge of the rule, and the straight line joining their points may be perpendicular thereto, then will the other point show the course The interval between the places, being applied to the scale, will give the required distance.

Thus the course from Palma to St Vincent will be found to be about SSW $\frac{1}{2}$ W. and the distance $13^{\circ} 1'$ or 795 m

PROB III The course and distance sailed from a known place being given, to find the ship's place on the chart.

RULE Lay a ruler over the place sailed from, pa

Sea Charts. rallel to the rhumb, expressing the given course; take the distance from the scale, and lay it off from the given place by the edge of the ruler; and it will give the point representing the ship's present place.

Thus, suppose a ship had sailed SW $\frac{1}{2}$ W 160 miles from Cape Palmas; then by proceeding as above, it will be found that she is in latitude $2^{\circ} 57' N$.

The various other problems that may be resolved by means of this chart require no further explanation, being only the construction of the remaining problems in Plane Sailing on the chart.

Use of Mercator's Chart.

The method of finding the latitude and longitude of a place, and the course or bearing between two given places by this chart, is performed exactly in the manner as in the Plane Chart, which see.

PROB. I. To find the distance between two given places on the chart.

CASE I. When the given places are under the same meridian.

RULE. The difference or sum of their latitudes, according as they are on the same or on opposite sides of the equator, will be the distance required.

CASE II. When the given places are under the same parallel.

RULE. If that parallel be the equator, the difference or sum of their longitudes is the distance; otherwise, take half the interval between the places, lay it off upwards and downwards on the meridian from the given parallel, and the intercepted degrees will be the distance between the places.

Or, take an equal extent of a few degrees from the meridian on each side of the parallel, and the number of extents, and parts of an extent, contained between the places, being multiplied by the length of an extent, will give the required distance.

CASE III. When the given places differ both in latitude and longitude.

RULE. Find the difference of latitude between the given places, and take it from the equator or graduated parallel; then lay a ruler over the two places, and move one point of the compass along the edge of the ruler until the other point just touches a parallel; then the distance between the place where the point of the compass rested by the edge of the ruler, and the point of intersection of the ruler and parallel, being applied to the equator, will give the distance between the places in degrees and parts of a degree, which multiplied by 60 will reduce it to miles.

PROB. II. Given the latitude and longitude in, to find the ship's place on the chart.

RULE. Lay a ruler over the given latitude, and lay off the given longitude from the first meridian by the edge of the ruler, and the ship's present place will be obtained.

PROB. III. Given the course sailed from a known place, and the latitude in, to find the ship's present place on the chart.

RULE. Lay a ruler over the place sailed from, in the direction of the given course, and its intersection with the parallel of latitude arrived at will be the ship's present place.

PROB. IV. Given the latitude of the place left and the course and distance sailed, to find the ship's present place on the chart.

RULE. The ruler being laid over the place sailed from and in the direction of the given course, take the distance sailed from the equator, put one point of the compass at the intersection of any parallel with the ruler, and the other point of the compass will reach to a certain place by the edge of the ruler.

Now this point remaining in the same position, draw in the other point of the compass until it just touch the above parallel when swept round: apply this extent to the equator, and it will give the difference of latitude. Hence the latitude in will be known, and the intersection of the corresponding parallel with the edge of the ruler will be the ship's present place.

The other problems of Mercator's Sailing may be very easily resolved by this chart; but as they are of less use than those given, they are therefore omitted, and may serve as an exercise to the student.

BOOK II.

Containing the method of finding the Latitude and Longitude of a Ship at Sea, and the Variation of the Compass.

CHAP. I. Of Hadley's Quadrant.

HADLEY'S quadrant is the chief instrument in use at present for observing altitudes at sea. The form of this instrument, according to the present mode of construction, is an octagonal sector of a circle, and therefore contains 45 degrees; but because of the double reflection, the limb is divided into 90 degrees. See *ASTRONOMY and QUADRANT.* Fig. 65 represents a quadrant of the common construction, of which the following are the principal parts:

1. ABC, the frame of the quadrant.
2. BC, the arch or limb.
3. D, the index; *a b*, the subdividing scale.
4. E, the index glass.
5. F, the fore horizon glass.
6. G, the back horizon glass.
7. K, the coloured or dark glasses.
8. HI, the vanes or sights.

Of the Frame of the Quadrant.

The frame of the quadrant consists of an arch BC, firmly attached to the two radii AB, AC, which are bound together by the braces L M, in order to strengthen it, and prevent it from warping.

Of the Index D.

The index is a flat bar of brass, and turns on the centre of the octant: at the lower end of the index there is an oblong opening; to one side of this opening the vernier scale is fixed, to subdivide the divisions of the arch; at the end of the index there is a piece of brass, which bends under the arch, carrying a spring to make the subdividing scale lie close to the divisions. It is also furnished with a screw to fix the index in any desired position. The best instruments have an adjusting screw fitted to the index, that it may be moved more slowly, and with greater regularity and accuracy, than by the hand. It is proper, however, to observe, that the index must be previously fixed near its right position by the above mentioned screw.

Method of finding the Latitude and Longitude at Sea.

Plate CCCKL

Method
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Of the Index Glass E.

Upon the index, and near its axis of motion, is fixed a plane speculum, or mirror of glass quicksilvered. It is set in a brass frame, and is placed so that its face is perpendicular to the plane of the instrument. This mirror being fixed to the index moves along with it, and has its direction changed by the motion thereof; and the intention of this glass is to receive the image of the sun, or any other object, and reflect it upon either of the two horizon glasses, according to the nature of the observation.

The brass frame with the glass is fixed to the index by the screw *c*; the other screw serves to re-place it in a perpendicular position, if by any accident it has been deranged.

Of the Horizon Glasses F, G.

On the radius AB of the octant are two small speculums: the surface of the upper one is parallel to the index glass, and that of the lower one perpendicular thereto, when *e* on the index coincides with *e* on the limb. These mirrors receive the reflected rays, and transmit them to the observer.

The horizon glasses are not entirely quicksilvered; the upper one F is only silvered on its lower half, or that next the plane of the quadrant, the other half being left transparent, and the back part of the frame cut away, that nothing may impede the sight through the unsilvered part of the glass. The edge of the foil of this glass is nearly parallel to the plane of the instrument, and ought to be very sharp, and without a flaw. The other horizon glass is silvered at both ends. In the middle there is a transparent slit, through which the horizon may be seen.

Each of these glasses is set in a brass frame, to which there is an axis passing through the wood work, and is fitted to a lever on the under side of the quadrant, by which the glass may be turned a few degrees on its axis, in order to set it parallel to the index glass. The lever has a contrivance to turn it slowly, and a button to fix it. To set the glasses perpendicular to the plane of the instrument, there are two sunk screws, one before and one behind each glass: these screws pass through the plate on which the frame is fixed into another plate: so that by loosening one and tightening the other of these screws, the direction of the frame with its mirror may be altered, and set perpendicular to the plane of the instrument.

Of the Coloured Glasses K.

There are usually three coloured glasses, two of which are tinged red and the other green. They are used to prevent the solar rays from hurting the eye at the time of observation. These glasses are set in a frame, which turns on a centre, so that they may be used separately or together as the brightness of the sun may require. The green glass is particularly useful in observations of the moon; it may be also used in observations of the sun, if that object be very faint. In the fore observation, these glasses are fixed as in fig. 65. but when the back observation is used, they are removed to N.

Of the two Sight Vanes H, I.

Each of these vanes is a perforated piece of brass, designed to direct the sight parallel to the plane of the quadrant. That which is fixed at I is used for the fore,

and the other for the back, observation. The vane I has two holes, one exactly at the height of the silvered part of the horizon glass, the other a little higher, to direct the sight to the middle of the transparent part of the mirror.

Of the Divisions on the Limb of the Quadrant.

The limb of the quadrant is divided from right to left into 90 primary divisions, which are to be considered as degrees, and each degree is subdivided into three equal parts, which are therefore of 20 minutes each: the intermediate minutes are obtained by means of the scale of divisions at the end of the index.

Of the Parting or Dividing Scale.

The dividing scale contains a space equal to 21 divisions of the limb, and is divided into 20 equal parts. Hence the difference between a division on the dividing scale and a division on the limb is one-twentieth of a division on the limb, or one minute. The degrees and minutes pointed out by the dividing scale may be easily found thus:

Observe what minute on the dividing scale coincides with a division on the limb; this division being added to the degree and part of a degree on the limb, immediately preceding the first division on the dividing scale, will be the degree and minute required.

Thus suppose the fourteenth minute on the dividing scale coincided with a division on the limb, and that the preceding division on the limb to *e* on the vernier was $56^{\circ} 40'$; hence the division shown by the vernier is $56^{\circ} 54'$. A magnifying glass will assist the observer to read off the coinciding divisions with more accuracy.

Adjustments of Hadley's Quadrant.

The adjustments of the quadrant consist in placing the mirrors perpendicular to the plane of the instrument. The fore horizon glass must be set parallel to the speculum, and the planes of the speculum and back horizon glass produced must be perpendicular to each other when the index is at *e*.

ADJUSTMENT I. To set the index glass perpendicular to the plane of the quadrant.

Method I. Set the index towards the middle of the limb, and hold the quadrant so that its plane may be nearly parallel to the horizon: then look into the index glass; and if the portion of the limb seen by reflection appears in the same plane with that seen directly, the speculum is perpendicular to the plane of the instrument. If they do not appear in the same plane, the error is to be rectified by altering the position of the screws behind the frame of the glass.

Method II. This is performed by means of the two adjusting tools fig. 66, 67, which are two wooden frames, having two lines on each, exactly at the same distance from the bottom.

Place the quadrant in a horizontal position on a table; put the index about the middle of the arch; turn back the dark glasses; place one of the above-mentioned tools near one end of the arch, and the other at the opposite end, the sides with the lines being towards the index glass; then look into the index glass, directing the sight parallel to the plane of the instrument, and one of the tools will be seen by direct vision, and the other by reflection. By moving the index a little, they may be brought exactly together.

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ther. If the lines coincide, the position of the mirror is right; if not, they must be made to coincide by altering the screws behind the frame, as before.

ADJUSTMENT II. To set the fore horizon glass perpendicular to the plane of the instrument.

Set the index to 0, hold the plane of the quadrant parallel to the horizon; direct the sight to the horizon, and if the horizons seen directly and by reflection are apparently in the same straight line, the fore horizon glass is perpendicular to the plane of the instrument; if not, one of the horizons will appear higher than the other. Now if the horizon seen by reflection is higher than that seen directly, release the nearest screw in the pedestal of the glass, and screw up that on the further side, till the direct and reflected horizons appear to make one continued straight line. But if the reflected horizon is lower than that seen directly, unscrew the furthest, and screw up the nearest screw till the coincidence of the horizons is perfect, observing to leave both screws equally tight, and the fore horizon glass will be perpendicular to the plane of the quadrant.

ADJUSTMENT III. To set the fore horizon glass parallel to the index glass, the index being at 0.

Set 0 on the index exactly to 0 on the limb, and fix it in that position by the screw at the under side; hold the plane of the quadrant in a vertical position, and direct the sight to a well-defined part of the horizon; then if the horizon seen in the silvered part coincides with that seen through the transparent part, the horizon glass is adjusted; but if the horizons do not coincide, unscrew the milled screw in the middle of the lever on the other side of the quadrant, and turn the nut at the end of the lever until both horizons coincide, and fix the lever in this position by tightening the milled screw.

As the position of the glass is liable to be altered by fixing the lever, it will therefore be necessary to re-examine it, and if the horizons do not coincide, it will be necessary either to repeat the adjustment, or rather to find the error of adjustment, or, as it is usually called the *index error*, which may be done thus.

Direct the sight to the horizon, and move the index until the reflected horizon coincides with that seen directly, then the difference between 0 on the limb and 0 on the vernier is the index error, which is additive when the beginning of the vernier is to the right of 0 on the limb, otherwise subtractive.

ADJUSTMENT IV. To set the back horizon glass perpendicular to the plane of the instrument.

Put the index to 0; hold the plane of the quadrant parallel to the horizon, and direct the sight to the horizon through the back sight vane. Now if the reflected horizon is in the same straight line with that seen through the transparent part, the glass is perpendicular to the plane of the instrument. If the horizons do not unite, turn the sunk screws in the pedestal of the glass until they are apparently in the same straight line.

ADJUSTMENT V. To set the back horizon glass perpendicular to the plane of the index glass produced, the index being at 0.

Let the index be put as much to the right of 0 as twice the dip of the horizon amounts to, hold the quadrant in a vertical position, and apply the eye

to the back vane; then if the reflected horizon coincides with that seen directly, the glass is adjusted. If they do not coincide, the screw in the middle of the lever on the other side of the quadrant must be released, and the nut at its extremity turned till both horizons coincide. It may be observed, that the reflected horizon will be inverted, that is, the sea will be apparently uppermost and the sky lowermost.

As this method of adjustment is esteemed troublesome, and is often found to be very difficult to perform at sea, various contrivances have therefore been proposed to render this adjustment more simple. Some of these are the following:

1. Mr Dollond's method of adjusting the back horizon glass.

In this method an index is applied to the back horizon glass, by which it may be moved so as to be parallel to the index glass, when 0 on the vernier coincides with 0 on the limb. When this is effected, the index of the back horizon glass is to be moved exactly 90° from its former position, which is known by means of a divided arch for that purpose; and then the plane of the back horizon glass will be perpendicular to the plane of the index glass produced.

2. Mr Blair's method of adjusting the back horizon glass.

All that is required in this method is to polish the lower edge of the index glass, and expose it to view. The back horizon glass is adjusted by means of a reflection from this polished edge, in the very same method as the fore horizon glass is adjusted by the common method.

In order to illustrate this, let *RIHE* (fig. 69) represent a pencil of rays emitted from the object *R*, incident on the index glass *I*, from which it is reflected to the fore horizon glass *H*, and thence to the eye at *E*. By this double reflection, an image of the object is formed at *r*. *RIHE* represents another pencil from the same object *R*, coming directly through the fore horizon glass to the eye at *E*; so that the doubly reflected image *r* appears coincident with the object *R* itself, seen directly.

When this coincidence is perfect, and the object is so very distant as to make the angle *IRH* insensible, the position of the speculums *I* and *H* will differ insensibly from parallelism; that is, the quadrant will be adjusted for the fore observation. Now it is from the ease and accuracy with which this adjustment can at any time be made, that the fore observation derives its superiority over the back observation. But by grinding the edge of the index glass perpendicular to its reflecting surface, and polishing it, the back observation is rendered capable of an adjustment equally easy and accurate as the fore horizon glass; for by a pencil of rays emitted from the object *S*, incident on the reflecting edge of the index glass *D*, thence reflected to the back horizon glass *B*, and from that to the eye at *e*, an image will be formed at *s*; which image being made to coincide with the object *S* itself, seen directly, ascertains the position of the back horizon glass relative to the index glass with the same precision, and in a manner equally direct, as the former operation does that of the fore horizon glass.

Directions for adjusting the Back Horizon Glass.

The method of adjusting the quadrant for the back observation

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Plate
CCLXIII

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Plate CCCCXLII.

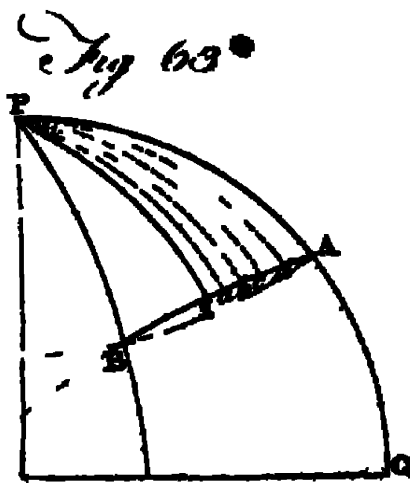
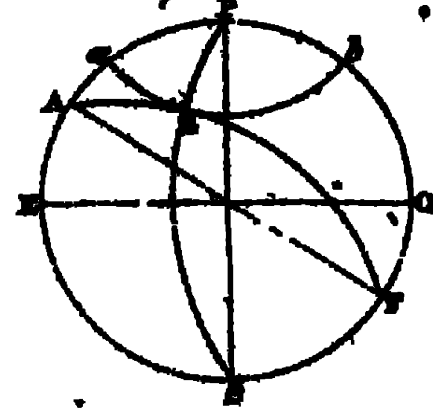
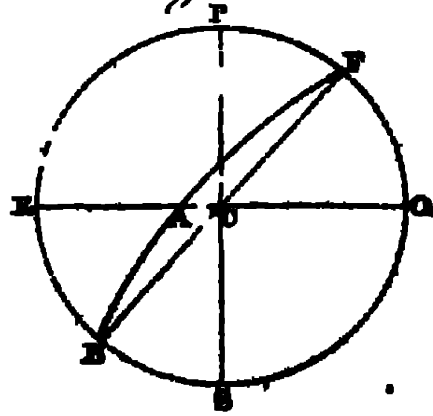
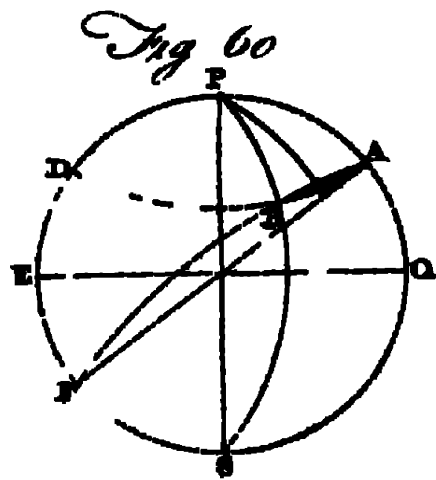


Fig 64

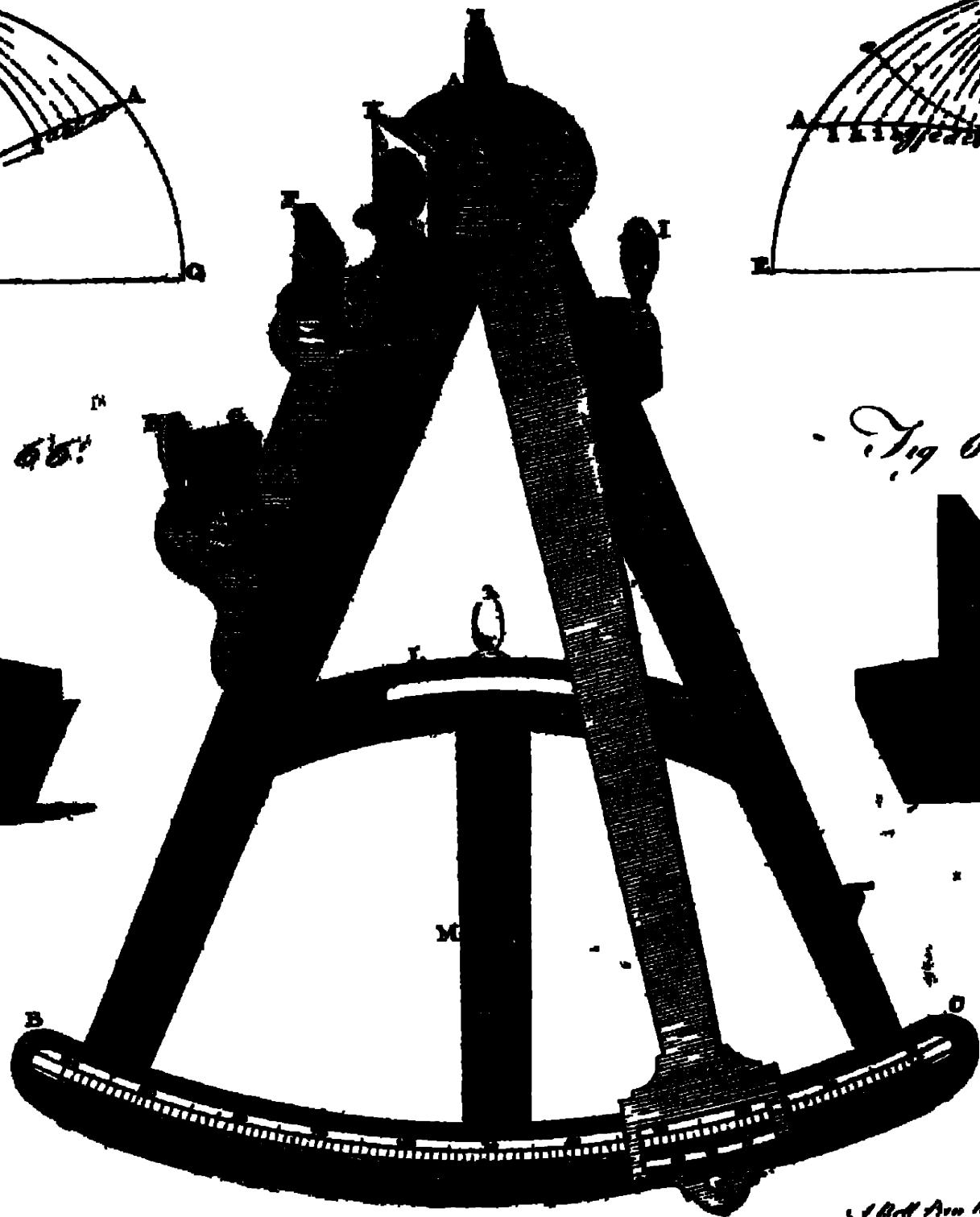
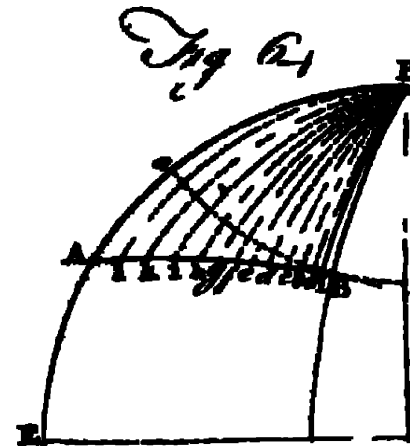
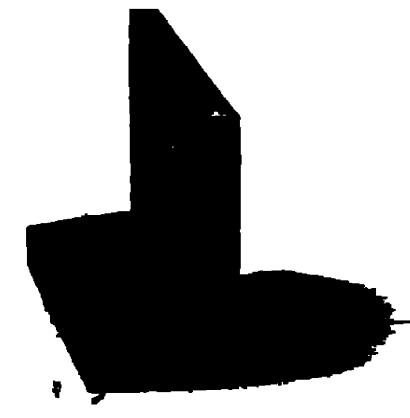


Fig 67



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observation is this. If it is to be done without making use of the telescope, place the index at 0 , and, applying the eye to the hole in the sight vane (κ), or tube for directing the sight, direct it through the back horizon glass to the horizon, if that is the object to be used for adjusting. The two horizons are then to be made to coincide, holding the quadrant first in a vertical and then in a horizontal position; by which means both adjustments will be effected as in the fore observation.

There will be no difficulty in finding the reflected horizon, if the observer first directs his eye to that part of the horizon glass where he observes the image of the polished edge of the index glass, which will appear double. When the direct horizon is made to appear in this space, the reflected one will be seen close by it, unless the instrument wants a great adjustment. In this case, a little motion of the back horizon glass backwards and forwards will presently bring it in view.

When the horizon, or any obscure terrestrial object, is to be made use of for adjusting by means of the reflecting edge, there is a precaution to be taken, without which the observer will sometimes meet with what will appear an unaccountable difficulty; for if the sky, or other object behind him, should happen to be pretty bright, he will not be able to discern the horizon at all. This arises from the image of the object behind him, which is reflected from the silvered surface of the index glass, appearing to coincide with the horizon; in which case, the bright picture of the former, which is formed in the bottom of the eye, prevents the fainter impression of the latter from being perceived. This will be avoided, either by applying a black screen over the silvered surface of the index glass, or, without being at this trouble, by standing at a door or window, so that only the dark objects within can be reflected from the index glass; but if the observation is to be made in the open air, a hat, or any such dark obstacle, held before the silvered surface of the index glass, will very effectually remove this inconvenience.

It may be remarked, that some observers, instead of making the principal adjustment, place the speculum parallel, by moving the index without altering the position of the horizon glass: and the difference between 0 on the vernier and 0 on the limb is the index error, which must be subtracted from all angles measured by the back observation, when 0 on the index is to the right of 0 on the limb; and added when to the left.

3. Mr Wright's method of adjusting the back horizon glass of his improved patent quadrant.

Plate
CCCLII.

Fig. 69. is a representation of the quadrant complete in all its parts for use. A , is the reflecting surface of the index glass, which is made of the usual length, and $\frac{7}{8}$ of an inch broad. The bottom part is covered in front by the brass frame, and the reflecting surface is $\frac{1}{3}$ on the back. B , the fore horizon

glass, placed as usual: O , the back horizon glass, now placed under the fore sight vane on the first radius of the quadrant: C , the sight vane of the fore horizon glass: D , the sight vane of the back horizon glass: E , the coloured glasses in a brass frame, in the proper place for the fore observation: F , a hole in the frame to receive the coloured glasses when an observation is to be taken with the back horizon glass in the common way, by turning the back to the sun: G , a hole in the frame of the farthest radius K , to receive the coloured glasses when an observation is to be taken by the new method; which is by looking through the lower hole in the sight vane of the back horizon glass, directly at the sun in the line of sight DN ; the horizon from behind will then be reflected from the back of the index glass to the horizon glass, and from thence to the eye. (See fig. 73.) H , a brass clamp on the upper end of the index, having a milled screw underneath, which fastens the round plate to the index when required. (See fig. 70.) IK , the graduated arch of the quadrant divided into 90 degrees: L , the brass index which moves over the graduated arch: M , the vernier to subdivide the divisions on the arch into single minutes of a degree.

Fig. 70. shows the upper part of the index L on a larger scale, with part of the brass frame that fastens the index glass, and the three adjusting screws D to adjust its axis vertical to the plane of the quadrant: B , the centre on which the milled plate O moves over the index: The dotted line BF is the distance it is required to move: K the adjusting screw to stop it in its proper place for adjusting the back observation glass: G , a piece of brass fastened to the index opposite to the clamp H , to keep the plate O always close to the index L .

Fig. 71. represents the parallel position of the index and horizon glasses after adjustment by the sun: BC , a ray from the sun incident on the index glass C , and from thence reflected to the fore horizon glass D , and again to the eye at E , in the line DE , where the eye sees the sun at A by direct vision, and the image by reflection in one; the parallel lines AE and BC being so near to each other, that no apparent angle can be observed in the planes of the index and horizon glasses, when adjusted by a distant object.

In fig. 72. the index glass is removed 45 degrees from the plane of the fore horizon glass, and fixed in its proper place for adjusting the back horizon glass parallel to its plane, in the same manner as the fore horizon glass is adjusted.

In fig. 73. the index glass (after the adjustment of the fore and back horizon glasses) is carried forward by the index on the arch 90 degrees, and makes an angle of 45° with the plane of the fore horizon glass, and is at right angles to the plane of the back horizon glass. The eye at E now sees the sun in the horizon at H , reflected by the index and horizon glasses from the zenith at Z , the image and object being 90 degrees

(κ) Besides the hole in the sight vane commonly made, there must be another nearer to the horizon glass, and so placed that an eye directed through it to the centre of the horizon glass shall there perceive the image of the polished edge of the index glass. This hole must not be made small like the other, but equal to the ordinary size of the pupil of the eye, there being on some occasions no light to spare.

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degrees distant. The back horizon K is now reflected from the back surface of the index glass C to the horizon glass M, and from thence to the eye at D, in a right line with the fore horizon F. In order to make an exact contact of the fore and back horizons at F, the index must be advanced beyond the 90th degree on the arch, by a quantity equal to twice the dip of the horizon.

The quadrant is adjusted for the fore observation as usual, having previously fixed the index glass in its proper place by the milled screw at H, as represented in fig. 70.

To adjust the Quadrant for the Back Observation.

Plate
CCCXLII.

Fasten the index to 90° on the limb; loosen the screw H (fig. 70.), and turn the plate O by the milled edge until the end of the adjusting screw K touch the edge of the clamp M; and by means of a distant object observe if the glasses are then parallel, as at fig. 71.: if they are, fasten the screw H; if not, with a screw driver turn the screw K gently to the right or left to make them perfect, and then fasten the screw. Now remove the index back to O on the limb, and the index glass will be parallel to the back horizon glass E, fig. 72.: If not, make them so by turning the adjusting screw of the glass E, the eye being at the upper hole in the sight vane D, and the sight directed to the horizon, or any distant object in the direction DN (fig. 69.) Now the index remaining in this position, the index glass is to be returned, to stop at the pin E, and it will be parallel to the fore horizon glass as at first: then the quadrant will be adjusted for both methods of observation.

To observe the Sun's Altitude by the Back Observation.

Remove the coloured glasses to G (fig. 69.), and look through the lower hole in the sight vane D, in the line of direction DN, directly to the sun, and move the index forward on the arch exactly in the same manner as in the fore observation: make the contact of the sun's limb and the back horizon exact, and the degrees and minutes shown by the index on the limb is the sun's zenith distance. It may be observed, that the horizon will be inverted. If the sun's lower limb be observed, the semidiameter is to be subtracted from the zenith distance; but if the upper limb is observed, the semidiameter is to be added.

The observation may be made in the usual manner, by turning the back to the sun. In this case the coloured glasses are to be shifted to F, and proceed according to the directions formerly given.

Use of Hadley's Quadrant.

The altitude of any object is determined by the position of the index on the limb, when by reflection that object appears to be in contact with the horizon.

If the object whose altitude is to be observed be the sun, and if so bright that its image may be seen in the transparent part of the fore horizon glass, the eye is to be applied to the upper hole in the sight vane; otherwise, to the lower hole: and in this case, the quadrant is to be held so that the sun may be bisected by the line of separation of the silvered and transparent parts of the glass. The moon is to be kept as nearly as possible in the same position, and the image of the

star is to be observed in the silvered part of the glass adjacent to the line of separation of the two parts.

There are two different methods of taking observations with the quadrant. In the first of these the face of the observer is directed towards that part of the horizon immediately under the sun, and is therefore called the *fore observation*. In the other method, the observer's back is to the sun, and it is hence called the *back observation*. This last method of observation is to be used only when the horizon under the sun is obscured, or rendered indistinct by fog or any other impediment.

In taking the sun's altitude, whether by the fore or back observation, the observer must turn the quadrant about upon the axis of vision, and at the same time turn himself about upon his heel, so as to keep the sun always in that part of the horizon glass which is at the same distance as the eye from the plane of the quadrant. In this way the reflected sun will describe an arch of a parallel circle round the true sun, whose convex side will be downwards in the fore observation and upwards in the back; and consequently, when by moving the index, the lowest point of the arch in the fore observation, or highest in the back, is made to touch the horizon, the quadrant will stand in a vertical plane, and the altitude above the visible horizon will be properly observed. The reason of these operations may be thus explained: The image of the sun being always kept in the axis of vision, the index will always show on the quadrant the distance between the sun and any object seen directly which its image appears to touch; therefore, as long as the index remains unmoved, the image of the sun will describe an arch everywhere equidistant from the sun in the heavens, and consequently a parallel circle about the sun, as a pole. Such a translation of the sun's image can only be produced by the quadrant's being turned about upon a line drawn from the eye to the sun, as an axis. A motion of rotation upon this line may be resolved into two, one upon the axis of vision, and the other upon a line on the quadrant perpendicular to the axis of vision; and consequently a proper combination of these two motions will keep the image of the sun constantly in the axis of vision, and cause both jointly to run over a parallel circle about the sun in the heavens: but when the quadrant is vertical, a line thereon perpendicular to the axis of vision becomes a vertical axis; and as a small motion of the quadrant is all that is wanted, it will never differ much in practice from a vertical axis. The observer is directed to perform two motions rather than the single one equivalent to them on a line drawn from the eye to the sun; because we are not capable, while looking towards the horizon, of judging how to turn the quadrant about upon the elevated line going to the sun as an axis, by any other means than by combining the two motions above mentioned, so as to keep the sun's image always in the proper part of the horizon glass. When the sun is near the horizon, the line going from the eye to the sun will not be far removed from the axis of vision; and consequently the principal motion of the quadrant will be performed on the axis of vision, and the part of motion made on the vertical axis will be but small. On the contrary, when the sun is near the zenith, the line going to the sun is not far removed from a vertical line, and consequently

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quently the principal motion of the quadrant will be performed on a vertical axis, by the observer's turning himself about, and the part of the motion made on the axis of vision will be but small. In intermediate altitudes of the sun, the motions of the quadrant on the axis of vision, and on the vertical axis, will be more equally divided.

Observations taken with the quadrant are liable to errors, arising from the bending and elasticity of the index, and the resistance it meets with in turning round its centre: whence the extremity of the index, on being pushed along the arch, will sensibly advance before the index glass begins to move, and may be seen to recoil when the force acting on it is removed. Mr Hadley seems to have been apprehensive that his instrument would be liable to errors from this cause; and in order to avoid them, gives particular directions that the index be made broad at the end next the centre, and that the centre, or axis itself, have as easy a motion as is consistent with steadiness; that is, an entire freedom from looseness, or *shake* as the workmen term it. By strictly complying with these directions the error question may indeed be greatly diminished; so far, perhaps, as to render it nearly insensible where the index is made strong, and the proper medium between the two extremes of a *shake* at the centre on one hand, and too much stiffness there on the other, is nicely hit; but it cannot be entirely corrected. For to more or less of bending the index will always be subject; and some degree of resistance will remain at the centre, unless the friction there could be totally removed, which is impossible.

Of the reality of the error to which he is liable from this cause, the observer, if he is provided with a quadrant furnished with a screw for moving the index gradually, may thus satisfy himself. After finishing the observation, lay the quadrant on a table, and note the angle; then cautiously loosen the screw which fastens the index, and will immediately, if the quadrant is not remarkably well constructed, be seen to start from its former situation, more or less according to the perfection of the joint and the strength of the index. This starting, which is owing to the index recoiling after being released from the confined state it was in during the observation, will sometimes amount to several minutes; and its direction will be opposite to that in which the index was moved by the screw at the time of finishing the observation. But how far it affects the truth of the observation, depends on the manner in which the index was moved in setting it to 0, for adjusting the instrument; or in finishing the observations necessary for finding the index error.

The easiest and best rule to avoid these errors seems to be this: In all observations made by Hadley's quadrant, let the observer take notice constantly to finish his observations, by moving the index in the same direction which was used in setting it to 0 for adjusting; or in the observations necessary for finding the index error. If this rule is observed, the error arising from the spring of the index will be obviated. For as the index was bent the same way, and in the same degree in adjusting as in observing, the truth of the observations will not be affected by this bending.

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To take Altitudes by the Fore Observation.

I. Of the Sun.

TURN down either of the coloured glasses before the horizon glass, according to the brightness of the sun; direct the sight to that part of the horizon which is under the sun, and move the index until the coloured image of the sun appears in the horizon glass; then give the quadrant a slow vibratory motion about the axis of vision; move the index until the lower or upper limb of the sun is in contact with the horizon, at the lowest part of the arch described by this motion; and the degrees and minutes shown by the index on the limb will be the altitude of the sun.

II. Of the Moon.

PUT the index to 0, turn down the green glass, place the eye at the lower hole in the sight vane, and observe the moon in the silvered part of the horizon glass; move the index gradually, and follow the moon's reflected image until the enlightened limb is in contact with the horizon, at the lower part of the arch described by the vibratory motion as before, and the index will show the altitude of the observed limb of the moon. If the observation is made in the day time, the coloured glass is unnecessary.

III. Of a Star or Planet.

THE index being put to 0, direct the sight to the star through the lower hole in the sight vane and transparent part of the horizon glass; move the plane of the quadrant a very little to the left, and the image of the star will be seen in the silvered part of the glass. Now move the index, and the image of the star will appear to descend; continue moving the index gradually until the star is in contact with the horizon at the lowest part of the arch described; and the degrees and minutes shown by the index on the limb will be the altitude of the star.

To take Altitudes by the Back Observation.

I. Of the Sun.

PUT the stem of the coloured glasses into the perforation between the horizon glasses; turn down either according to the brightness of the sun, and hold the quadrant vertically; then direct the sight through the hole in the back sight vane and the transparent slit in the horizon glass to that part of the horizon which is opposite to the sun; now move the index till the sun is in the silvered part of the glass, and by giving the quadrant a vibratory motion, the axis of which is that of vision, the image of the sun will describe an arch whose convex side is upwards; bring the limb of the sun, when in the upper part of this arch, in contact with the horizon; and the index will show the altitude of the other limb of the sun.

II. Of the Moon.

THE altitude of the moon is observed in the same manner as that of the sun, with this difference only, that the use of the coloured glass is unnecessary unless the moon is very bright; and that the enlightened limb,

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whether it be the upper or lower, is to be brought in contact with the horizon.

III. Of a Star or Planet.

Look directly to the star through the vane and transparent slit in the horizon glass, move the index until the opposite horizon, with respect to the star, is seen in the silvered part of the glass; and make the contact perfect as formerly. If the altitude of the star is known nearly, the index may be set to that altitude, the sight directed to the opposite horizon, and the observation made as before.

SECT. II. Of finding the Latitude of a Place.

The observation necessary for ascertaining the latitude of a place, is that of the meridional altitude of a known celestial object; or two altitudes when the object is out of the meridian. The latitude is deduced with more certainty and with less trouble from the first of these methods, than from the second; and the sun, for various reasons, is the object most proper for this purpose at sea. It, however, frequently happens, that by the interposition of clouds, the sun is obscured at noon; and by this means the meridional altitude is lost. In this case, therefore, the method by double altitudes becomes necessary. The latitude may be deduced from three altitudes of an unknown object, or from double altitudes, the apparent times of observation being given.

The altitude of the limb of an object observed at sea, requires four separate corrections in order to obtain the true altitude of its centre: these are for *semidiameter*, *dip*, *refraction*, and *parallax*. (See *ASTRONOMY*, and the respective articles.) The first and last of these corrections vanish when the observed object is a fixed star.

When the altitude of the lower limb of any object is observed, its semidiameter is to be added thereto in order to obtain the central altitude; but if the upper limb be observed, the semidiameter is to be subtracted. If the altitude be taken by the back observation, the contrary rule is to be applied. The dip is to be subtracted from, or added to, the observed altitude, according as the fore or back observation, is used. The refraction is always to be subtracted from, and the parallax added to, the observed altitude.

PROB. I. To reduce the sun's declination to any given meridian.

RULE. Find the number in Table IX. answering to the longitude in the table nearest to that given, and to the nearest day of the month. Now, if the longitude is west, and the declination increasing, that is, from the 20th of March to the 22d of June, and from the 22d of September to the 22d of December, the above number is to be added to the declination: during the other part of the year, or while the declination is decreasing, this number is to be subtracted. In east longitude, the contrary rule is to be applied.

EXAMPLE I. Required the sun's declination at noon 15th April 1793, in longitude 84° W?

Sun's declination at noon at Greenwich 10° 1'.8 N
Number from Table IX. - + 5.0

Reduced declination - 10 .8 N

EXAMPLE II. Required the sun's declination at noon 22d March 1793, in longitude 151° E?

Sun's declination at noon at Greenwich 0° 56' N
Equation from table - - - 10

Reduced declination - - - 0 46 N

PROB. II. Given the sun's meridian altitude, to find the latitude of the place of observation.

RULE. The sun's semidiameter is to be added to, or subtracted from, the observed altitude, according as the lower or upper limb is observed; the dip answering to the height from Table V. is to be subtracted if the fore observation is used; otherwise, it is to be added; and the refraction answering to the altitude from Table IV. is to be subtracted: hence the true altitude of the sun's centre will be obtained. Call the altitude south or north, according as the sun is south or north at the time of observation; which subtracted from 90°, will give the zenith distance of a contrary denomination.

Reduce the sun's declination to the meridian of the place of observation, by Problem I.; then the sum or difference of the zenith distance and declination, according as they are of the same or of a contrary denomination, will be the latitude of the place of observation, of the same name with the greater quantity.

EXAMPLE I. October 17. 1792, in longitude 32° E, the meridian altitude of the sun's lower limb was 48° 53' S, height of the eye 18 feet. Required the latitude?

Obs. alt. sun's lower limb 48° 53' S Sun's dec. 17. Oct. noon 9° 37' S
Semidiameter + 0 16 Equation Table IX. - 2

Dip and refraction - 0 5 Reduced declination 9 35 S

True alt. sun's centre 49 48 Zenith distance 40 56 N

Latitude 31 21 N

EXAMPLE II. November 16. 1793, in longitude 158° W, the meridian altitude of the sun's lower limb was 87° 37' N, height of the eye 10 feet. Required the latitude?

Obs. alt. sun's low. limb 87° 37' N Sun's dec. noon 18° 57' S
Semidiameter + 0 16 Equation table + 0 8

Dip and refract. - 0 3 Reduced dec. 19 5 S

True alt. sun's centre 87 50 N. Zenith distance 2 10 S

Latitude 21 15 S

EXAMPLE III. December 19. 1793, being nearly under the meridian of Greenwich, the altitude of the sun's upper limb at noon was 4° 30' S, height of the eye 20 feet. Required the latitude?

Observed altitude of the sun's upper limb 4° 30' S
Sun's semidiameter - - - 0 16
Dip and refraction - - - 0 15

True altitude of the sun's centre 3 59 S

Zenith distance - - - 86 1 N

Declination - - - 23 27 S

Latitude 62 34 N

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EXAMPLE IV. August 23. 1793, in longitude 107° E, the meridian altitude of the sun's lower limb by the back observation was $61^{\circ} 8' N$, and the height of the eye 14 feet. Required the latitude?

Observed altitude sun's upper limb	-	$61^{\circ} 8' N$
Sun's semidiameter	-	$-0^{\circ} 16'$
Dip	-	$+0^{\circ} 3\frac{1}{2}'$
Refraction	-	-

True altitude of the sun's centre	$60^{\circ} 55' N$
Zenith distance	$29^{\circ} 5' S$
Reduced declination	$11^{\circ} 20' N$

Latitude	$17^{\circ} 45' S$
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The dip in Table V. answers to an entirely open and unobstructed horizon. It, however, frequently happens, that the sun is over the land at the time of observation, and the ship nearer to the land than the visible horizon would be if unconfined. In this case, the dip will be different from what it would otherwise have been, and is to be taken from Table VI. in which the height is expressed at the top, and the distance from the land in the side column in nautical miles.—Seamen, in general, can estimate the distance of any object from the ship with sufficient exactness for this purpose, especially when that distance is not greater than six miles, which is the greatest distance of the visible horizon from an observer on the deck of any ship.

PROB. III. Given the meridian altitude of a fixed star, to find the latitude of the place of observation.

RULE. Correct the altitude of the star by dip and refraction, and find the zenith distance of the star as formerly; take the declination of the star from Table XI. and reduce it to the time of observation. Now, the sum or difference of the zenith distance and declination of the star, according as they are of the same or of a contrary name, will be the latitude of the place of observation.

EXAMPLE I. December 1. 1793, the meridian altitude of Sirius was $59^{\circ} 50' S$, height of the eye 14 feet. Required the latitude?

Observed altitude of Sirius	-	$59^{\circ} 50' S$
Dip and refraction	-	$-0^{\circ} 4'$

True altitude	$59^{\circ} 46' S$
Zenith distance	$30^{\circ} 14' N$
Declination	$16^{\circ} 27' S$

Latitude	$13^{\circ} 47' N$
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EXAMPLE II. February 17. 1797, the meridian altitude of Procyon was $71^{\circ} 15' N$, the height of the eye 10 feet. Required the latitude?

Observed altitude of Procyon	-	$71^{\circ} 15' N$
Dip and refraction	-	$-0^{\circ} 3'$

True altitude	$71^{\circ} 12' N$
Zenith distance	$18^{\circ} 48' S$
Declination	$5^{\circ} 45' N$

Latitude	$13^{\circ} 3' S$
----------	-------------------

PROB. IV. Given the meridian altitude of a planet, to find the latitude of the place of observation.

RULE. Compute the true altitude of the planet as

directed in last problem (which is sufficiently accurate for altitudes taken at sea); take its declination from the Nautical Almanack, page iv. of the month, and reduce it to the time and meridian of the place of observation; then the sum or difference of the zenith distance and declination of the planet will be the latitude as before.

EXAMPLE I. December 10. 1792, the meridian altitude of Saturn was $68^{\circ} 42' N$, and height of the eye 15 feet. Required the latitude?

Observed altitude of Saturn	-	$68^{\circ} 42' N$
Dip and refraction	-	$-0^{\circ} 4'$

True altitude	$68^{\circ} 38' N$
Zenith distance	$21^{\circ} 22' S$
Declination	$7^{\circ} 26' N$

Latitude	$13^{\circ} 56' S$
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EXAMPLE II. April 16. 1793 the meridian altitude of Jupiter was $81^{\circ} 5' S$, height of the eye 18 feet. Required the latitude?

Observed altitude of Jupiter	-	$81^{\circ} 5' S$
Dip	-	$-0^{\circ} 3'$

True altitude	$81^{\circ} 2' S$
---------------	-------------------

Zenith distance	$8^{\circ} 58' N$
-----------------	-------------------

Declination	$19^{\circ} 4' S$
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Latitude	$10^{\circ} 6' S$
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PROB. V. Given the meridian altitude of the moon, to find the latitude of the place of observation.

RULE. Take the number † answering to the ship's longitude, and daily variation of the moon's passing the meridian; which being applied to the time of passage given in the Nautical Almanack, will give the time of the moon's passage over the meridian of the ship. † *Mackay's Treatise on the Longitude, Tab. XX.*

Reduce this time to the meridian of Greenwich; and by means of the Nautical Almanack find the moon's declination, horizontal parallax, and semidiameter, at the reduced time.

Apply the semidiameter and dip to the observed altitude of the limb, and the apparent altitude of the moon's centre will be obtained, to which add the correction answering to the apparent altitude and horizontal parallax ‡, and the sum will be the true altitude of the moon's centre; which subtracted from 90° , the remainder is the zenith distance and the sum or difference of the zenith distance and declination, according as they are of the same or of a contrary name, will be the latitude of the place of observation. ‡ *Ditto. Tab. XX.*

EXAMPLE I. December 24. 1792, in longitude 30° W, the meridian altitude of the moon's lower limb was $81^{\circ} 15' N$, height of the eye 12 feet. Required the latitude?

Time of pass. over the mer. of Greenwich	$= 9^h 19'$
Equation, Table XX.	$+0^{\circ} 4'$

Time of pass. over mer. ship	$9^h 23'$
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Longitude in time	$2^h 0'$
-------------------	----------

Reduced time	$11^h 23'$
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Moon's dec. at midnight, Tab. IX.	$= 14^{\circ} 53' N$
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Eq. to time from midnight	$-0^{\circ} 4'$
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Reduced declination	$14^{\circ} 49' N$
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Moon's hor. par.	$55' 25''$
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4 Z 2

Moon's

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	Augmentation	-	+0 14
	Aug. semidiameter	-	15 20
	Observed altitude of the moon's lower limb	-	81° 15' N
	Semidiameter	-	+0 15
	Dip	-	-0 3
	Apparent altitude of the moon's centre	-	81 27 N
	Correction	-	+0 8
	True altitude of moon's centre,	-	81 35 N
	Zenith distance	-	8 25 S
	Declination	-	14 49 N
	Latitude	-	6 42 N
EXAMPLE II. October 17. 1793, in longitude 8° W, the altitude of the moon's upper limb was 40° 27' S, and height of the eye 20 feet. Required the latitude?			
	Time of pass. over mer. Greenwich	-	= 12 ^h 50'
	Equation to long.	-	0 0
	Time of pass. over mer. ship	-	10 52
	Longitude in time	-	0 32
	Reduced time	-	11 24
	Moon's dec. at midnight	-	
	Eq. to time from midnight	-	
	Reduced declination	-	0 0
	Moon's hor. parallax	-	60' 29"
	Moon's semidiameter	-	16 29
	Augmentation	-	+0 12
	Aug. semidiameter	-	16 41
	Observed altitude moon's lower limb	-	40° 27' S
	Semidiameter and dip	-	-0 21
	Apparent altitude moon's centre	-	40 6
	Correction	-	+0 45
	True altitude moon's centre	-	40 51 S
	Zenith distance	-	49 9 N
	Declination	-	0 0
	Latitude	-	49 9 N

Remark. If the object be on the meridian below the pole at the time of observation, then the sum of the true altitude and the complement of the declination

is the latitude, of the same name as the declination or altitude.

EXAMPLE I. July 1. 1793, in longitude 15° W, the altitude of the sun's lower limb at midnight was 8° 58', height of the eye 18 feet. Required the latitude?

Observed altitude sun's lower limb	-	8° 58'
Semidiameter	-	+0 16
Dip and refraction	-	-0 10
True altitude of sun's centre	-	9 4 N
Compl. declin. reduced to time and place	-	66 57 N

Latitude - - - - - 76 1 N

EXAMPLE II. December 1. 1798, the altitude of the pole star below the pole was 52° 20' N, height of the eye 12 feet. Required the latitude?

Observed altitude, pole star	-	52° 20' N
Dip and refraction	-	-0 4
True altitude	-	52 16 N
Complement of declination	-	1 46

Latitude - - - - - 54 2 N

PROB. VI. Given the latitude by account, the declination and two observed altitudes of the sun, and the interval of time between them; to find the true latitude.

RULE. To the log. secant of the latitude by account, add the log. secant of the sun's declination; the sum, rejecting 20 from the index, is the *logarithm ratio*. To this add the log. of the difference of the natural sines of the two altitudes, and the log. of the half elapsed time from its proper column.

Find this sum in column of middle time, and take out the time answering thereto; the difference between which and the half elapsed time will be the time from noon when the greater altitude was observed.

Take the log. answering to this time from column of rising, from which subtract the log. ratio, the remainder is the logarithm of a natural number; which being added to the natural sine of the greater altitude, the sum is the natural cosine of the meridian zenith distance; from which and the sun's declination the latitude is obtained as formerly.

If the latitude thus found differs considerably from that by account, the operation is to be repeated, using the computed latitude in place of that by account (L).

EXAMPLE I. June 4. 1795, in latitude by account

(L) This method is only an approximation, and ought to be used under certain restrictions; namely, The observations must be taken between nine o'clock in the forenoon and three in the afternoon. If both observations be in the forenoon, or both in the afternoon, the interval must not be less than the distance of the time of observation of the greatest altitude from noon. If one observation be in the forenoon and the other in the afternoon, the interval must not exceed four hours and a half; and in all cases, the nearer the greater altitude is to noon the better.

If the sun's meridian zenith distance be less than the latitude, the limitations are still more contracted. If the latitude be double the meridian zenith distance, the observations must be taken between half past nine in the morning and half past two in the afternoon, and the interval must not exceed three hours and a half. The observations must be taken still nearer to noon, if the latitude exceeds the zenith distance in a greater proportion. See *Maskeyne's British Mariner's Guide, and Requisite Tables*, 2d Ed.

Method of finding the Latitude and Longitude at Sea. count 37° N at $10^h 29'$ A. M. per watch, the corrected altitude of the sun was $65^{\circ} 24'$, and at $12^h 31'$, the altitude was $74^{\circ} 8'$. Required the true latitude?

Time per wat. Alt. N. Sines. Lat. by acc. 37° Secant 0.09965
oh 29' $65^{\circ} 24'$ 90924 Declination 22 28 Secant 0.03428

12 31	74 8	96190	Logarithm ratio	0.13193
2 2	Differ.	5266	Logarithm	3.72148
1 1			Half elapsed time	0.57999
31 10"			Middle time	4.43340
29 50			Rising	2.92740
			Log. ratio	0.13193

Natural number 624 2.79547

Greatest altitude. $74^{\circ} 8'$ N. sine 96190

Mer. zenith dist. 14 30 N. cosine 96814

Declination 22 28

Latitude 36 58 N.

EXAMPLE II. October 17. 1793, in latitude $43^{\circ} 24'$ N. by account, at $0^h 38'$ P. M. the correct altitude of the sun's centre was $36^{\circ} 5'$, and at $2^h 46'$ P. M. the altitude was $24^{\circ} 49'$. Required the latitude?

Time per wat. Alt. N. Sines. Lat. by acc. $43^{\circ} 24'$ Secant 0.13872
oh 38' $36^{\circ} 5'$ 58896 Declination 9 32 Secant 0.00604

2 46	24 49	41972	Logarithm ratio	0.14476
2 8	Differ.	16924	Log.	4.22850
1 4			Half elapsed time	0.55966
1 41 30"			Middle time	4.93292
37 30.			Rising	3.12370
			Log. ratio	0.14476

Natural number 759 2.89094

Greatest altitude. $36^{\circ} 5'$ N. sine 58896

Mer. zen. distance. 53 14 N. cosine 59813

Declination 9 32

Latitude 43.42 N.

EXAMPLE III. August 25. 1793, in latitude 57° N. by account, in the morning the altitude of the sun's lower limb was $34^{\circ} 22'$, and $1^h 46'$ after the altitude of the lower limb was $42^{\circ} 12'$, the height of the eye 14 feet. Required the latitude?

First altitude $34^{\circ} 22'$ Second altitude $42^{\circ} 12'$

Sun's semidiameter $+0 16$ Semidiameter $+0 16$

Dip and refraction $-0 5$ Dip and refract. $-0 4\frac{1}{2}$

Corrected altitude 34 33 Corrected altit. 42 24

Interval Altit. N. Sines. Lat. by acc. 57° Secant 0.26389
of time. $34^{\circ} 33'$ 56712 Declination 10 33 Secant 0.00741

42 24	67430	Logarithm ratio	0.27130
1h 46'	Difference 10717	Log.	4.03007
53 0"		Half elapsed time	0.63978
2 43 30		Middle time	4.94115
50 30		Rising	3.38843
		Log. ratio	0.27130

Natural number 1295 3.11213

Greatest altitude $42^{\circ} 12'$ N. sine 67430

Mer. zen. distance 46 35 N. cosine 68725

Declination 10 33

Latitude 57 8 N.

The greatest altitude was observed $50^{\circ}\frac{1}{2}$ before 12, or at $11^h 9^{\circ}\frac{1}{2}$; hence the first altitude was observed at $9^h 23'$ A. M.

EXAMPLE IV. In latitude $49^{\circ} 48'$ N. by account, the sun's declination being $9^{\circ} 37'$ S. at $0^h 32'$ P. M. per watch, the altitude of the sun's lower limb was $28^{\circ} 32'$, and at $2^h 41'$ it was $19^{\circ} 25'$, the height of the eye 12 feet. Required the true latitude?

First observed altit. $28^{\circ} 32'$ Second altitude $19^{\circ} 25'$
Semidiameter $+0 16$ Semidiameter $+0 16$
Dip and refraction $-0 5$ Dip and refr. $-0 6$

True altitude 28 43 True altitude 19 35

Time per wat. Alt. N. Sines. Lat. by acc. $49^{\circ} 48'$ Secant 0.19013
oh 32' $28^{\circ} 43'$ 48048 Declination 9 57 Secant 0.00615

2 41	19 35 33518	Log. ratio	-	0.09628
2 9	Difference 14530	Log.	-	4.16227
1 4 30"		Half elapsed time		0.55637
1 37 0		Middle time	-	4.91492
32 30		Rising	-	3.00164

Natural number 639 2.80536

Mer. zen. dist. $60^{\circ} 52'$ N. cosine 48687

Declination 9 37 S.

Latitude 51 15 N.

As the latitude by computation differs $1^{\circ} 27'$ from that by account, the operation must be repeated.

Computed latitude $51^{\circ} 15'$ Secant 0.20348
Declination 9 37 Secant 0.00615

Logarithm ratio		0.20963
Difference of nat. sines	14530	Log. 4.16227
Half elapsed time	1h 4' 30"	Log. 0.55637

Middle time 1 40 20 Log. 4.92827

Rising 0 35 50 Log. 3.08630

Natural number 753 2.87667

Gr. altitude $28^{\circ} 43'$ N. sine 48048

Mer. zen. dist. 60 47 N. cosine 48801

Declination 9 37

Latitude 51 10 N.

As this latitude differs only $5'$ from that used in the computation, it may therefore be depended on as the true latitude.

PROB. VII. Given the latitude by account, the sun's declination, two observed altitudes, the elapsed time, and the course and distance run between the observations; to find the ship's latitude at the time of observation of the greater altitude.

RULE. Find the angle contained between the ship's course and the sun's bearing at the time of observation of the least altitude, with which enter the Traverse Table as a course, and the difference of latitude answering to the distance made good will be the reduction of altitude.

Now, if the least altitude be observed in the forenoon, the reduction of altitude is to be applied thereto by addition or subtraction, according as the angle between

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between the ship's course and the sun's bearing is less or more than eight points. If the least altitude be observed in the afternoon, the contrary rule is to be used.

The difference of longitude in time between the observations is to be applied to the elapsed time by addition or subtraction, according as it is east or west. This is, however, in many cases so inconsiderable as to be neglected.

With the corrected altitudes and interval, the latitude by account and sun's declination at the time of observation of the greatest altitude, the computation is to be performed by the last problem.

EXAMPLE I. July 6. 1793, in latitude $58^{\circ} 14' N.$ by account, and longitude $16^{\circ} E.$ at $10^h 54' A.M.$ per watch, the altitude of the sun's lower limb was $53^{\circ} 17'$, and at $1^h 17' P.M.$ the altitude was $52^{\circ} 51'$, and bearing per compass $SW\frac{1}{2}W$; the ship's course during the elapsed time was $SW\frac{1}{2}W$, and the hourly rate of sailing 8 knots, the height of the eye 16 feet. Required the true latitude at the time of observation of the greater altitude?

Sun's bear. at 2d ob. $SW\frac{1}{2}W$. Interval bet. observ. $2^h 23'$
Ship's course $SW\frac{1}{2}W$ Dist. run $= 2^h 23' \times 8 = 19m.$

Contained angle $3\frac{1}{2}$ points.

Now to course $3\frac{1}{2}$ points and distance 19 miles, the difference of latitude is 14.7 or 15 miles.

First observed alt. $53^{\circ} 17'$ Second observed alt. $52^{\circ} 51'$
Semidiameter $+ 0 16$ Semidiameter $+ 0 16$
Dip and refract. $- 0 4$ Dip and refraction $- 0 4$

True altitude $53 29$ Reduction $- 0 15$
Reduced altitude $52 48$

Time of ob. of gr. alt. $10^h 54' A.M.$ Sun's dec. $22^{\circ} 39' N$
Longitude in time $1 4$ Eq. to r. t. $+ 1$

Reduced time $9 50 A.M.$ Red. decl. $22 40 N.$

Time per wat. Alt. N. Sines, Lat. by acc. $58^{\circ} 14'$ Secant 0.27865
 $10^h 54' 53^{\circ} 29' 80368$ Declination $22 40$ Secant 0.03491

$1 17 52 48$ 79653 Logarithm ratio 0.31354

$2 23$ Difference 715 Log. 2.85431
 $1 11 30''$ Half elapsed time 0.51294

$5 30$ Middle time 3.68079

$1 6 0$ Rising 3.61469
Log. ratio 0.31354

Natural number 2001 3.30115
Greatest altitude $53^{\circ} 29' N.$ fine 80368

Mer. zen. distance $34 33 N.$ cosine 82369
Declination $22 40 N.$

Latitude $57 13 N.$

Since the computed latitude differs so much from that by account, it will be necessary to repeat the operation.

Computed latitude $57^{\circ} 13'$ Secant 0.26643
Declination $22 40$ Secant 0.03491

Logarithm ratio 0.30134

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Difference of natural sines 715 Log. 2.85431
Half elapsed time $1^h 11' 30''$ Log. 0.51294

Middle time $5 20$ Log. 3.66859

Rising $1 6 10$ Log. 3.61686
Logarithm ratio 0.30134

Natural number 2068 3.31552
Greatest altitude $53^{\circ} 29' N.$ fine 80368

Mer. zen. dist. $34 29 N.$ cosine 82436
Declination $22 40 N.$

Latitude $57 9 N.$

As this latitude differs only 4 miles from that used in the computation, it may therefore be depended on as the true latitude.

EXAMPLE II. September 13. 1793, in latitude $38^{\circ} 12' N.$ by account, and longitude $14^{\circ} E.$ at $9^h 28' A.M.$ per watch, the altitude of the sun's lower limb was $40^{\circ} 42'$, and azimuth per compass $SE\frac{1}{2}E$, at $1^h 16' A.M.$ the altitude was $53^{\circ} 11'$; the ship's course during the elapsed time was $W\frac{1}{2}N$ at the rate of 9 knots an hour, and height of the eye 12 feet. Required the ship's true latitude at the time of the second observation?

Sun's bear. at first obs. $SE\frac{1}{2}E$. Elaps. time $1^h 48'$
Ship's course, $W\frac{1}{2}N.$ D. run $= 1^h 48' \times 9 = 16m$

Contained angle $11\frac{1}{2}$ points; supplement $4\frac{1}{2}$ pts.

To course $4\frac{1}{2}$ points, and distance run 16 miles, the difference of latitude is 10.7 , or 11 miles.

First observed alt. $40^{\circ} 42'$ Second obs. alt. $53^{\circ} 11'$
Sun's semidiameter $+ 0 16$ Semidiameter $+ 0 16$
Dip and refraction $- 0 4$ Dip and refr. $- 0 4$

Reduction of alt. $- 0 11$ Corrected alt. $53 23$

Reduced altitude, $40 43$
Time of ob. great. alt. $1^h 16'$ Sun's dec. at noon $3 32\frac{1}{2}$
Longitude in time, $0 56$ Eq. to time from n. $+ 1\frac{1}{2}$

Reduced time, $10 20$ Reduced declin. $3 34$
Time per wat. Alt. N. Sine Lat. by acc. $38^{\circ} 12'$ Secant 0.10466
 $9^h 28' 40^{\circ} 43' 65232$ Declination $3 34$ Secant 0.00084

$11 16 53 23$ 80264 Logarithm ratio 0.10550

$1 48$ Differ. 15032 Log. 4.17702
 $0 54$ Half elapsed time 0.63181

$1 37$ Middle time 4.91333
 $0 43$ Rising 3.24427

Natural number 1376 3.13877

Mer. zen. dist. $35^{\circ} 16' N.$ cosine 81640
Declination $3 34$ Secant 0.00084

Latitude $38 50$ Secant 0.10848

Logarithm ratio 0.10932
Difference of natural sines 15032 Log. 4.17702
Half elapsed time $0^h 54' 0''$ Log. 0.63181

Middle time $1 37 50$ Log. 4.91815

Rising $0 43 10$ Log. 3.26089

Natural number 1418 3.15157
Greatest

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Greatest altitude	53° 23' N. sine	80264
Mer. Zen. dist.	35 14 N cosine	81682
Declination	3 34	
Latitude	38 48 N.	

This latitude differing only 2 miles from that used in the computation, may therefore be relied on as the true latitude.

Remark. If the sun comes very near the zenith, the sines of the altitude will vary so little as to make it uncertain which ought to be taken as that belonging to the natural sine of the meridian altitude. In this case, the following method will be found preferable.

To the log. rising of the time from noon found as before, add the log. secant of half the sum of the estimate meridian altitude, and greatest observed altitude; from which subtract the log. ratio, its index being increased by 10, and the remainder will be the log. sine of an arch; which added to the greatest altitude will give the sun's meridian altitude.

EXAMPLE. December 21st 1793, in latitude 22° 40' S, by account, at 11° 57' the correct altitude of the sun's centre was 89° 10', and at 12h 4' 40", the altitude was 88° 50'. Required the true latitude? Time per wat. Alt. N. Sines. Lat. by acc. 22° 40' Sec. 0.03491 11h 57' 0" 89° 10' 99989 Declination 23 28 Sec. 0.03749

12 4 40 88 50 99979	Logarithm ratio	0.07240
0 7 10	Difference 10	log. 1.00000
0 3 50	Half elapsed time	1.77663
0 0 50	Middle time	2.84903
0 3 0	Rising	0.93284
Comp. of lat. by acc.	67° 20'	
Declination	23 28	

Sum	90 48	
Estimate mer. altitude	89 12	
Greatest altitude	89 10	89° 11' sec. 11.84609

Logarithm ratio + 5	12.77893
	5.07240

Arch	0 17'	sine	7.70653
Greatest altitude	89 10		
Meridian altitude	89 27	zen. dist.	0 33' N
		declination	23 28 S
		latitude	22 55 S

This differing from the assumed latitude, the work must be repeated.

Latitude	22° 55'	secant	0.03571
Declination	23 28	secant	0.03749

Logarithm ratio		0.07320
Difference of natural sines,	1° log.	1.00000
Half elapsed time	3' 50"	1.77663

Middle time	0 50	2.84983
Rising	3 0	0.93284

Comp. of lat.	67° 5'
Declination	23 28
Sum	90 33

Mer. alt.	89 27	} 89° 18'	sec. 11.91827
Greatest alt.	89 10		

Log. ratio + 5

Arch	0 21	
Greatest altitude	89 10	7.77791

Merid. altitude	89 31	zen. dist.	0° 29'
Declination			23 28

Latitude 22 59 S

If the work be repeated with this last latitude, the latter part only may be altered.

Latitude	22° 59'	secant	0.03592
Declination	23 28	secant	0.03749

Est. mer. alt.	89 31	log. ratio	0.07341
----------------	-------	------------	---------

Greatest altitude	89 10	ar. com.—5	4.92659
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Sum	178 41		
Half	89 20½	secant	1.93972
Rising			0.93284

Arch	0 22	sine	7.79915
Greatest altitude	89 10.		

Meridian altitude	89 32
Zenith distance	0 28
Declination	23 28

Latitude 23 0 S.

PROB. VIII. To find the latitude from double altitudes of the sun and the elapsed time; one of these observations being taken near the east or west points, and the other near the meridian.

RULE. With the latitude by account, the sun's declination and least altitude, compute the apparent time of observation by Problem VII. of next chapter. From whence and the interval of time between the observations, the time from noon when the greatest altitude was observed will be known. To the logarithm rising of which, add the logarithmic cosines of the sun's declination and the latitude of the place by account; the sum will be the logarithm of a natural number, which added to the natural sine of the greater altitude, will give the natural cosine of the meridian zenith distance; and hence the latitude is found as formerly.

Or the time from noon being found, the latitude may be computed by the rule given in the preceding remark.

EXAMPLE. September 1. 1793, in latitude 40° 0' N by account, at 6° 5' A. M. per watch, the altitude of the sun's lower limb was 16° 21', and at 11h 41' the altitude was 57° 42'; the height of the eye 18 feet. Required the latitude?

First alt.	16° 21'	Second alt.	57° 42'
Sun's semidia. +	0 16	Sun's semidia. +	0 16
Dip and refr.—	0 7	Dip and refrac.—	0 5

True altitude	16 30	True altitude	57 53
			Lat.

Method of finding the Latitude and Longitude at Sea.	Lat. by acc.	20 0 N	Secant	0.11575
	Declination	8 3 N	Secant	0.00430
	Difference	31 57 nat. cosine	84851	
	Altitude	16 30 nat. sine	28402	

Difference 56449 4.75165

Time from noon of first obs. 5^h 0' 40" rising 4.87170
Interval of time between obs. 4 45 0

Time from noon of 2d obs. 0 15 40 rising 2.36839
Latitude by acc. 40° 0' cosine 9.88425
Declination 8 3 cosine 9.99670

Natural number 178 2.24934
Greater altitude 57 53 nat. sine 84697

Merid. zen. dist. 31 55 nat. cosine 84875
Declination 8 3

Latitude 39 58 N.

PROB. IX. Given the altitudes of two known stars, observed at the same or at different times, and if at different times, the interval between the observations; to find the latitude.

RULE. If both altitudes be observed at the same time, call the difference between their right ascensions the reduced interval.

But if the altitudes be taken at different times, reduce the interval between the observations to sidereal time, by adding thereto the proportional part answering to the interval, and 3' 56", the daily acceleration of the fixed stars. Now to the right ascension of the first observed star, add the interval in sidereal time, and the difference between this sum and the right ascension of the other star will be the reduced interval.

To the logarithm rising of the reduced interval, add the logarithmic cosines of the stars declinations; subtract the natural number answering to the sum of these logarithms from the natural cosine of the difference or sum of the stars declinations, according as they are of the same or of a contrary name, and the remainder will be the natural sine of arch first.

To the logarithmic cosine of arch first add the logarithmic secant of declination of the star having the least polar distance, and the logarithm half elapsed time of the reduced interval, the sum will be the logarithm half elapsed time of arch second.

From the natural cosine of the difference between arch first and the altitude of the star having the greatest polar distance, subtract the natural sine of the altitude of the other star, and find the logarithm of the remainder; to which add the logarithm secant of arch first, and the logarithmic secant of the altitude of the star having the greatest polar distance, the sum will be the logarithm rising of arch third. The difference between arches second and third is arch fourth.

To the logarithm rising of arch fourth add the logarithmic cosines of the declination and altitude of the star having the greatest polar distance; subtract the corresponding natural number from the natural cosine of the difference between the altitude and declination, the polar distance being less than 90°;

otherwise, from their sum, and the remainder will be the natural sine of the latitude.

EXAMPLE I. January 1. 1793, the true altitude of Capella was 69° 23', and at the same instant the true altitude of Sirius was 16° 19'. Required the latitude?

Right ascension of Capella 5^h 1' 25"
Right ascension of Sirius 6 36 1

Interval 1 34 36

Interval 1^h 34' 36" rising 3.92270
Capella's declin. 45° 46' N cosine 9.84360
Sirius's declin. 16 27 S cosine 9.98185

Sum 62 13 N cosine 46613 5599 3.74815

Arch first 24 13 N sine 41014 cos. 9.96000
Capella's declin. 45 46 secant 0.15640
Interval 1^h 34' 36" H. E. time 0.39670

Arch second 1 11 28 H. E. time 0.51310
Arch first 24 13 secant 0.04000
Sirius's altitude 16 19 secant 0.01785

Difference 7 54 N. cosine 99057
Capella's altitude 69 23 N sine 93596

5455 3.73679

Arch third 1^h 21' 20" rising 3.79464
Arch second 1 11 28

Arch fourth 9 52 rising 1.96708
Sirius's declin. 16 27 cosine 9.98185
altitude 16 19 cosine 9.98213

Sum 32 46 N cos. 84088 85 1.93008

Latitude 57 9 N sine 84003

EXAMPLE II. In north latitude, Decem. 30. 1793, the true altitude of Menkar was 43^h 38'; and 1^h 18' after the altitude of Rigel was 29° 51'. Required the latitude?

Observed interval 1^h 18' 0"
Equation + 0 0 13

Inter. in sid. time 1 18 13
Right asc. of Menkar 2 51 31

Sum 4 9 44
Right asc. of Rigel 5 4 34

Reduced interval 0 54 50 rising 3.45462
Declin. of Menkar 3 16^h N cosine 9.99929
Declin. of Rigel 8 27 8 cosine 9.99526

Sum 11 43^h N co. 97913 2813 3.44917

Arch first 71 59 N sine 95100 co. 9.49037
Declin. of Menkar 3 16^h secant 0.00071
Reduced interval 0 54 50 H. E. time 0.62529
Arch second 3 19 36 H. E. time 0.11637
Arch

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Plate C'CXLIH.

Fig. 68.

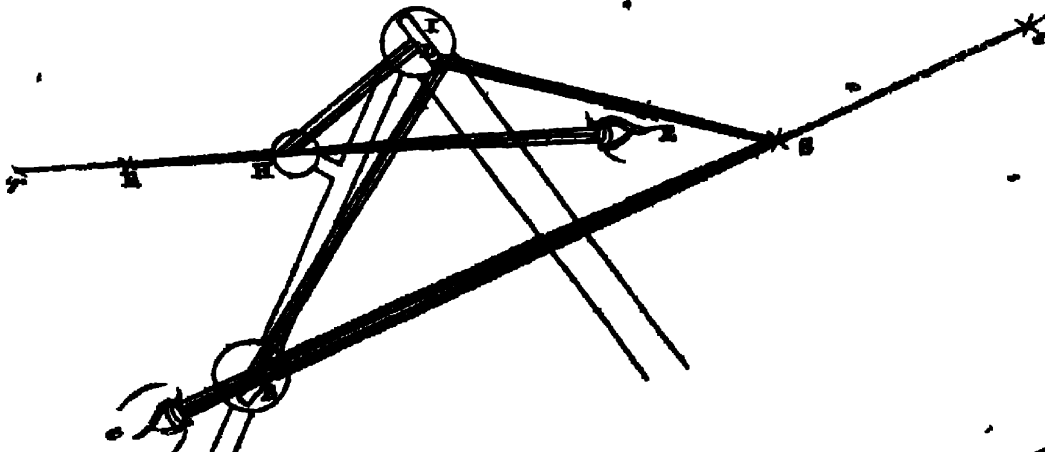


Fig. 69.

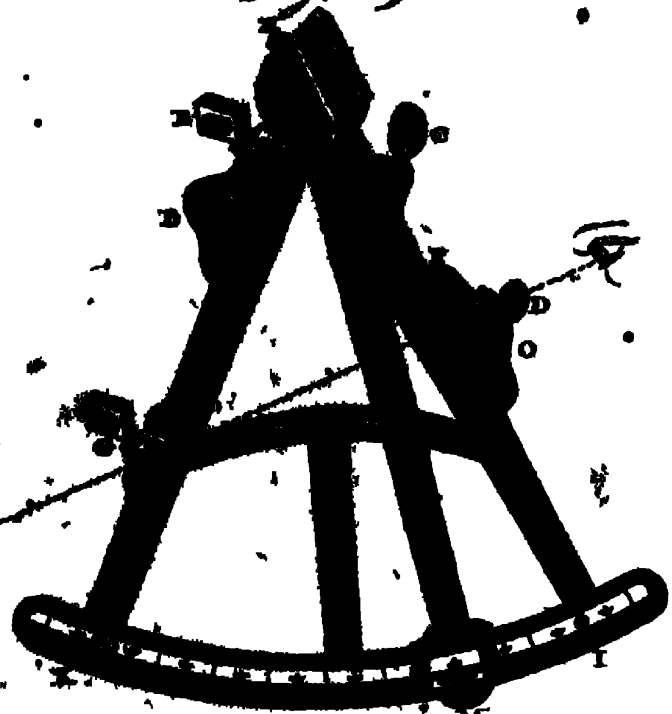


Fig. 70.

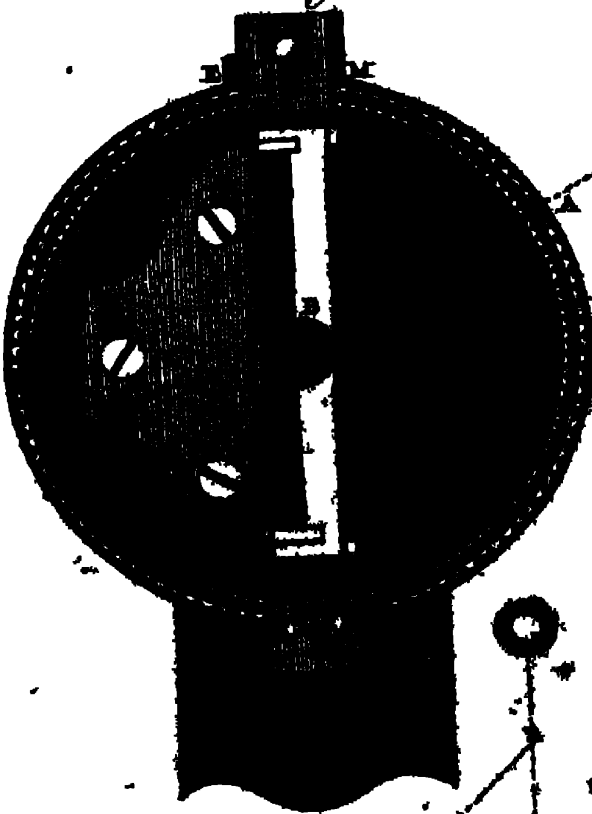


Fig. 71.

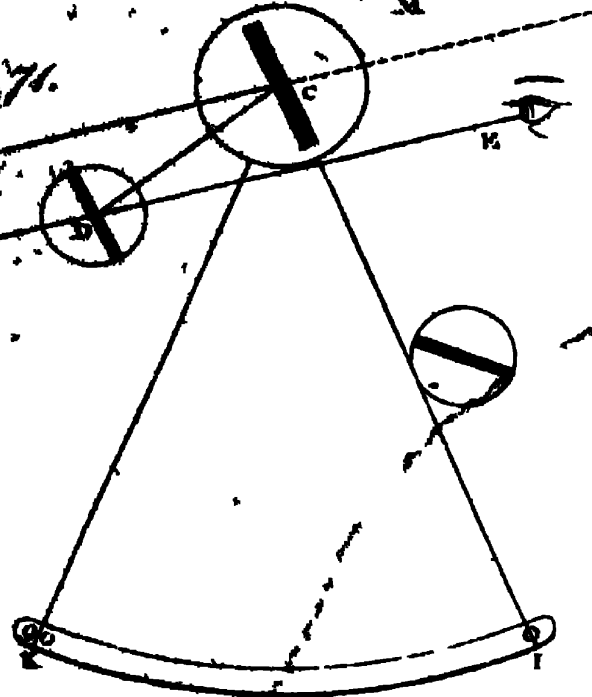


Fig. 72.

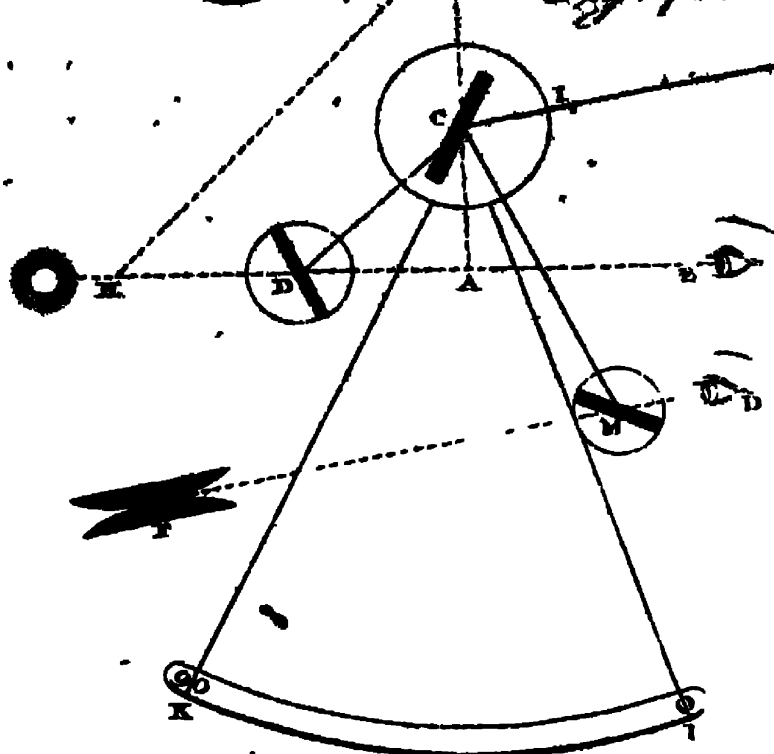
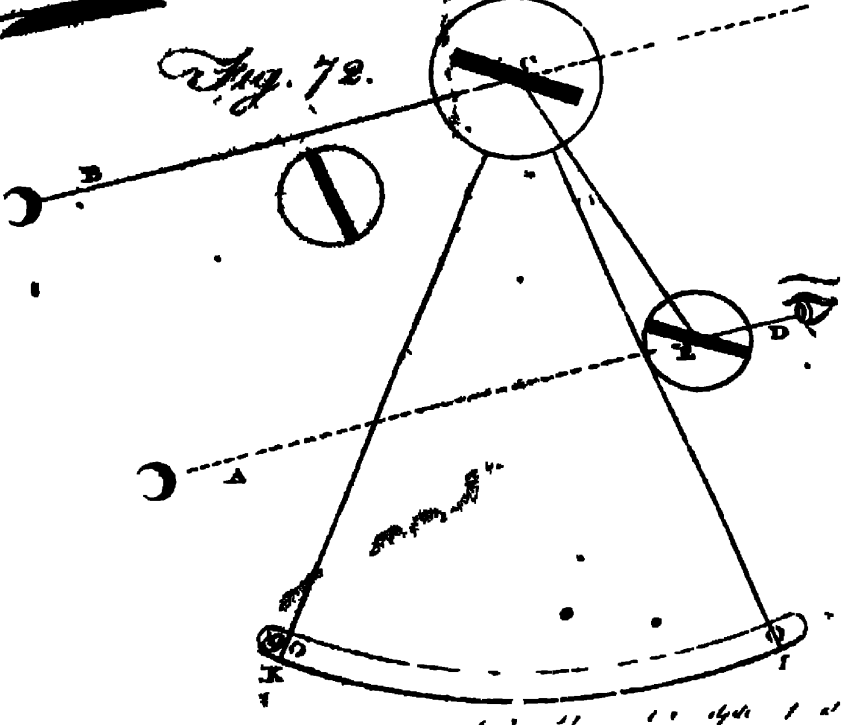


Fig. 73.



Of finding the Longitude at Sea by Lunar Observations.	Arch first.	71° 59'	secant	0.50963
	Altitude Rigel	29 51	secant	0.06181
	Difference	42 8 N	cosine	74159
	Alt. of Menkar	43 38 N	sine	69004

Difference 5155 3.71223

Arch third 2^h 24' 27" rising 4.28367
Arch second 3 19 36

Arch fourth 0 55 9 rising 3.45960
Declin. of Rigel 8 27 8 cosine 9.99526
Alt. of Rigel 29 51 cosine 9.93819

Sum 38 18 N cosine 78478
2472 3.39305

Latitude 49 28 N sine 76006

CHAP. II. Containing the Method of finding the Longitude at Sea by Lunar Observations.

SECT. I. Introduction.

THE observations necessary to determine the longitude by this method are, the distance between the sun and moon, or the moon and a fixed star near the ecliptic, together with the altitude of each. The stars used in the Nautical Almanack for this purpose are the following: namely, *α Arietis*, *Aldabaran*, *Pollux*, *Regulus*, *Spica Virginis*, *Antares*, *α Aquile*, *ε Gemæ*, and *α Pegasi*; and the distances of the moon's centre from the sun, and from one or more of these stars, are contained in the viii. ix. x. and xi. pages of the month, at the beginning of every third hour apparent time, by the meridian of Greenwich. The distance between the moon and the sun, or one of these stars, is observed with a sextant; and the altitudes of the objects are taken as usual with a Hadley's quadrant.

In the practice of this method, it will be found convenient to be provided with three assistants; two of these are to take the altitudes of the sun and moon, or moon and star, at the same time the principal observer is taking the distance between the objects; and the third assistant is to observe the time, and write down the observations. In order to obtain accuracy, it will be necessary to observe several distances, and the corresponding altitudes; the intervals of time between them being as short as possible; and the sum of each divided by the number will give the mean distance and mean altitudes; from which the time of observation at Greenwich is to be computed by the rules to be explained.

If the sun or star from which the moon's distance is observed be at a proper distance from the meridian, the time at the ship may be inferred from the altitude observed at the same time with the distance: in this case, the watch is not necessary; but if that object be near the meridian, the watch is absolutely necessary,

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in order to connect the observations for ascertaining the apparent time at the ship and the longitude with each other.

An observer without any assistants may very easily take all the observations, by first taking the altitudes of the objects, then the distance, and again their altitudes, and reduce the altitudes to the time of observation of the distance; or, by a single observation of the distance, the apparent time being known, the longitude may be determined.

A set of observations of the distance between the moon and a star, and their altitudes, may be taken with accuracy during the time of the evening or morning twilight; and the observer, though not much acquainted with the stars, will not find it difficult to distinguish the star from which the moon's distance is to be observed. For the time of observation nearly, and the ship's longitude by account being known, the estimate time at Greenwich may be found; and by entering the Nautical Almanack with the reduced time, the distance between the moon and given star will be found nearly. Now set the index of the sextant to this distance, and hold the plane of the instrument so as to be nearly at right angles to the line joining the moon's cusps; direct the sight to the moon, and by giving the sextant a slow vibratory motion, the axis of which being that of vision, the star, which is usually one of the brightest in that part of the heavens, will be seen in the silvered part of the horizon glass.

SECT. II. Of the Sextant.

This instrument is constructed for the express purpose of measuring with accuracy the angular distance between the sun and moon, or between the moon and a fixed star, in order to ascertain the longitude of a place by lunar observations. It is, therefore, made with more care than the quadrant, and has some additional appendages that are wanting in that instrument.

Fig. 74. Represents the sextant, so framed as not to be liable to bend (M). The arch AA is divided into 120 degrees; each degree is divided into three parts; each of these parts, therefore, contains 20 minutes, which are again subdivided by the vernier into every half minute or 30 seconds. The vernier is numbered at every fifth of the longer divisions, from the right towards the left, with 5, 10, 15, and 20; the first division to the right being the beginning of the scale.

In order to observe with accuracy, and make the images come precisely in contact, an adjusting screw B is added to the index, which may thereby be moved with greater accuracy than it can be by hand; but this screw does not act until the index is fixed by the finger screw C. Care should be taken not to force the adjusting screw when it arrives at either extremity of its adjustment. When the index is to be moved any considerable quantity, the screw C at the back of the sextant must be loosened; but when the index is brought nearly to the division required, this back screw should be tightened, and then the index may be moved gradually by the adjusting screw.

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There are four tinged glasses D, each of which is set in a separate frame that turns on a centre. They are used to defend the eye from the brightness of the solar image and the glare of the moon, and may be used separately or together as occasion requires.

There are three more such glasses placed behind the horizon glass at E, to weaken the rays of the sun or moon when they are viewed directly through the horizon glass. The paler glass is sometimes used in observing altitudes at sea, to take off the strong glare of the horizon.

The frame of the index glass I is firmly fixed by a strong cock to the centre plate of the index. The horizon glass F is fixed in a frame that turns on the axes or pivots, which move in an exterior frame; the holes in which the pivots move may be tightened by four screws in the exterior frame. G is a screw by which the horizon glass may be set perpendicular to the plane of the instrument: should this screw become loose, or move too easy, it may be easily tightened by turning the capstan headed screw H, which is on one side of the socket through which the stem of the finger screw passes.

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The sextant is furnished with a plain tube (fig. 75.) without any glasses; and to render the objects still more distinct, it has two telescopes, one (fig. 76.) representing the objects erect, or in their natural position: the longer one (fig. 77.) shows them inverted; it has a large field of view, and other advantages, and a little use will soon accustom the observer to the inverted position, and the instrument will be as readily managed by it as by the plain tube alone. By a telescope the contact of the images is more perfectly distinguished; and by the place of the images in the field of the telescope, it is easy to perceive whether the sextant is held in the proper place for observation. By sliding the tube that contains the eye glasses in the inside of the other tube, the object is suited to different eyes, and made to appear perfectly distinct and well defined.

The telescopes are to be screwed into a circular ring at K; this ring rests on two points against an exterior ring, and is held thereto by two screws: by turning one or other of these screws, and tightening the other, the axis of the telescope may be set parallel to the plane of the sextant. The exterior ring is fixed on a triangular brass stem that slides in a socket, and by means of a screw at the back of the quadrant may be raised or lowered so as to move the centre of the telescope to point to that part of the horizon glass which shall be judged the most fit for observation. Fig. 78. is a circular head, with tinged glasses to screw on the eye end of either of the telescopes or the plain tube. The glasses are contained in a circular plate which has four holes; three of these are fitted with tinged glasses, the fourth is open. By pressing the finger against the projecting edge of this plate, and turning it round, the open hole, or any of the tinged glasses, may be brought between the eyeglass of the telescope and the eye.

Fig. 79. is a magnifying glass, to assist the observer to read off the angle with more accuracy: and fig. 80. a screw driver.

Adjustments of the Sextant.

The adjustments of a sextant are, to set the mir-

rors perpendicular to its plane and parallel to each other when the index is at zero, and to set the axis of the telescope parallel to the plane of the instrument. The three first of these adjustments are performed nearly in the same manner as directed in the section on the quadrant: as however the sextant is provided with a set of coloured glasses placed behind the horizon glass, the index error may be more accurately determined by measuring the sun's diameter twice, with the index placed alternately before and behind the beginning of the divisions: half the difference of these two measures will be the index error, which must be added to, or subtracted from, all observations, according as the diameter measured with the index to the left of 0 is less or greater than the diameter measured with the index to the right of the beginning of the divisions.

Adjustment IV. To set the Axis of the Telescope parallel to the Plane of the Instrument.

Turn the eye end of the telescope until the two wires are parallel to the plane of the instrument; and let two distant objects be selected, as two stars of the first magnitude, whose distance is not less than 90° or 100°; make the contact of these objects as perfect as possible at the wire nearest the plane of the instrument; fix the index in this position; move the sextant till the objects are seen at the other wire, and if the same points are in contact, the axis of the telescope is parallel to the plane of the sextant; but if the objects are apparently separated, or do partly cover each other, correct half the error by the screws in the circular part of the supporter, one of which is above and the other between the telescope and sextant: turn the adjusting screw at the end of the index till the limbs are in contact; then bring the objects to the wire next the instrument; and if the limbs are in contact, the axis of the telescope is adjusted; if not, proceed as at the other wire, and continue till no error remains.

It is sometimes necessary to know the angular distance between the wires of the telescope: to find which, place the wires perpendicular to the plane of the sextant, hold the instrument vertical, direct the sight to the horizon, and move the sextant in its own plane till the horizon and upper wire coincide; keep the sextant in this position, and move the index till the reflected horizon is covered by the lower wire: and the division shown by the index on the limb, corrected by the index error, will be the angular distance between the wires. Other and better methods will readily occur to the observer at land.

Use of the Sextant.

When the distance between the moon and the sun or a star is to be observed, the sextant must be held so that its plane may pass through the eye of the observer and both objects; and the reflected image of the most luminous of the two is to be brought in contact with the other seen directly. To effect this, therefore, it is evident, that when the brightest object is to the right of the other, the face of the sextant must be held upwards; but if to the left, downwards. When the face of the sextant is held upwards, the instrument should be supported with the right hand, and the index moved with the left hand. But when the face of the sextant is from the observer it should be held with the

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Sometimes a sitting posture will be found very convenient for the observer, particularly when the reflected object is to the right of the direct one; in this case, the instrument is supported by the right hand, the elbow may rest on the right knee, the right leg at the same time resting on the left knee.

If the sextant is provided with a ball and socket, and a staff, one of whose ends is attached thereto, and the other rests in a belt fastened round the body of the observer, the greater part of the weight of the instrument will by this means be supported by his body.

To observe the Distance between the Moon and any celestial Object.

1. Between the sun and moon.

Put the telescope in its place, and the wires parallel to the plane of the instrument; and if the sun is very bright, raise the plate before the silvered part of the speculum; direct the telescope to the transparent part of the horizon glass, or to the line of separation of the silvered and transparent parts according to the brightness of the sun, and turn down one of the coloured glasses; then hold the sextant so that its plane produced may pass through the sun and moon, having its face either upwards or downwards according as the sun is to the right or left of the moon; direct the sight through the telescope to the moon, and move the index till the limb of the sun is nearly in contact with the enlightened limb of the moon; now fasten the index, and by a gentle motion of the instrument make the image of the sun move alternately past the moon; and, when in that position where the limbs are nearest each other, make the coincidence of the limbs perfect by means of the adjusting screw: this being effected, read off the degrees and parts of a degree shown by the index on the limb, using the magnifying glass; and thus the angular distance between the nearest limbs of the sun and moon is obtained.

2. Between the moon and a star.

Direct the middle of the field of the telescope to the line of separation of the silvered and transparent parts of the horizon glass; if the moon is very bright turn down the lightest coloured glass; and hold the sextant so that its plane may be parallel to that passing through the eye of the observer and both objects; its face being upwards if the moon is to the right of the star, but if to the left, the face is to be held from the observer; now direct the sight through the telescope to the star, and move the index till the moon appears by reflection to be nearly in contact with the star; fasten the index, and turn the adjusting screw till the coincidence of the star and enlightened limb of the moon is perfect: and the degrees and parts of a degree shown by the index will be the observed distance between the moon's enlightened limb and the star.

The contact of the limbs must always be observed in the middle between the parallel wires.

It is sometimes difficult for those not much accustomed to observations of this kind, to find the reflected image in the horizon glass: it will perhaps in this case be found more convenient to look directly to the object, and, by moving the index, to make its image coincide with that seen directly.

SECT. III. Of the Circular Instrument of Reflection.

This instrument was proposed with a view to correct the errors to which the sextant is liable; particularly the error arising from the inaccuracy of the divisions on the limb. It consists of the following parts: a circular ring or limb, two moveable indices, two mirrors, a telescope, coloured glasses, &c.

The limb of this instrument is a complete circle of metal, and is connected with a perforated central plate by six radii: it is divided into 720 degrees; each degree is divided into three equal parts; and the division is carried to minutes by means of the index scale as usual.

The two indices are moveable about the same axis, which passes exactly through the centre of the instrument:—the first index carries the central mirror, and the other the telescope and horizon glass; each index being provided with an adjusting screw for regulating its motion, and a scale for showing the divisions on the limb.

The central mirror is placed on the first index immediately above the centre of the instrument, and its plane makes an angle of about 30° with the middle line of the index. The four screws in its pedestal for making its plane perpendicular to that of the instrument have square heads, and are therefore easily turned either way by a key for that purpose.

The horizon glass is placed on the second index near the limb, so that as few as possible may be intercepted of the rays proceeding from the reflected object when to the left. The perpendicular position of this glass is rectified in the same manner as that of the horizon glass of a sextant, to which it is similar. It has another motion, whereby its plane may be disposed so as to make a proper angle with the axis of the telescope, and a line joining its centre, and that of the central mirror.

The telescope is attached to the other end of the index. It is an achromatic astronomical one, and therefore inverts objects; it has two parallel wires in the common focus of the glasses, whose angular distance is between two and three degrees; and which, at the time of observation, must be placed parallel to the plane of the instrument. This is easily done, by making the mark on the eye-piece coincide with that on the tube. The telescope is moveable by two screws in a vertical direction with regard to the plane of the instrument, but is not capable of receiving a lateral motion.

There are two sets of coloured glasses, each set containing four, and differing in shade from each other. The glasses of the larger set, which belongs to the central mirror, should have each about half the degree of shade with which the correspondent glass of the set belonging to the horizon mirror is tinged. These glasses are kept tight in their places by small pressing screws, and make an angle of about 85° with the plane of the instrument; by which means the image from the coloured glass is not reflected to the telescope. When the angle to be measured is between 5° and 34° , one of the glasses of the largest set is to be placed before the horizon glass.

The handle is of wood, and is screwed to the back of the instrument, immediately under the centre, with which it is to be held at the time of observation.

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Fig. 81. is a plan of the instrument, wherein the limb is represented by the divided circular plate; A is the central mirror; *aa*, the places which receive the stems *aa* of the glass, fig. 84; EF, the first or central index with its scale and adjusting screw; MN, the second or horizon index; GH, the telescope; IK, the screws for moving it towards or from the plane of the instrument; C, the place of the coloured glass, fig. 83; and D, its place in certain observations.

Fig. 82. is a section of the instrument, wherein the several parts are referred to by the same letters as in fig. 81.: Fig. 83. represents one of the horizon coloured glasses; and fig. 84. one of the central coloured glasses: Fig. 85. is the key for turning the adjusting screws of the mirrors: Fig. 86. is the handle: Fig. 87. a section of one of the radii towards its middle: Fig. 88. is used in some terrestrial observations for diminishing the light of the direct object, whose place at the time of observation is D: Fig. 89. is the tool for adjusting the central mirror; and for rectifying the position of the telescope with regard to the plane of the instrument, there is another tool exactly of the same size. The height of these is nearly equal to that of the middle of the central mirror.

Adjustments of the Circular Instrument.

I. *To set the horizon glass so that none of the rays from the central mirror shall be reflected to the telescope from the horizon mirror, without passing through the coloured glass belonging to this last mirror.*—Place the coloured glass before the horizon mirror; direct the telescope to the silvered part of that mirror, and make it nearly parallel to the plane of the instrument; move the first index; and if the rays from the central mirror to the horizon glass, and from thence to the telescope, have all the same degree of shade with that of the coloured glass used, the horizon glass is in its proper position; otherwise the pedestal of the glass must be turned until the uncoloured images disappear.

II. Place the two adjusting tools on the limb, about 550° of the instrument distant, one on each side of the division on the left, answering to the plane of the central mirror produced: then the eye being placed at the upper edge of the nearest tool, move the central index till one half only of the reflected image of this tool is seen in the central mirror towards the left, and move the other tool till its half to the right is hid by the same edge of the mirror; then, if the upper edges of both tools are apparently in the same straight line, the central mirror is perpendicular to the plane of the instrument; if not, bring them into this position by the screws in the pedestal of the mirror.

III. *To set the horizon mirror perpendicular to the plane of the instrument.*—The central mirror being previously adjusted, direct the sight through the telescope to any well defined distant object; then if, by moving the central index, the reflected image passes exactly over the direct object, the mirror is perpendicular; if not, its position must be rectified by means of the screws in the pedestal of the glass.

A planet, or star of the first magnitude, will be found a very proper object for this purpose.

IV. *To make the line of collimation parallel to the plane of the instrument.*—Lay the instrument horizontally on

a table; place the two adjusting tools on the limb, towards the extremities of one of the diameters of the instrument; and at about 15 or 20 feet distant let a well defined mark be placed, so as to be in the same straight line with the tops of the tools; then raise or lower the telescope till the plane, passing through its axis and the tops of the tools, is parallel to the plane of the instrument, and direct it to the fixed object; turn either or both of the screws of the telescope till the mark is apparently in the middle between the wires; then is the telescope adjusted; and the difference, if any, between the divisions pointed out by the indices of the screws will be the error of the indices. Hence this adjustment may in future be easily made.

In this process the eye tube must be so placed as to obtain distinct vision.

V. *To find that division to which the second index being placed the mirrors will be parallel, the central index being at zero.*—Having placed the first index exactly to 0, direct the telescope to the horizon mirror, so that its field may be bisected by the line of separation of the silvered and transparent parts of that mirror; hold the instrument vertically, and move the second index until the direct and reflected horizons agree; and the division shown by the index will be that required.

This adjustment may be performed by measuring the sun's diameter in contrary directions, or by making the reflected and direct images of a star or planet to coincide.

Use of the Circular Instrument.

To observe the distance between the sun and moon.

I. The sun being to the right of the moon.

Set a proper coloured glass before the central mirror, if the distance between the objects is less than 35° ; but if above that quantity, place a coloured glass before the horizon mirror: make the mirrors parallel, the first index being at 0, and hold the instrument so that its plane may be directed to the objects, with its face downwards, or from the observer: direct the sight through the telescope to the moon; move the second index, according to the order of the divisions on the limb, till the nearest limbs of the sun and moon are almost in contact: fasten that index, and make the coincidence of the limbs perfect by the adjusting screw belonging thereto; then invert the instrument, and move the central index towards the second by a quantity equal to twice the arch passed over by that index: direct the plane of the instrument to the objects: look directly to the moon, and the sun will be seen in the field of the telescope: fasten the central index, and make the contact of the same two limbs exact by means of the adjusting screw: Then half the angle shown by the central index will be the distance between the nearest limbs of the sun and moon.

II. The sun being to the left of the moon.

Hold the instrument with its face upwards, so that its plane may pass through both objects; direct the telescope to the moon, and make its limb coincide with the nearest limb of the sun's reflected image, by moving the second index: now put the instrument in an opposite position; direct its plane to the objects, and the sight to the moon, the central index being previously moved towards the second by a quantity equal to twice the measured distance; and make the same two limbs

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Of finding limbs that were before observed coincide exactly, by turning the adjusting screw of the first index: then half the angle shown by the first index will be the angular distance between the observed limbs of the sun and moon.

To observe the Angular Distance between the Moon and a Fixed Star or Planet.

I. The star being to the right of the moon.

In this case the star is to be considered as the direct object; and the enlightened limb of the moon's reflected image is to be brought in contact with the star or planet, both by a direct and inverted position of the instrument, exactly in the same manner as described in the last article. If the moon's image is very bright, the lightest tinged glass is to be used.

II. The star being to the left of the moon.

Proceed in the same manner as directed for observing the distance between the sun and moon, the sun being to the right of the moon, using the lightest tinged glass, if necessary.

SECT. IV. Of the Method of determining the Longitude from Observation.

PROB. I. To convert degrees or parts of the equator into time.

RULE. Multiply the degrees and parts of a degree by 4, beginning at the lowest denomination, and the product will be the corresponding time. Observing that minutes multiplied by 4 produce seconds of time, and degrees multiplied by 4 give minutes.

EXAMPLE I. Let $26^{\circ} 45'$ be reduced to time.

$$\begin{array}{r} 26^{\circ} 45' \\ 4 \\ \hline \end{array}$$

$1^h 47' 0''$ = time required.

EXAMPLE II. Reduce $83^{\circ} 37'$ to time.

$$\begin{array}{r} 83^{\circ} 37' \\ 4 \\ \hline \end{array}$$

Corresponding time = $5^h 34^m 28^s$

PROB. II. To convert time into degrees.

RULE. Multiply the given time by 10, to which add the half of the product. The sum will be the corresponding degrees.

EXAMPLE I. Let $3^h 4^m 28^s$ be reduced to degrees.

$$\begin{array}{r} 3^h 4^m 28^s \\ 10 \\ \hline \end{array}$$

$$\begin{array}{r} 30\ 44\ 40 \\ \text{Half} = 15\ 22\ 20 \\ \hline \end{array}$$

Corresponding deg. = $46^{\circ} 7' 0''$

EXAMPLE II. Reduce $8^h 42^m 36^s$ to degrees.

$$\begin{array}{r} 8^h 42^m 36^s \\ 10 \\ \hline \end{array}$$

$$\begin{array}{r} 87\ 6\ 0 \\ 43\ 33\ 0 \\ \hline \end{array}$$

Answer $130^{\circ} 39' 0''$

PROB. III. Given the time under any known meridian, to find the corresponding time at Greenwich.

RULE. Let the given time be reckoned from the preceding noon, to which the longitude of the place in time is to be applied by addition or subtraction, ac-

cording as it is east or west; and the sum or difference will be the corresponding time at Greenwich.

EXAMPLE I. What time at Greenwich answers to $6^h 15'$ at a ship in longitude $76^{\circ} 45' W$?

$$\begin{array}{r} \text{Time at ship} \quad 6^h 15' \\ \text{Longitude in time} \quad 5^h 7^m W. \\ \hline \end{array}$$

Time at Greenwich, $11^h 22^m$

EXAMPLE II. Required the time at Greenwich answering to $5^h 46^m 39^s$ of May 1st, at Canton, whose longitude is $113^{\circ} 2' 15'' E$?

$$\begin{array}{r} \text{Time at Canton, May 1st,} \quad 5^h 46^m 39^s \\ \text{Longitude in time,} \quad 7^h 32^m 9^s E \\ \hline \end{array}$$

Time at Greenwich, April 30. $22^h 14^m 30^s$

PROB. IV. To reduce the time at Greenwich to that under any given meridian.

RULE. Reckon the given time from the preceding noon, to which add the longitude in time if east, but subtract it if west; and the sum or remainder will be the corresponding time under the given meridian.

EXAMPLE I. What is the expected time of the beginning of the lunar eclipse of February 25, 1793, at a ship in longitude $109^{\circ} 48' E$?

$$\begin{array}{r} \text{Beg. of eclipse at Greenwich per Naut. Alm.} \quad 9^h 23^m 45^s \\ \text{Ship's longitude in time,} \quad 7^h 19^m 12^s \\ \hline \end{array}$$

Time of beginning of eclipse at ship, $16^h 42^m 57^s$

EXAMPLE II. At what time may the immersion of the first satellite of Jupiter be observed at Port St Julian, in longitude $68^{\circ} 44' W$, which, by the Nautical Almanack, happens at Greenwich 24th March 1792, at $17^h 53^m 1^s$?

$$\begin{array}{r} \text{App. time of immersion at Greenwich,} \quad 17^h 53^m 1^s \\ \text{Longitude of Port St Julian in time,} \quad 4^h 34^m 56^s W. \\ \hline \end{array}$$

App. time of immer. at Port St Julian, $13^h 18^m 5^s$

PROB. V. To find the equation of equal altitudes.

RULE. To the cosecant of half the interval of time in degrees add the tangent of the latitude, and to the cotangent of half the interval add the tangent of the declination. Now if the latitude and declination be of a contrary name, add the corresponding natural numbers; but if of the same name, subtract them. Then to the ar. co. log. of this sum or difference add the proportional logarithm of one-fourth of the interval expressed in time, and the proportional logarithm of the daily variation of declination; the sum will be the proportional logarithm of the equation of equal altitudes in minutes and seconds, which are to be esteemed seconds and thirds.

EXAMPLE. Let the latitude of the place of observation be $57^{\circ} 9' N$, the interval of time between the observations of the equal altitudes $5^h 17^m$, the sun's declination $17^{\circ} 48' 8''$, and the daily change of declination $16' 19'' \frac{1}{2}$: Required the equation of equal altitudes?

Half the interval = $2^h 38^m \frac{1}{2} = 39^{\circ} 37'$.

$$\begin{array}{r} \frac{1}{4} \text{ int.} = 39^{\circ} 37' \text{ cos. } 0.19542 \text{ cotang. } 0.08209 \\ \text{Lat. } 57^{\circ} 9' \text{ tan. } 0.18997 \text{ dec. } 17^{\circ} 48' \text{ ta. } 9.50659 \\ \hline \end{array}$$

$$\begin{array}{r} 0.38539 \quad 2.4288 \\ 3879 \quad 9.58868 \\ \hline \end{array}$$

$$\begin{array}{r} \text{Sum} \quad 2.8167 \text{ ar. co. lo. } 9.5503 \\ \hline \text{One} \end{array}$$

Of finding One fourth interval 1h 19' 15" P.L. 0.3563
 the Longi- Daily variation of declination 16' 19" P.L. 1.0424
 tude at Sea
 by Lunar Equation of equal altitudes 20" 14" P.L. 0.9490
 Observa- PROB. VI. To find the error of a watch by equal
 tions. altitudes of the sun.

RULE. In the morning when the sun is more than two hours distant from the meridian, let a set of observations be taken, consisting, for the sake of greater accuracy, of at least three altitudes, which, together with the corresponding times per watch, are to be wrote regularly, the time of each observation being increased by 12 hours. In the afternoon, observe the instants when the sun comes to the same altitudes, and write down each opposite to its respective altitude.— Now half the sum of any two times answering to the same altitude will be the time of noon per watch uncorrected. Find the mean of all the times of noon thus deduced from each corresponding pair of observations, to which the equation of equal altitudes is to be applied by addition or subtraction according as the sun is receding from or approaching to the elevated pole, and the sum or difference will be the time per watch of apparent noon, the difference between which and noon will be the error of the watch for apparent time; and the watch will be fast or slow according as the time of noon thereby is more or less than twelve hours.

EXAMPLE. January 29. 1786, in lat. $57^{\circ} 9' N$, the following equal altitudes of the sun were observed: Required the error of the watch?

EXAMPLE I. September 15. 1792, in latitude $33^{\circ} 56' S$, and longitude $18^{\circ} 22' E$, the mean of the times per watch was $8^h 12' 10'' A. M.$ and that of the altitudes of the sun's lower limb $24^{\circ} 48'$; height of the eye 24 feet. Required the error of the watch?

Obs. alt. Sun's lower limb	$24^{\circ} 48'$	Sun's declin. at noon per Nautical Almanack	$2^{\circ} 40'.5 S$
Semidiameter	+ 16.0	Equation to $3^h 48 A. M.$	+ 3.7
Dip	- 4.7	to $18^{\circ} 22' East$	+ 1.2
Correction	- 1.9	Reduced declination	$2 45.4 S$
True altitude Sun's centre	$24 57.4$	secant	0.08109
Latitude	$33 56$	secant	0.00059
Declination	$2 45.4$		
Sum	$36 41.4$	nat. cosine	80188
Sun's altitude	$24 57.4$	nat. sine	42193
		Difference	37995
Sun's meridian distance	$3^h 48' 51''$	rising	4.66132
Apparent time	$8 11 9$		
Time per watch	$8 12 10$		
Watch fast	1 1		

EXAMPLE II. May 6. 1793, in latitude $56^{\circ} 4' N$, and longitude $38^{\circ} 30' W$, at $4^h 37' 4'' P. M.$ per watch, the altitude of the sun's lower limb was $25^{\circ} 6.1$, and height of the eye 18 feet. Required the error of the watch for apparent time?

Altitude sun's lower limb	$= 25^{\circ} 6.1$	Sun's declin. per Nautical Almanack	$16^{\circ} 44'.3$
Semidiameter	+ 15.9	Equation to $4^h 37' P.M.$	+ 3.4
Dip	- 4.1	to $38^{\circ} 30' W.$	+ 1.8
Correction	- 1.9	Reduced declination	$16 49.5$
True alt. sun's centre	$25 16.0$		

Latitude

Alt. $\approx 8^{\circ}$	5' Time 21h 35' 8" A.M.	21 53' 48" P.M.
8 10	36 8	54 42
8 20	38 9	53 41.2
8 25	39 12.5	51 38

37.5	4.2
21 37 9.37	2 53 41.05
	21 37 9.37

Sum	24 30 50.42
Time of noon per watch uncorrected	12 15 25.2
Equation of equal altitudes	= 0 0 20.2
Time per watch of apparent noon	12 15 5.
Watch fast	15 5.

The mean time of noon per watch is found by applying the equation of time with a contrary line.

In practice it will be found convenient to put the index of the quadrant to a certain division, and to wait till either limb of the sun attains that altitude.

PROB. VII. Given the latitude of a place, the altitude and declination of the sun, to find the apparent time, and the error of the watch.

RULE. If the latitude and declination are of different names, let their sum be taken; otherwise, their difference. From the natural cosine of this sum or difference subtract the natural sine of the corrected altitude, and find the logarithm of the remainder; to which add the log. secants of the latitude and declination: the sum will be the log. rising of the horary distance of the object from the meridian, and hence the apparent time will be known.

Of finding Latitude .	56 4.0 N.	secant	0.25319	Of finding the Longitude at Sea by Lunar Observations.
Declination .	16 49.5 N.	secant	0.81900	
Difference	39 14.5	nat. cosine	77448	
Sun's altitude	25 16.0	nat. sine	42683	
	Difference		34765	
Apparent time	4 ^h 38' 12"	rising		4.54114
Time per watch	4 37 4			4.81333
Watch slow	1 8			

PROB. VIII. Given the latitude of a place, the altitude of a known fixed star, and the sun's right ascension, to find the apparent time of observation and error of the watch.

RULE. Correct the observed altitude of the star, and reduce its right ascension and declination to the time of observation.

With the latitude of the place, the true altitude and declination of the star, compute its horary distance from the meridian by last problem; which being added to, or subtracted from, its right ascension, according as it was observed in the western or eastern hemisphere, the sum or remainder will be the right ascension of the meridian.

From the right ascension of the meridian subtract the sun's right ascension, as given in the Nautical Almanack for the noon of the given day, and the remainder will be the approximate time of observation; from which subtract the proportional part of the daily variation of right ascension answering thereto, and let the proportional part answering to the longitude be added or subtracted, according as the longitude is east or west, and the result will be the apparent time of observation; and hence the error of the watch will be known.

EXAMPLE I. December 12. 1792, in latitude 37° 46' N, and longitude 21° 15' E, the altitude of Arcturus east of the meridian was 34° 6'.4, the height of the eye 10 feet. Required the apparent time of observation?

Observed alt. of Arcturus	34° 6'.4
Dip and refraction	— 4.4
True altitude	34 2.0
Latitude	37 46.0 N. sec. 0.10209
Declination	20 14.4 N. sec. 0.02778
Difference	17 31.6 N. co. 95358
Altitude of Arcturus	34 2.0 N. sine 55968

Difference 393904-59539

Arcturus's merid. dist.	4 ^h 8' 10"	rising	4.72526
right af.	14 6 13		
Right af. of merid.	9 58 3		
Sun's right af.	17 21 59		
Approximate time	16 36 4		
Eq. to approx. time	— 3 3		

EXAMPLE. March 3. 1792, in latitude 51° 38' N, at 11^h 29' 7" P. M. per watch, the altitude of the moon's lower limb was 37° 31', the height of the eye being 10 feet, and the time at Greenwich 13^h 43'. Required the error of the watch?

Eq. to longitude + 16

Ap. time of obs. 16 33 17

EXAMPLE II. January 29. 1792, in latitude 53° 24' N, and longitude 25° 18' W, by account, at 14^h 58' 38", the altitude of Procyon west of the meridian was 19° 58'; height of the eye 20 feet. Required the error of the watch?

Obs. alt. of Procyon 19° 58'

Dip and refraction 7

True altitude	19 51
Latitude	53 24 secant 0.22459
Declination	5 45 secant 0.00219

Difference 47 39 nat. cos. 67366

Altitude of Procyon 19 51 nat. sine 33956

Difference 33410 4.52388

Procyon's merid. dist. 4^h 16' 24" rising 4.75066

right af. 7 28 24

Right af. of merid. 11 44 48

Sun's right af. 20 47 22

Approximate time 14 57 26

Eq. to ap. time — 0 2 36

Eq. to long. — 00 17

Apparent time 14 54 33

Time per watch 14 58 38

Watch fast 0 4 5

PROB. IX. Given the altitude of the moon, the latitude of a place, and the apparent time at Greenwich; to find the apparent time at the place of observation.

RULE. Correct the altitude of the moon's limb by Problem V. p. 731, and reduce its right ascension and declination, and the sun's right ascension to the Greenwich time of observation. Now with the latitude of the place, the declination and altitude of the moon, compute its meridian distance as before: Which being applied to its right ascension by addition or subtraction, according as it is in the western or eastern hemisphere, will give the right ascension of the meridian. Then the sun's right ascension subtracted from the right ascension of the meridian, will give the apparent time of observation.

Of finding
the Longi-
tude at Sea
by Lunar
Observa-
tions.

Altitude of the moon's lower limb = $37^{\circ} 31'$
Semidiameter - - - - - $+ 15$
Dip - - - - - $- 3$
Correction - - - - - $+ 42$

Corrected alt. of moon's centre $38^{\circ} 25'$
Latitude - - - - - $51^{\circ} 38' N$
Declination - - - - - $17^{\circ} 0' N$
Difference - - - - - $34^{\circ} 38'$
Moon's altitude - - - - - $38^{\circ} 25'$

Moon's right ascension at Green, time
declination - - - - -
Sun's right ascension - - - - -

$7^h 22' 54''$
 $17^{\circ} 0' N$
 $23^h 2' 0''$

Of finding
the Longi-
tude at Sea
by Lunar
Observa-
tions.

secant - - - - - 0.20712
secant - - - - - 0.01940

Nat. cosine 82281
Nat. sine 62138

Difference 20143 - - - - - 4.30412

Moon's meridian distance - $3^{\circ} 14' 36''$
right ascension - $7^h 22' 54''$

rising - - - - - 4.53064

Right ascension of meridian $10^h 37' 30''$
Sun's right ascension - $23^h 2' 0''$

Apparent time at ship - $11^h 35' 30''$
Time per watch - - - $11^h 29' 7''$

Watch slow - - - - - 6.23

PROB. X. Given the apparent distance between the moon and the sun or a fixed star, to find the true distance.

RULE. To the logarithmic difference answering to the moon's apparent altitude and horizontal parallax, add the logarithmic sines of half the sum, and half the difference of the apparent distance and difference of the apparent altitudes; half the sum will be the logarithmic cosine of an arch: now add the logarithm sines of the sum and difference of this arch, and half the difference of the true altitudes, and half the sum will be the logarithmic cosine of half the true distance.

EXAMPLE. Let the apparent altitude of the moon's centre be $48^{\circ} 22'$, that of the sun's $27^{\circ} 43'$, the apparent central distance $81^{\circ} 23' 40''$, and the moon's horizontal parallax $58' 45''$. Required the true distance?

Apparent altitude sun's centre $27^{\circ} 43' 0''$ Apparent altitude moon's centre $48^{\circ} 22' 0''$
Correction - - - - - $- 1^{\circ} 40'$ Correction - - - - - $+ 38' 26''$

Sun's true altitude - $27^{\circ} 41' 20''$
Sun's apparent altitude - $27^{\circ} 43'$

Moon's true altitude - $49^{\circ} 0' 26''$
Sun's true altitude - $27^{\circ} 41' 20''$

Moon's apparent altitude - $48^{\circ} 22'$

Difference - - - - - $21^{\circ} 19' 6''$

Difference - - - - - $20^{\circ} 39'$
Apparent distance - - - $81^{\circ} 23' 40''$

Half - - - - - $10^{\circ} 39' 33''$
Logarithmic difference - - 9.994638

Sum - - - - - $102^{\circ} 2' 40''$
Difference - - - - - $60^{\circ} 44' 40''$

Half - $51^{\circ} 1' 20''$ Sine 9.890639
Half - $30^{\circ} 22' 20''$ Sine 9.703820

Half difference true altitudes - $10^{\circ} 39' 33''$
Arch - - - - - $51^{\circ} 27' 29''$

- - - cosine - 19.589097
- - - 9.794548

Sum - - - - - $62^{\circ} 7' 2''$
Difference - - - - - $40^{\circ} 47' 56''$

- - - sine - 9.946417
- - - sine - 9.815183

$40^{\circ} 32' 16''$
 2

- - - cosine - 19.761600
- - - 9.880800

True distance - - - - - $81^{\circ} 4' 32''$

PROB. XI. To find the time at Greenwich answering to a given distance between the moon and the sun, or one of the stars, used in the Nautical Almanack.

RULE. If the given distance is found in the Nautical Almanack opposite to the given day of the month, or to that which immediately precedes or follows it,

the time is found at the top of the page. But if this distance is not found exactly in the ephemeris, subtract the prop. log. of the difference between the distances which immediately precede and follow the given distance; from the prop. log. of the difference between the given and preceding distances, the remainder will be the prop. log. of the excess of the time

Of finding corresponding to the given distance, above that answering to the preceding distance: And hence the apparent time at Greenwich is known.

EXAMPLE. September 21. 1792, the true distance between the centres of the sun and moon was $68^{\circ} 13' 8''$. Required the apparent time at Greenwich?

Given distance $68^{\circ} 13' 8''$
 Dist. at 12 hours 67 53 27 Diff. = $0^{\circ} 19' 41''$ P. log. 9612
 Dist. at 24 hours 69 30 6 Diff. = 1 36 39 P. log. 2704

Excess - - - 0 36 39 P. log. 6911
 Preceding time - - 9 0 0

App. time at Greenwich 9 36 39

PROB. XII. The latitude of a place and its longitude by account being given, together with the distance between, and the altitude of the moon and the sun, or one of the stars in the Nautical Almanack; to find the true longitude of the place of observation.

RULE. Reduce the estimate time of observation to the meridian of Greenwich by Problem III. and to

EXAMPLE I. March 17. 1792, in latitude $34^{\circ} 53' N$, and longitude by account $27^{\circ} W$, about 9^h A. M. the distance between the nearest limbs of the sun and moon was $68^{\circ} 3' \frac{1}{2}$; the altitude of the sun's lower limb $33^{\circ} 18'$; that of the moon's upper limb $31^{\circ} 3'$; and the height of the eye 12 feet. Required the true longitude of the ship?

Time at ship - - - 9^h 0' A. M.
 Longitude in time - - 1 48

Reduced time - - - 10 48 A. M.
 Altitude moon's upper limb 31 3 0

Aug. semidiameter - - - 16 19
 Dip - - - 3 18

Apparent altitude - - - 30 43 23
 Correction - - - + 49 26

Moon's true altitude - - 31 32 49

Dist. sun and moon's nearest limbs - - - $68^{\circ} 3' 15''$
 Sun's semidiameter - - - + 16 6

Moon's semidiameter - - - + 16 10
 Augmentation - - - + 0 9

Apparent central distance - - - 68 35 40
 Altitude sun's lower limb - - - 33 18

Sun's semidiameter - - - + 16 6
 Dip - - - - 3 18

Sun's apparent altitude - - - 33 30 48
 Correction - - - - 0 1 19

Sun's true altitude - - - 33 29 29
 Moon's true altitude - - - 31 32 49

Difference - - - 1 56 40
 Half - - - 0 58 20

Sun's apparent altitude - - 33^o 30' 48"
 Moon's apparent altitude - - 30 43 23

Difference - - - 2 47 25
 Apparent distance - - - 68 35 40

Sum - - - 71 23 5
 Difference - - - 65 48 15

Half difference true altitudes - - 0 58 20
 Arch - - - 55 54 12

Sum - - - 56 52 32
 Difference - - - 54 55 52

Half true distance - - - 34 6 53
 2

True distance - - - 68 13 46
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this time, take from the Nautical Almanack, page 7. Of finding the longitude of the month, the moon's horizontal parallax and semidiameter. Increase the semidiameter by the augmentation answering to the moon's altitude.

Find the apparent and true altitudes of each object's centre, and the apparent central distance; with which compute the true distance by Problem X. and find the apparent time at Greenwich answering thereto by the last problem.

If the sun or star be at a proper distance from the meridian at the time of observation of the distance, compute the apparent time at the ship. If not, the error of the watch may be found from observations taken either before or after that of the distance; or the apparent time may be inferred from the moon's altitude taken with the distance, by Problem IX.

The difference between the apparent times of observation at the ship and Greenwich, will be the longitude of the ship in time; which is east or west according as the time at the ship is later or earlier than the Greenwich time.

Logarithmic difference - - - 9.996336

Half - - - $35^{\circ} 41' 32'' \frac{1}{2}$ Sine 9.765991
 Half - - - $32^{\circ} 54' 7'' \frac{1}{2}$ Sine 9.734964

Cofine 19.497291
 9.748645

Sine 9.922977
 Sine 9.912998

Cofine 19.835975
 9.917987

Of finding the Longi- tude at Sea by Lunar Observa- tions.	True distance	-	68° 13' 46"	Difference	-	0° 57' 34"	P. log.	-	4951	Of finding the Longi- tude at Sea by Lunar Observa- tions.
	Distance at XXI hours	-	69 11 20	Difference	-	1 38 42	P. log.	-	2610	
	Distance at noon	-	67 32 38				Per. log.	-	2341	
	Proportional part	-	-			1 45 0				
	Preceding time	-	-			21 0 0				

Apparent time at Greenwich	-	-	-	-	-	22 45 0			
Latitude	-	34° 53' 0 N		Secant	-	-	-	-	0.08602
Declination	-	0 57.9 S		Secant	-	-	-	-	0.00006

Sum	-	35 50.9	Nat. cosine	-	81057
Sun's altitude	-	33 29.5	Nat. sine	-	55181

Difference	-	-	-	-	25876	-	-	-	4.41291
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Time from noon	-	3 ^h 7' 13"	-	-	Rising	-	-	-	4.49899
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Apparent time	20 52 47
App. time at Green.	22 45 0

Longitude in time 1 52 13 = 28° 3½' W.

EXAMPLE II. September 2. 1792, in latitude 13° 57' N, and longitude by account 56° E, several observations of the moon and altair were taken; the mean of the times *per* watch was 1^h 18' 59" A. M. that of the distance between altair and the moon's nearest limb 58° 45' 26"; the mean of the altitude of the moon's lower limb 70° 33'; and that of altair 25° 27'.4; height of the eye 13 feet. Required the true longitude?

Time <i>per</i> watch	-	1 ^h 18' 59" A. M.	Distance moon and altair	-	-	-	-	58° 45' 26"
Longitude in time	-	3 44 0	Augmented semidiameter	-	-	-	-	+0 16 28

Reduced time	9 34 59	Apparent central distance	-	-	-	-	59 1 54
Altitude moon	70° 33'	Altitude of altair	-	-	-	-	25° 27'.4
Semidiameter and dip	-0 13	Dip	-	-	-	-	-0 3.4

Apparent alt. moon	70 20	Apparent altitude altair	-	-	-	-	25 24 0
Correction	+0 19 40	Refraction	-	-	-	-	-0 2 0

True altitude moon	70 39 40	True altitude altair	-	-	-	-	25 22 0
Moon's apparent alt.	70 20	Moon's true altitude	-	-	-	-	70 39 40

Altair's apparent alt.	25 24	Difference	-	-	-	-	45 17 40
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Difference	44 56	Half	-	-	-	-	22 38 50
Apparent distance	59 1 54	Logarithmic difference	-	-	-	-	9.993101

Sum	103 57 54	Half	-	51° 58' 57"	Sine	-	9.896428
Difference	14 5 54	Half	-	7 2 57	Sine	-	9.088919

Half diff. true alt.	22 38 50						18.978448
Arch	72 1 57					Cosine	9.489224

Sum	94 40 47					Sine	9.998548
Difference	49 23 7					Sine	9.880301

Half true distance	29 33 48½					Cosine	19.878849
	2						9.939424

True distance	59 7 37	Difference	-	0° 16' 20"	P. log.	-	1.0422
Distance at IX hours	58 51 17	Difference	-	1 33 17	P. log.	-	0.2855
— at XII hours	60 24 34						

Proportional part	-	-	-	0 31 31	P. log.	-	0.7567
Preceding time	-	-	-	9 0 0			

Apparent time at Greenwich	-	-	-	9 31 31			Latitude
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Practice.

NAVIGATION.

747

Variation of the Compass.	Latitude	13° 57' N.	Secant	0.01300	Variation of the Compass.
	Declination	8 19.8 N.	Secant	0.00461	
	Difference	5 37.2	Nat. cosine	99519	
	Altitude altair	25 22.	Nat. sine	42841	
	Difference			56678	
	Altair's meridian distance	4 ^h 23' 14"	Rising		4.75341
	right ascension	19 40 40			4.77102
	Right ascension meridian	0 3 54			
	Sun's right ascension	10 46 17			
	Apparent time at ship	13 17 37			
	Apparent time at Greenwich	9 31 31			

Longitude in time - 3 46 6 = 56° 31' 1/2 East.

For various other methods of determining the longitude of a place, the reader is referred to the article LONGITUDE.

CHAP. III. Of the Variation of the Compass.

THE variation of the compass is the deviation of the points of the mariner's compass from the corresponding points of the horizon; and is denominated *east* or *west* variation, according as the north point of the compass is to the east or west of the true north point of the horizon.

A particular account of the variation, and of the several instruments used for determining it from observation, may be seen under the articles AZIMUTH, COMPASS, and VARIATION: and for the method of communicating magnetism to compass needles, see MAGNETISM.

PROB. I. Given the latitude of a place, and the sun's magnetic amplitude, to find the variation of the compass.

RULE. To the log. secant of the latitude, add the log. sine of the sun's declination, the sum will be the log. cosine of the true amplitude; to be reckoned from the north or south according as the declination is north or south.

The difference between the true and observed amplitudes, reckoned from the same point, and if of the same name, is the variation; but if of a different name, their sum is the variation.

If the observation be made in the eastern hemisphere, the variation will be east or west according as the observed amplitude is nearer to or more remote from the north than the true amplitude. The contrary rule holds good in observations taken in the western hemisphere.

EXAMPLE I. May 15. 1794, in latitude 33° 10' N, longitude 18° W, about 5^h A. M. the sun was observed to rise E 6 N. Required the variation? Sun's dec. May 15. at noon 18° 58' N.

Equation to 7^h from noon - 0 4
to 18° W + 0 1

Reduced declination 18 55 Sine 9.51080
Latitude - 33 10 Secant 0.07723

True amplitude - N 67 13 E Cosine 9.58803

True amplitude - N 67 13 E Cosine 9.58803
Observed amplitude N 78 45 E

Variation - 11 32; which is *west*, because the observed amplitude is more distant from the north than the true amplitude; the observation being made in the eastern hemisphere.

EXAMPLE II. December 20. 1793, in latitude 31° 38' S, longitude 83° W, the sun was observed to set SW. Required the variation?

Latitude - 31° 38' Secant - 0.06985
Declination - 23 28 Sine - 9.60012

True amplitude S 62 7 W Cosine 9.66997
Observed ampl. S 45 0 W

Variation 17 7; which is *east*, as the observed amplitude is farther from the north than the true amplitude, the observation being made at sunsetting.

It may be remarked, that the sun's amplitude ought to be observed at the instant the altitude of its lower limb is equal to the sum of 15 minutes and the dip of the horizon. Thus, if an observer be elevated 18 feet above the surface of the sea, the amplitude should be taken at the instant the altitude of the sun's lower limb is 19 minutes.

PROB. II. Given the magnetic azimuth, the altitude and declination of the sun, together with the latitude of the place of observation; to find the variation of the compass.

RULE. Reduce the sun's declination to the time and place of observation, and compute the true altitude of the sun's centre.

Find the sum of the sun's polar distance and altitude and the latitude of the place, take the difference between the half of this sum and the polar distance.

To the log. secant of the altitude add the log. secant of the latitude, the log. cosine of the half sum, and the log. cosine of the difference; half the sum of these will be the log. sine of half the sun's true azimuth, to be reckoned from the south in north latitude, but from the north in south latitude.

The difference between the true and observed azimuths will be the variation as formerly.

5 B 2

EXAMPLE

Variation
of the
Compass.

Variation
of the
Compass.

EXAMPLE I. November 18. 1793, in latitude $50^{\circ} 22' N.$ longitude $24^{\circ} 30' W.$ about three quarters past eight A. M. the altitude of the sun's lower limb was $8^{\circ} 10'$, and bearing per compass S. $23^{\circ} 18' E.$; height of the eye 20 feet. Required the variation of the compass?

Sun's declin. 18th Nov. at noon	$19^{\circ} 25' S.$	Observed alt. sun's lower limb	$= 8^{\circ} 10'$
Equation to $3\frac{1}{4}^h$ from noon	$- 2$	Semidiameter	$+ 16$
to $24^{\circ} 30' W.$	$+ 1$	Dip and refraction	$- 10$
Reduced declination	$19 24$	True altitude	$8 16$
Polar distance	$109 24$		
Altitude	$8 16$	Secant	0.00454
Latitude	$50 22$	Secant	0.19527
Sum	$168 2$		
Half	$84 1$	Cofine	9.01803
Difference	$25 23$	Cofine	9.95591
Half true azimuth	$22 43$	Sine	19.17375
	2		9.58687
True azimuth	$S. 45 26 E.$		
Observed azimuth	$S. 23 18 E.$		

Variation $22 8 W.$

EXAMPLE II. January 3. 1794, in latitude $33^{\circ} 52' N.$ longitude $53^{\circ} 15' E.$ about half past three the altitude of the sun's lower limb $41^{\circ} 18'$, and azimuth S. $50^{\circ} 25' W.$ the height of the eye being 20 feet. Required the variation?

Sun's declination at noon	$21^{\circ} 24' S.$	Observed alt. sun's lower limb	$= 41^{\circ} 18'$
Equation to time from noon	$- 2$	Sun's semidiameter	$+ 16$
to longitude	$+ 2$	Dip and refraction	$- 6$
Reduced declination	$21 24 S.$	True altitude	$41 28$
Polar distance	$111 24$		
Altitude	$41 28$	Secant	0.12532
Latitude	$33 52$	Secant	0.08075
Sum	$186 44$		
Half	$93 22$	Cofine	8.76883
Difference	$18 2$	Cofine	9.97558
	$17 23$	Sine	18.95048
	2		9.47524
True azimuth	$S. 34 46 W.$		
Observed azimuth	$S. 50 25 W.$		

Variation $15 39 W.$

CHAP. IV. Of a Ship's Journal.

A JOURNAL is a regular and exact register of all the various transactions that happen aboard a ship whether at sea or land, and more particularly that which concerns a ship's way, from whence her place at noon or any other time may be justly ascertained.

That part of the account which is kept at sea is called *sea work*; and the remarks taken down while the ship is in port are called *harbour work*.

At sea, the day begins at noon, and ends at the noon of the following day: the first 12 hours, or those contained between noon and midnight, are denoted by P. M. signifying *after mid day*; and the

other 12 hours, or those from midnight to noon, are denoted by A. M. signifying *before mid day*. A day's work marked Wednesday March 6. began on Tuesday at noon, and ended on Wednesday at noon. The days of the week are usually represented by astronomical characters. Thus ☉ represents Sunday; ☿ Monday; ♄ Tuesday; ♃ Wednesday; ♀ Thursday; ♀ Friday; and ♄ Saturday.

When a ship is bound to a port so situated that she will be out of sight of land, the bearing and distance of the port must be found. This may be done by Mercator's or Middle latitude Sailing; but the most expeditious method is by a chart. If islands, capes, or headlands intervene, it will be necessary to find the several course and distances between each successively.

Ship's
Journal

cessively. The true course between the places must be reduced to the course *per* compass, by allowing the variation to the right or left of the true course, according as it is west or east.

At the time of leaving the land, the bearing of some known place is to be observed, and its distance is usually found by estimation. As perhaps the distance thus found will be liable to some error, particularly in hazy or foggy weather, or when that distance is considerable, it will therefore be proper to use the following method for this purpose.

Let the bearing be observed of the place from which the departure is to be taken; and the ship having run a certain distance on a direct course, the bearing of the same place is to be again observed. Now having one side of a plain triangle, namely the distance sailed and all the angles, the other distances may be found by Prob. I. of Oblique Sailing.

The method of finding the course and distance sailed in a given time is by the compass, the log line, and half-minute-glass. These have been already described. In the royal navy, and in ships in the service of the East India Company, the log is hove once every hour; but in most other trading vessels only every two hours.

The several courses and distances sailed in the course of 24 hours, or between noon and noon, and whatever remarks are thought worthy of notice, are set down with chalk on a board painted black, called the *log-board*, which is usually divided into six columns: the first column on the left hand contains the hours from noon to noon; the second and third the knots and parts of a knot sailed every hour, or every two hours, according as the log is marked; the fourth column contains the courses steered; the fifth the winds; and in the sixth the various remarks and phenomena are written. The log-board is transcribed every day at noon into the log-book, which is ruled and divided after the same manner.

The courses steered must be corrected by the variation of the compass and leeway. If the variation is west, it must be allowed to the left hand of the course steered; but if east, to the right hand, in order to obtain the true course. The leeway is to be allowed to the right or left of the course steered according as the ship is on the larboard or starboard tack. The method of finding the variation, which should be determined daily if possible, is given in the preceding chapter; and the leeway may be understood from what follows.

When a ship is close hauled, that part of the wind which acts upon the hull and rigging, together with a considerable part of the force which is exerted on the sails, tends to drive her to the leeward. But since the bow of a ship exposes less surface to the water than her side, the resistance will be less in the first case than in the second; the velocity in the direction of her head will therefore in most cases be greater than the velocity in the direction of her side; and the ship's real course will be between the two directions. The angle formed between the line of her apparent course and the line she really describes through the water is called the *angle of leeway*, or simply the *leeway*.

There are many circumstances which prevent the

laying down rules for the allowance of leeway. The construction of different vessels, their trim with regard to the nature and quantity of their cargo, the position and magnitude of the sail set, and the velocity of the ship, together with the swell of the sea, are all susceptible of great variation, and very much affect the leeway. The following rules, are, however, usually given for this purpose.

1. When a ship is close hauled, has all her sails set, the water smooth, with a light breeze of wind, she is then supposed to make little or no leeway.

2. Allow one point when the top-gallant sails are handed.

3. Allow two points when under close reefed top-sails.

4. Allow two points and a half when one top-sail is handed.

5. Allow three points and a half when both top-sails are handed.

6. Allow four points when the fore course is handed.

7. Allow five points when under the main-sail only.

8. Allow six points when under balanced mizen.

9. Allow seven points when under bare poles.

These allowances may be of some use to work up the day's work of a journal which has been neglected; but a prudent navigator will never be guilty of this neglect. A very good method of estimating the leeway is to observe the bearing of the ship's wake as frequently as may be judged necessary; which may be conveniently enough done by drawing a small semicircle on the taffarel, with its diameter at right angles to the ship's length, and dividing its circumference into points and quarters. The angle contained between the semidiameter which points right aft and that which points in the direction of the wake is the leeway. But the best and most rational way of bringing the leeway into the day's log is to have a compass or semicircle on the taffarel, as before described, with a low crutch or swivel in its centre; after heaving the log, the line may be slipped into the crutch just before it is drawn in, and the angle it makes on the limb with the line drawn right aft will show the leeway very accurately; which as a necessary article, ought to be entered into a separate column against the hourly distance on the log-board.

In hard blowing weather, with a contrary wind and a high sea, it is impossible to gain any advantage by sailing. In such cases, therefore, the object is to avoid as much as possible being driven back. With this intention it is usual to lie to under no more sail than is sufficient to prevent the violent rolling which the vessel would otherwise acquire, to the endangering her masts, and straining her timbers, &c. When a ship is brought to, the tiller is put close over to the leeward, which brings her head round to the wind. The wind having then very little power on the sails, the ship loses her way through the water; which ceasing to act on the rudder, her head falls off from the wind, the sail which she has set fills, and gives her fresh way through the water; which acting on the rudder brings her head again to the wind. Thus the ship has a kind of vibratory motion, coming up to the wind and falling off from it again alternately. Now the middle point between those upon which she comes up and falls off is taken

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taken for her apparent course; and the leeway and variation is to be allowed from thence, to find the true course.

The setting and drift of currents, and the heave of the sea are to be marked down. These are to be corrected by variation only.

The computation made from the several courses corrected as above, and their corresponding distances, is called a *day's work*; and the ship's place, as deduced therefrom, is called her place by *account*, or *dead reckoning*.

It is almost constantly found that the latitude by account does not agree with that by observation. From an attentive consideration of the nature and form of the common log, that its place is alterable by the weight of the line, by currents, and other causes, and also the errors to which the course is liable, from the very often wrong position of the compass in the binnacle, the variation not being well ascertained, an exact agreement of the latitudes cannot be expected.

When the difference of longitude is to be found by dead reckoning, if then the latitudes by account and observation disagree, several writers on navigation have proposed to apply a conjectural correction to the departure or difference of longitude. Thus, if the course be near the meridian, the error is wholly attributed to the distance, and the departure is to be increased or diminished accordingly; if near the parallel, the course only is supposed to be erroneous; and if the course is towards the middle of the quadrant, the course and distance are both assumed wrong. This last correction will, according to different authors, place the ship upon opposite sides of her meridian by account. As these corrections are, therefore, no better than guessing, they should be absolutely rejected.

If the latitudes are not found to agree, the navigator ought to examine his log line and half-minute glass, and correct the distance accordingly. He is then to consider if the variation and leeway have been properly ascertained; if not, the courses are to be again corrected, and no other alteration whatever is to be made on them. He is next to observe if the ship's place has been affected by a current or heave of the sea, and to allow for them according to the best of his judgment. By applying these corrections, the latitudes will generally be found to agree tolerably well; and the longitude is not to receive any farther alteration.

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It will be proper, however, for the navigator to determine the longitude of the ship from observation as often as possible; and the reckoning is to be carried forward in the usual manner from the last good observation: yet it will perhaps be very satisfactory to keep a separate account of the longitude by dead reckoning.

General Rules for working a Day's Work.

Correct the several courses for variation and leeway; place them, and the corresponding distances, in a table prepared for that purpose. From whence, by Traverse Sailing, find the difference of latitude and departure made good: hence the corresponding course and distance, and the ship's present latitude, will be known.

Find the middle latitude at the top or bottom of the Traverse Table, and the distance, answering to the departure found in a latitude column, will be the difference of longitude: Or, the departure answering to the course made good, and the meridional difference of latitude in a latitude column, is the difference of longitude. The sum, or difference of which, and the longitude left, according as they are of the same or of a contrary name, will be the ship's present longitude of the same name with the greater.

Compute the difference of latitude between the ship and the intended port, or any other place whose bearing and distance may be required: find also the meridional difference of latitude and the difference of longitude. Now the course answering the meridional difference of latitude found in a latitude column, and the difference of longitude in a departure column, will be the bearing of the place, and the distance answering to the difference of latitude will be the distance of the ship from the proposed place. If these numbers exceed the limits of the Table, it will be necessary to take aliquot parts of them; and the distance is to be multiplied by the number by which the difference of latitude is divided.

It will sometimes be necessary to keep an account of the meridian distance, especially in the Baltic or Mediterranean trade, where charts are used in which the longitude is not marked. The meridian distance on the first day is that day's departure; and any other day it is equal to the sum or difference of the preceding day's meridian distance and the day's departure, according as they are of the same or of a contrary denomination.

Fig. 74.

Fig. 75.

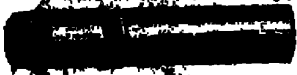


Fig. 76.



Fig. 77.

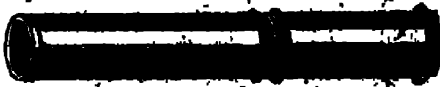


Fig. 78.



Fig. 79.

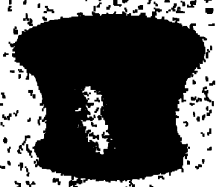


Fig. 80.

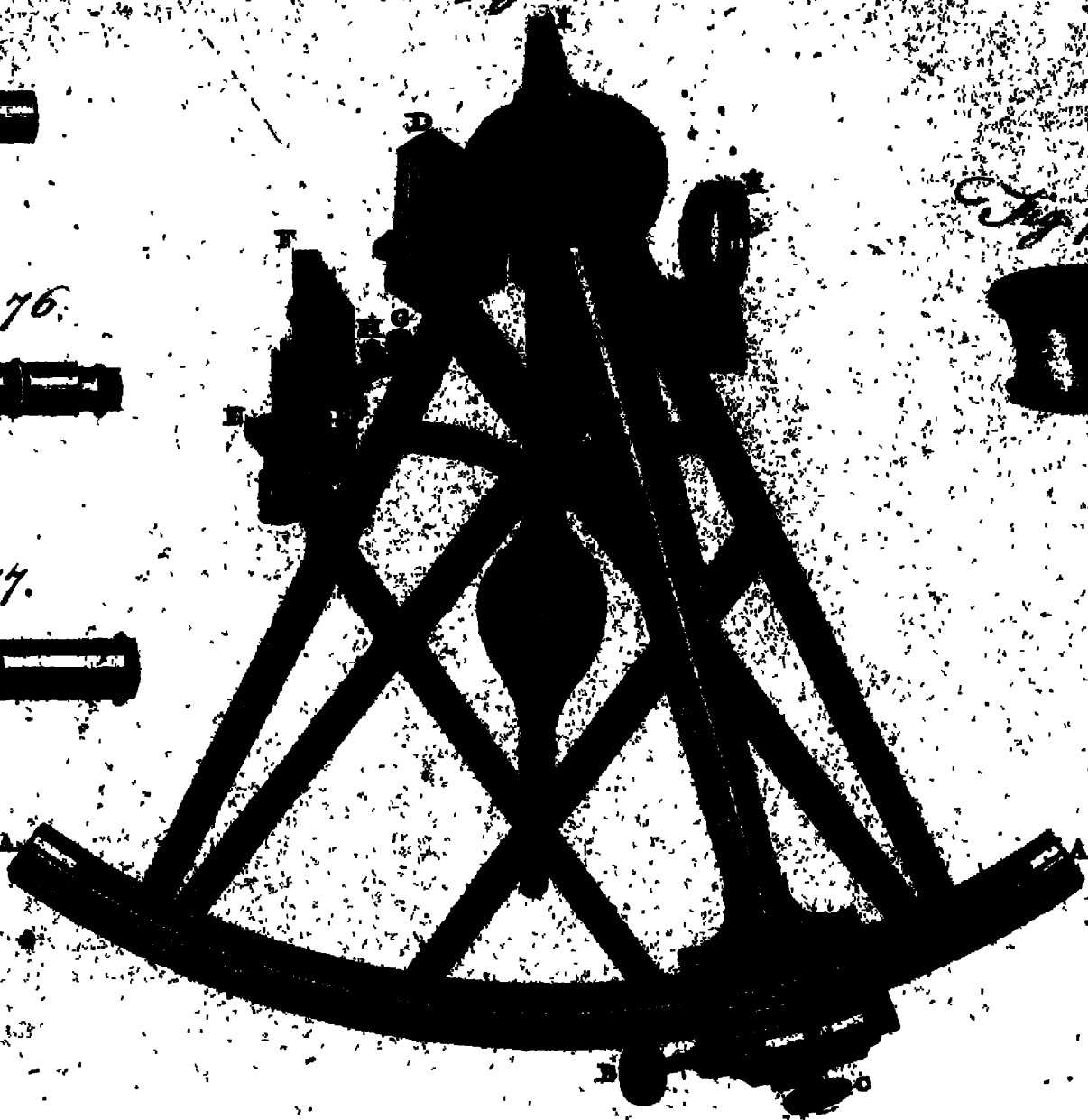


Fig. 83.



Fig. 81.

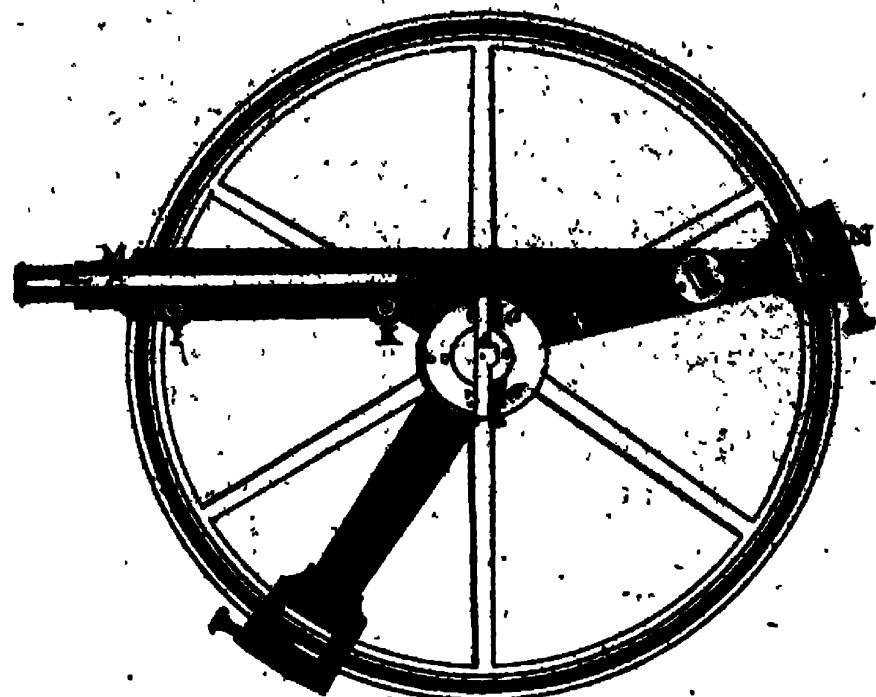


Fig. 86.



Fig. 84.



Fig. 87.



Fig. 88.



Fig. 85.



Fig. 82.



Fig. 89.



A JOURNAL of a VOYAGE from London to Funchal in Madeira, in his Majesty's Ship the Resolution, A—M— Commander, anno 1793.

Days of month.	Winds.	Remarks on board his Majesty's ship Resolution, 1793.
1 ^h Sept. 28.	SW	Strong gales and heavy rain. At 3 P. M. sent down topgallant yards; at 11 A. M. the pilot came on board.
2 ^o Sept. 29.	SW	Moderate and cloudy, with rain. At 10 A. M. cast loose from the sheer hulk at Deptford; got up topgallant yards, and made sail down the river. At noon running through Blackwall reach.
3 ^d Sept. 30.	SW Variable	The first part moderate, the latter squally with rain. At half past one anchored at the Gallies, and moored ship with near a whole cable each way in 5 fathoms, a quarter of a mile off shore. At 3 A. M. strong gales: got down topgallant yards. A. M. the people employed working up junk. Bent the sheet cable.
4 th Octob. 1.	SSW SW	Fresh gales and squally. P. M. received the remainder of the boatswain's and carpenter's stores on board. The clerk of the cheque mustered the ship's company.
5 th Octob. 2.	Variable N ^o E	Variable weather, with rain. At noon weighed and made sail; at 5 anchored in Longreach in 8 fathoms. Received the powder on board. At 6 A. M. weighed and got down the river. At 10 A. M. past the Nore; brought too and hoisted in the boats: double reefed the topails, and made sail for the Downs. At noon running for the flats of Margate.
6 th Octob. 3.	N ^o E N	First part stormy weather; latter moderate and clear. At 4 P. M. got through Margate Roads. At 5 run through the Downs; and at 6 anchored in Dover Road, in 10 fathoms muddy ground. Dover Castle bore north, and the south Foreland NE ^o E ¹ / ₂ E off shore 1 ¹ / ₂ miles. Discharged the pilot. Employed making points, &c. for the sails. Scaled the guns.
7 th Octob. 4.	N NNE	Moderate and fair. Employed working up junk. Received from Deal a cutter of 17 feet, with materials. A. M. strong gales and squally, with rain; got down topgallant yards.

Hours.	Kn.	Fa.	Courses.	Winds.	Remarks, 1 ^h Oct. 5. 1793.
1				NNE	Fresh gales with rain.
2					Hove short.
3					Weighed and made sail.
4	4		WSW		
5	6				
6	7				
7	7				
8	7				Shortened foil.—Dungeness light NE ^o E.
9	6	4	W ^o N	NE	
10	6				
11	6				Fresh breezes and cloudy.
12	6				
1	6				
2	6				Ditto weather.
3	6				
4	6				
5	6				Got up topgallant yards.
6	6				Set studding sails.
7	6				Ditto weather.
8	7				
9	7	5			
10	7	5			
11	7	6			
12	8				St Alban's Head N ^o E.

N A V I G A T I O N.

A Journal from England towards Madeira.

Hours.	Kn.	Fa.	Courses.	Winds.	Remarks, © October 6. 1793.								
1	8	-	W½N	NE	A fresh steady gale.								
2	8												
3	8												
4	8												
5	8												
6	8												
7	8												
8	8												
9	8												
10	8												
11	8												
12	8												
1	8		W½S		Eddystone light N½W. Do. weather. Eddystone light NE.								
2	7	5											
3	7	5											
4	7												
5	7												
6	7												
7	7	4											
8	7	6											
9	7	3											
10	7	5											
11	7	2											
12	7												
					Do. weather.								
			N. Latitude by		W. Lon. by								
Course.			Dist.	D.L.	Dep.	Acc.	Obf.	D. Long.	Acc.	Obf.	W. Var.		
S. 52° ½ W.			93	57	74	49° 11'	49° 9'	114' W.	6° 18'		2½ pts.		

As there is no land in sight this day at noon, and from the course and distance run since the last bearing of the Eddystone light was taken, it is not to be supposed that any part of England will be seen, the departure is therefore taken from the Eddystone; and the distance of the ship from that place is found by resolving an oblique angled plane triangle, in which all the angles are given, and one side, namely, the distance run (16 miles) between the observations. Hence the distance from the Eddystone at the time the last bearing of the light was taken will be found equal to 18 miles; and as the bearing of the Eddystone from the ship at that time was NE. the ship's bearing from the Eddystone was SE. Now the variation 2 $\frac{1}{2}$ points W. being allowed to the left of SW. gives S $\frac{1}{2}$ W $\frac{1}{2}$ W. the true course. The other courses are in like manner to be corrected, and inserted in the following table, together with their respective distances, beginning at 10 o'clock A. M. the time when the last bearing of the Eddystone was taken. The difference of latitude, departure, course, and distance made good, are to be found by Traverse Sailing.

Courses.	Dist.	Diff. of Lat.		Departure.	
		N.	S.	E.	W.
S $\frac{1}{2}$ W $\frac{1}{2}$ W	18		17.0		6.1
W $\frac{1}{2}$ S $\frac{1}{2}$ S	22		5.3		21.3
SW $\frac{1}{2}$ W	58		34.6		46.6
S 52 $\frac{1}{2}$ ° W.	93		56.9 = 57m.		74.0
Latitude of Eddystone				50	8N.
Latitude by account				49	11N.
Sum				99	19
Middle latitude				49	40
Now to middle latitude as a course, and the departure 74m. in a latitude column, the difference of long.					
in a distance column is 114 = 1° 54' W.					
Longitude of Eddystone				4	24W.
Longitude in by account				6	18W.

Hours.	Kn.	Fa.	Courses.	Winds.	Remarks, 3 October 7. 1793.						
1	6	5	WSW	NE	Fresh breezes.						
2	6	5			Sounded 62 ; fine sand.						
3	6										
4	5	3			Moderate and cloudy.						
5	5				Unbent the cables, and coiled them.						
6	5				Took in studding sails.						
7	5										
8	4	7			Do. weather.						
9	4	5									
10	4	5									
11	4				Do. weather.						
12	4										
1	4		SW $\frac{1}{2}$ W	NW	Light breeze.						
2	4				A sail S $\frac{1}{2}$ E.						
3	4										
4	4										
5	3										
6	3										
7	3		SW	Var.	Hazy weather.						
8	3										
9	3										
10	3										
11	3										
12	2				Do. weather.						
Courfe.	Dist.	D.L.	Dep.	N. Latitude by		D. Long.	W. Long. by		W. Var. by acc.	Porto Sancto's	
				Acc.	Obf.		Acc.	Obf.		Bearing.	Distance.
S. 38° W.	99.	78	62	47° 51'		93 W.	7° 51'		2 $\frac{1}{4}$ pts.	S 23° $\frac{1}{2}$ W	974 m.

The courses being corrected for variation, and the distances summed up, the work will be as under.

Courses.	Dist.	Diff. of Lat.		Departure.	
		N.	S.	E.	W.
SW $\frac{1}{2}$ S	77		57.0		51.7
SSW $\frac{1}{2}$ W	12		10.3		6.2
S $\frac{1}{2}$ W $\frac{1}{2}$ W	11		10.4		3.7
S 38° W	99		77.7		61.6
1° 18'					
Yesterday's lat. by obser. = 49 9 N					
Latitude by account = 47 51 N					
Sum = 97 0					
Middle latitude = 48 30					
To middle latitude 48 $\frac{1}{2}$ °, and departure 61.6 in a latitude column, the corresponding difference of longitude in a distance column is 93' = 1° 33' W.					
Yesterday's longitude = 6 18 W.					
Longitude in by account = 7 51 W.					

It is now necessary to find the bearing and distance of the intended port, namely, Funchal; but as that place is on the opposite side of the island with respect to the ship, it is therefore more proper to find the bearing of the east or west end of Madeira; the east end is, however, preferable. But as the small island of Porto Sancto lies a little to the NE of the east end of Madeira, it therefore seems more eligible to find the bearing and distance of that island.

To find the bearing and distance of Porto Sancto.

Latitude of Ship 47° 51' N. Mer. parts 3278 Longitude of ship 7° 51' W.
 Lat. of Porto Sancto 32 58 N. Mer. parts 2097 Lon. Porto Sancto 16.25 W.

Difference of latitude 14 53 = 893. M. D. Lat. 1181 Difference of long. 8 34 = 514.

The course answering to the meridional difference of latitude and difference of longitude is about 23° $\frac{1}{2}$, and the distance corresponding to the difference of latitude is 974 miles. Now as Porto Sancto lies to the southward and westward of the ship, the course is therefore S 23° $\frac{1}{2}$ W; and the variation, because W, being allowed to the right hand, gives SW $\frac{1}{2}$ W nearly, the bearing per compass; and which is the course that ought to be steered.

NAVIGATION.

A Journal from England towards Madeira.

Hours.	Kn.	Fa.	Courses.	Winds.	Remarks, 8 October 8. 1793.							
1	2		SW	NW	Little wind and cloudy.							
2	1			Variable.	Tried the current and found none.							
3			} Ship's head, to the SW		Calm.							
4												
5												
6												
7			} Ship's head from SW to SSE		Calm ; a long swell from the SW.							
8												
9												
10	1			WSW	S							
11	1											
12	2				Light airs and hazy.							
1	2											
2	2											
3	2											
4	3		W	SW	Moderate wind and cloudy.							
5	3				Set top-gallant sails.							
6	4											
7	5											
8	5											
9	5											
10	5		W½N	SSW								
11	5				By double altitudes of the sun, the latitude was found to be 47° 28' N.							
12	5											
Course.		Dist.	D.L.	Dep.	N. Latitude by		D. Long.	W. Long. by		W. Var.	Porto Sancto's	
					Acc. Obf.			Acc. Obf.			Bearing.	Distance.
S 61° W		51	25	45	47° 26' 47° 28'		67' W.	8° 58'		2 points.	S 21° W	932

The several courses corrected will be as under.

Courses.	Dist.	Diff. of Latit.		Departure.	
		N.	S.	E.	W.
SSW	3		2.8		1.1
SW	13		9.2		9.2
WSW	22		8.4		20.3
W½S½S	15		4.4		14.4
S 61° W	51		24.8 = 25		45.0
Yesterday's latitude			47 51		
Latitude by account			47 26		
Sum			77		
Middle latitude			47 39		
To middle latitude 47½°, and departure 45' in a latitude column, the difference of longitude in a di- stance column is 67' = 1° 7' W.					
Yesterday's longitude			7 51 W.		
Longitude in by account			8 58 W.		

To find the bearing and distance of Porto Sancto.

Latitude of ship	47° 28' N.	Mer. parts	3244	Longitude	8° 58' W.
Lat. of Porto Sancto	32 58 N.	Mer. parts	2097	Longitude	16 25 W.

Difference of latitude 14 30 = 870 M. D. lat. 1147 D. longitude 7° 27 = 447'

Hence the bearing of Porto Sancto is S 21° W. and distance 932 miles. The course per compass is there-
fore SW nearly.

Hours.	Kn.	Fa.	Courses.	Winds.	Remarks, 8 October 9. 1793.
1	5		W $\frac{1}{2}$ N	SW $\frac{1}{2}$ S	Squally with rain.
2	5				Handed top-gallant sails.
3	5	5			In first reef topfails.
4	5	4			Dark gloomy weather. Tacked ship.
5	5	6	SE $\frac{1}{2}$ S		
6	5				In 2d reef topfails, and down top-gallant yards.
7	4				
8	4				
9	3				Stormy weather; in fore and mizen top sails and 3d reef maintop fail. Handed the maintop fail, bent the mainstay fail, and brought to with it and the mizen; reefed the mainfail; at 10, wore and lay to under the mainfail, got down top-gallant masts; at 12 set the forefail, and balanced the mizen.
10	}		up SE $\frac{1}{2}$ S off ESE		
11			up WSW off WNW		
12					
1	3		W $\frac{1}{2}$ N		
2	3	6			
3	3	5	WNW	SW	The sea stove in several half ports.
4	3	5			
5	4				The swell abates a little.
6	4		W $\frac{1}{2}$ N	SW $\frac{1}{2}$ S	
7	3	2			The swell abates fast.
8	3	4			Up top-gallant masts.
9	3	4	W	SSW	
10	4				Set the top-fails.
11	5				
12	5				Clear weather; good observation.

Course.	Dist.	D. L.	Dep.	N. Latitude by		D. Long.	W. Long. by		W. Var.	Porto Sancto's	
				Acc.	Obf.		Acc.	Obf.		Bearing.	Distance.
W $\frac{1}{2}$ N $\frac{1}{2}$ N	43	12	41	47° 40'	47° 39'	61'	9° 59'		2 points.		

There is no leeway allowed until 2 o'clock P. M. when the top-gallant sails are taken in; from 2 to 3 one point is allowed; from 3 to 6, one and a half points are allowed; from 6 to 8, one and three-fourth points are allowed; from 8 to 9, three points; from 9 to 10, four and a half points; from 10 to 12, five points; from 12 to 10 A. M. three and a half points; and from thence to noon two points leeway are allowed. Now the several courses being corrected by variation and leeway will be as under; but as the corrected courses from 2 to 3 P. M. and from 10 to 12 A. M. are the same, namely, west; this, therefore, is inserted in the table, together with the sum of the distances, as a single course and distance. In like manner the courses from 12 to 2, and from 5 to 8 being the same, are inserted as a single course and distance.

Courses.	Dist.	Diff. of Latit.		Departure.	
		N.	S.	E.	W.
W½S	10		2.0		9.8
W	15.5				15.5
W½N	5.4	0.5			5.4
E½S½S	10.6		3.1	10.1	
E½S½S	8		1.9	7.8	
E	3			3.0	
NE½E	1	0.6		0.8	
NW½W	2	1.1			1.7
NW½W½W	17.2	8.1			15.2
NW½W	11	7.0			8.5
W½N½N	7.4	2.1			7.1
		19.4	7.0	21.7	63.2
		7.0			21.7
W½N½N	43	14			41.5
Yest. latitude 47° 28' N.					
Lat. by account 47° 40' N.					
To middle latitude 47° 34', and departure 41.5					
the difference of longitude is 61' = 1° 1' W.					
Yesterday's longitude 8° 58' W.					
Longitude in by account 9° 59' W.					

Hours.	Kn.	Fa.	Courses.	Winds.	Remarks, 24 October 10. 1793.
1	5	3	W	SSW	Fresh gales with rain.
2	5	7			
3	6				
4	6				
5	6				
6	6				
7	5	6			
8	5	4			
9	5	5			
10	5	2			
11	5				
12	5				
1	5	5	WSW	S	
2	5				
3	5				
4	4				
5	4				
6	4		SW½W	SSE	
7	4	3			
8	4	4			
9	4	6			
10	5	3			
11	5	4			
12	5				
				SE½S	
					Moderate and cloudy, out all reefs.
					Sprung fore topgallant yard, got up another.
					Do. weather.
					A fail NE.
					Employed working up junk.
					A swell from the NW, which by estimation has set ship 7 miles in the opposite direction.

Course.	Dist.	D.L.	Dep.	N. Latitude by		D. Long.	W. Lon. by		W. Var.	Porto Sancto's	
				Acc.	Obf.		Acc.	Obf.		Bearing.	Distance.
S 74° W.	108	30	104	47° 9'		153' W.	12° 32'		2 Points.	S 12° W.	870 m.

Two points leeway are allowed on the first course, one on the second; and as the ship is 7 points from the wind on the third course, there is no leeway allowed on it. The opposite point to NW, that from which the swell set, with the variation allowed upon it, is the last course in the Traverse Table.

Courses.	Dist.	Diff. of Lat.		Departure.	
		N.	S.	E.	W.
W	86.2				86.2
SW $\frac{1}{2}$ W	12.3		6.8		10.2
SW $\frac{1}{2}$ S	24.7		20.5		13.7
ESE	7		2.7	6.5	
S 74° W	108		30.0	6.5	110.1
Yesterday's latitude		47	39		6.5
Latitude by account		47	9		103.6
Sum			48		
Middle latitude		47	24		
To middle latitude 47 24, and departure 103.6, the difference of longitude is 153' = 2° 33' W.					
Yesterday's longitude				9	59 W.
Longitude in					12 32 W

To find the bearing and distance of Porto Sancto.

Latitude of ship - 47° 9' Mer. parts. - 3216 Longitude - 12° 32' W
 Lat. Porto Sancto - 32 58 Mer. parts - 2097 Longitude - 16 25 W
 Difference of latitude 14 11 = 851' M. D. lat. 1119 D. longitude - 3 53 = 233
 Hence the bearing of Porto Sancto is S 12° W, and distance 870 miles; the course per compass is therefore about SW $\frac{1}{2}$ W.

Hours.	Kn.	Fa.	Courses.	Winds.	Remarks, 2 October 1795.	
1	4		SW½S	ESE	Moderate wind and fair weather.	
2	3				Shortened sail and set up the topmast rigging.	
3	2					
4	3				Do. weather.	
5	4				Variation <i>per</i> amplitude 21° W.	
6	4	6				
7	4	4				
8	4	5				
9	5				E	A fine steady breeze.
10	5					By an observation of the moon's distance from α Pegasi, the ship's longitude at half past 8 was 12° 28' W.
11	5					Clear weather.
12	5	2				
1	5	7	ENE	ENE		
2	6					
3	6					
4	6				Do. weather.	
5	6	2				
6	6					
7	6	3				
8	6				Set studding sails, &c.	
9	7					
10	7				One sail in sight..	
11	8					
12	8				Do. weather, good observation.	

Course.	Dist.	D.L.	Dep.	N. Latitude by		D. Long.	W. Long. by		W. Var. Observed.	Porto Sancto's	
				Acc.	Obs.		Acc.	Obs.		Bearing.	Distance.
S 12° 45' W.	128	125	28	45° 4'	44° 59'	41' W.	13° 13'	12° 59'	21°	S 12° W.	737 miles.

The observed variation 21° being allowed to the left of SW½S gives S. 12° 45' W, the corrected course, and the distance summed up is 127.9, or 128 miles. Hence the difference of latitude is 124.8; and the departure 28.2. The latitude by account is therefore 45° 4' N, and the middle latitude 46° 6', to which, and the departure 28.2 in a latitude column, the difference of longitude in a distance column is 41' W; which being added to 12° 32' W, the yesterday's longitude, gives 13° 13' W, the longitude in by account. But the longitude by observation was 12° 28' W at half past 8 P. M.; since that time the ship has run 96 miles; hence the departure in that interval is 21.2 m. Now half the difference of latitude 47 m. added to 44° 59', the latitude by observation at noon, the sum 45° 46' is the middle latitude; with which and the departure 21.2, the difference of longitude is found to be 31' W; which therefore added to 12° 28', the longitude observed, the sum is 12° 59' W, the longitude by observation reduced to noon.

To find the bearing and distance of Porto Sancho.

Latitude ship	44° 59' N.	Mer. parts	3028	Longitude	12° 59' W.
Lat. Porto Sancho	32 58 N.	Mer. parts	2097	Longitude	16 25 W.
Difference of latitude	12 1=721	M. D. lat.	931	D. longitude	3 26=206'

Hence the bearing of Porto Sancho is S 12° W, and distance 737 miles. The course to be steered is therefore S 33° W, or SW½S nearly.

Hours.	Kn.	Fa.	Courses.	Winds.	Remarks, 1 st October 12, 1793.
1	8		SW $\frac{1}{2}$ S	E $\frac{1}{2}$ N	Fresh gales, and cloudy.
2	7	5			
3	8				
4	8	6			
5	8	4			
6	8				
7	7	5			
8	7	3			
9	7	4			
10	7	2			
11	7	6			
12	7	5			ENE
1	7				
2	7	5			
3	7				
4	7	3			
5	7	2			
6	7				
7	7	4			
8	8				
9	8				
10	8				
11	7	6			
12	8				
					Out studding sails alow and aloft. Variation <i>per</i> azimuth 20° 14' W. A sail in the SW quarter.
					Sailmaker altering a lower studding sail. Fine weather, and cloudy.

Course.	Dist.	D. L.	Dep.	N. Latitude by		D. Lon.	W. Lon. by		W. Var.	Porto Sancto's	
				Acc.	Obs.		Acc.	Obs.		Obs.	Bearing.
S 13° 31' W.	183	178	43	42° 1'		59' W.	14° 12'	13° 58'	20° 14'.	S 12° W	555 m.

The course corrected by variation is S 23° 31' W, and the distance run is 183 miles : hence the difference of latitude is 177.9, and the departure 42.8.

Yesterday's latitude by observation 44° 59' N. Mer. parts - - 3028
 Difference of latitude - 2 58 S.

Latitude in by account 42 1 N. Mer. parts 2783

Meridional difference of latitude - - - - 245

Now to course 13° $\frac{1}{2}$, and meridional difference of latitude 245 in a latitude column, the difference of longitude in a departure column is 59' W : hence the yesterday's longitudes by account and observation, reduced to the noon of this day, will be 14° 12' W and 13° 58' respectively.

To find the bearing and distance of Porto Sancto.

Latitude ship 42° 1' N. Mer. parts - 2783 Longitude - 13° 58' W.
 Lat. Porto Sancto 32 58 N. Mer. parts - 2097 Longitude - 16 25 W.

Difference of latitude 9 3 = 543 M. D. latitude 686 D. longitude - 2 27 = 147.

The meridional difference of latitude and difference of longitude will be found to agree nearest under 12°, the correct bearing of Porto Sancto ; and the variation being allowed to the right hand of S 12° W, gives S 32° $\frac{1}{2}$ W, the bearing *per* compass ; and the distance answering to the difference of latitude 543, under 12 degrees, is 555 miles.

Hours.	Kn.	Fa.	Courses.	Winds.	Remarks, © October 13. 1793.
1	8		SW½S.	ENE	A steady gale, and fine weather.
2	8	5			
3	8	6			
4	8				
5	8				
6	8	4			
7	8				
8	7				
9	7				
10	7				
11	7				
12	7				
1	7		ESE		Hauled in the lower studding-sails.
2	8				
3	7				
4	7				
5	7				
6	7				
7	8				
8	8	5			
9	8	4			
10	8	2			
11	8				
12	7	4			
At 34 minutes past three, the distance between the nearest limbs of the sun and moon, together with the altitude of each, were observed; from whence the ship's longitude at that time is 14° 1' W.					
At 9 ^b 22', by an observation of the moon's distance from α Pegasi, the longitude was 14° 20' W.					
Fresh gales, and clear.					
Do. weather.					
Variation per amplitude 19° 51' W.					
Do. per azimuth 19° 28' W. Set studding-sails.					
Carried away a fore-top-mast studding-sail boom, got up another.					
Fresh gales. Took in studding-sails.					

Course.	Dist.	D.L.	Dep.	N. Latit. by		D. Long.	W. Long. by		W. Var. by Obs.	Porto Sancto's	
				Acc.	Obs.		Acc.	Obs.		Bearing.	Distance.
SW½W	184	178	45	39° 3'		59' W.	15° 11'	14° 52'	1½ pts.		

The mean of the variation is about 1½ points W: hence the course corrected is SW½W; with which and the distance run 184 miles, the difference of latitude is 178.5, and the departure 44.7.

Yesterday's latitude - - - 42° 1' N. Mer. parts - - - 2783

Difference of latitude - - - 2 58 S.

Latitude in by account - - - 39 3 N. Mer. parts - - - 2549

Meridional difference of latitude - - - 234

Now, to course 1½ points, and meridional difference of latitude 234, the difference of longitude is about 59 m.; which, added to the yesterday's longitude by account 14° 12' W, the sum 15° 11' W is the longitude in by account at noon. The longitudes by observation are reduced to noon as follow:

The distance run between noon and 3^h 34' P. M. is 29 miles; to which, and the course 1½ points, the difference of latitude is - - - 28'

Yesterday's latitude at noon - - - 42 1 N.

Latitude at time of observation - - - 41 33 N. Mer. parts - - - 2746

Latitude at noon - - - 39 3 N. Mer. parts - - - 2549

Meridional difference of latitude - - - 197

Then, to course 1½ points, and meridional difference of latitude 197 in a latitude column, the difference of longitude in a departure column is 49' W; which added to 14° 1' W, the longitude by observation, the sum 14° 50' W is the longitude reduced to noon.

Again, The distance run between the preceding noon and 9^h 22' P. M. is 75 miles: hence the corresponding difference of latitude is 72.8, or 73 miles; the ship's latitude at that time is therefore 40° 48' N.

Latitude at time of observation - - - 40° 48' N Mer. parts - - - 2686

Latitude at noon - - - 39 3 N Mer. parts - - - 2549

Meridional difference of latitude - - - 137

Now, with the corrected course, and meridional difference of latitude, the difference of longitude is 34' W; which added to 14° 20' W, the sum is 14° 54' W, the reduced longitude. The mean of which and the former reduced longitude is 14° 52' W, the correct longitude.

NAVIGATION.

A Journal from England towards Madeira.

Hours.	Kn.	Fa.	Courses.	Winds.	Remarks, 2 October 14. 1793.
1			SW½S	E½S	Fresh gales and hazy, single reefed topsails.
2					
3					Got down topgallant yards.
4					Do. weather, and a confused swell running.
5			SSW		
6					
7					
8					More moderate.
9					
10				Variable	
11					
12					Do. with lightning all round the compass.
1					
2					
3			SW½S	SE½S	
4					Squally, with rain.
5					
6					
7					
8			SW	SSE	Moderate weather; out reefs, and up topgallant yards.
9					
10					
11			WSW	S	At 11h 10' A.M. the latitude from double altitudes of the sun was 37° 10'. Clear weather.
12					

Course.	Dist.	D.L.	Dep	N. Latitude by Obf.	D. Long	W. Long. by Acc. Obf.	W. Var.	Porto Sancto's Bearing. Distance.
S 16° W	116	111	32	37° 12'	37° 8'	41' W.	15° 52' 15° 33'	1½ pts. S 10° W 254 m.

As the ship is close hauled from 2 o'clock A. M. 1½ points leeway are allowed upon that course and a point on the two following courses.

Courses.	Dist.	Diff. of Lat.		Departure.	
		N.	S.	E.	W.
S 16° W	116		29.1		7.3
SSW	54		53.9		2.7
SSW½W	19		16.8		9.0
SW½S	8.5		6.8		5.1
SW 16° W	9.5		4.9		8.1
Yesterday's latitude			111.5 = 1° 51'		32.2
Latitude in by account			39 3 }		M. lat. 38° 7'
To middle latitude 38°, and departure 32.2 in a latitude column, the difference of longitude in a distance column is 41'.					
Yesterday's lon. by account			15° 11' W.		by ob 14° 52' W.
Difference of longitude			41 W.		41 W.
Longitude in			15 22		15 33 W.

The latitude by observation at 11h 10' A. M. is 37° 10', and from that time till noon the ship has run about 4 miles. Hence the corresponding difference of latitude is 2 miles, which subtracted from the latitude observed, gives 37° 8', the latitude reduced to noon.

To find the bearing and distance of Porto Sancto.

Latitude of ship	37° 8' N.	Mer. parts. 2403	Longitude	15° 33' W.
Latitude Porto Sancto	32 58 N.	Mer. parts. 2097	Longitude	16 25 W.
Difference of latitude	4 10 = 250	M. D. lat. 306	Diff. longitude	52

Hence the bearing of Porto Sancto is S 10° W, or SSW½ W nearly, per compass, and the distance is 254 miles.

Hours.	Kts.	Fa.	Courses.	Winds.	Remarks.
1	4		W 1/2 S	S 1/2 W	Moderate and clear weather.
2	4				
3	3	6			Employed working points and rope-ends.
4	3				Ditto weather.
5	3	4	W 1/2 N	S 1/2 S	
6	3				
7	3				Fine clear weather.
8	3	2			
9	4				
10	4				
11	3	5		Variable.	Ditto weather.
12	3	8			
1	3		W		
2	4				
3	3		WNW		
4	2		NW 1/2 W	S 1/2 W	
5	2	4			
6	3				Variation per mean of several altitudes 18° 0' W.
7	3				Ditto weather. Tacked ship.
8	3	6	S 1/2 E		
9	4				Sail-makers making wind-fails.
10	5				
11	5	-4			
12	5	6			A fine steady breeze. Cloudy.

Courses.	Dist.	D.L.	Dep.	N. Latitude by	D. Long.	W. Long. by	W. Var.	Porto Santo's
				Acc.	Obs.	Acc.	Obs.	Bearing.
S 86° W	36	21	33	36° 47'		65° W	16° 33'	18°
								Distance.
								S 1/2 E 229

Half a point of leeway is allowed on each course; but as the variation is expressed in degrees, it will be more convenient and accurate to reduce the several courses into one, leeway only being allowed upon them. The course thus found is then to be corrected for variation, with which and the distance made good the difference of latitude and departure are to be found.

Courses.	Dist.	Diff. of Latit.		Departure.	
		N.	S.	E.	W.
W 1/2 S	18		1.8		17.9
W 1/2 N 1/2 N	27	7.8			25.8
W 1/2 N	4	0.7			7.0
NW 1/2 W 1/2 W	2	0.9			1.8
NW 1/2 W	12	7.6			9.9
S 1/2 E 1/2 E	20		19.1	5.8	
		17.0	20.9	5.8	61.8
			17.0		5.8
S 86° W.	36		3.9		56.0
Var. 18° W.					

Tr. cour. S 86° W. to which and the distance 36 m. the difference of latitude is 21 m. and the departure 31.9 m. Hence the latitude in at noon is 36° 47' W. and middle latitude 36° 58', to which and the departure 31.9 in a latitude column, the difference of longitude in a distance column is 65° W.

Yesterday's long. by acc. 15° 52' W. By obs. 16° 33' W.
 Difference of longitude 1 5 W. 1 9 W.
 Longitude in 16 57 16 38 W.

To find the bearing and distance of Porto Santo.

Latitude ship	36° 47' N.	Mer. parts	2376	Longitude	16° 38' W.
Lat. of Porto Santo	32 58 N.	Mer. parts	2097	Longitude	16 25 W.
Diff. of latitude	3 49 = 229	M. D. Lat.	279	D. Longitude	0 13

Hence the course is S 1/2 E, distance 229 miles; and the course per compass is S 1/2 W nearly.

Hours.	Kn.	Fa.	Courses.	Winds.	Remarks, 3 October 16, 1793.
1	6		SSE	SWSW	Fresh gales.
2	6	4			
3	7		S	W	
4	7				Do. and cloudy.
5	7				
6	7	4			
7	7	6			
8	7				A steady fresh gale.
9	8		SSW	NW	
10	8				
11	8				Do. weather.
12	8				
1	8				
2	8				
3	8				Do. weather.
4	9				
5	9		SSW½W		
6	9			N	
7	9				Variation per amplitude 1½ points W.
8	9	5			People employed occasionally.
9	9				
10	9			NESE	
11	9				
12	8				Do. weather. Observed sun's meridian altitude.

Course.	Dist.	D.L.	Dep.	N. Latitude by		D. Long.	W. Long. by		W. Var.	Porto Sancto's	
				Acc.	Obs.		Acc.	Obs.		Obs.	Bearing.
S 8° E	186	185	26	33° 42'	33° 46'	31' E.	16° 26'	16° 7'	1½ pts.	S 17° W	50 m.

by is allowed on the first course; which, and the others, are corrected for variation as usual.

Courses.	Dist.	Dist. of Lat		Departure.	
		N.	S.	E.	W.
SSE	22.4		10.3	6.9	
SE½E	43.		41.2	12.5	
S½E	65.		64.7	6.4	
S	68.5		68.5		
S 8° E	186		184.7	25.8	
Yesterday's latitude			36 47 N.		
Latitude by account			33 42 N.		
Sum			70 29		
Middle latitude			35 15		
To middle latitude and the departure, the difference of longitude in a distance column is 31 E.					
Yesterday's lon. by acc. 16° 57' W. by obs. 16° 38' W.					
Difference of long.			0 31 E.		31 E.
Longitude in			16 26 W.		16 7 W.

To find the bearing and distance of Porto Sancto.

Latitude Ship	33° 45' N.	Mer. parts	2155	Longitude	16° 7' W.
Lat. Porto Sancto	32 58 N.	Mer. parts	2097	Longitude	16 25 W.
Difference of latitude	48	M. D. latitude	58	D. longitude	18
Hence the bearing of Porto Sancto is S 17° W, distance 50 miles.					

Hours.	Kn.	Fa.	Courses.	Winds.	Remarks, 24 October 17. 1795.
1	5		SSW	NESE	Moderate wind and clear.
2	5				Saw the island of Porto Sancho, SW $\frac{1}{2}$ S.
3	5		S		Hauled up to round the east end of Porto Sancho.
4	5				Bent the cables.
5	5				
6	6				
7	6				
8	7				Squally weather.
9	8		SW $\frac{1}{2}$ S		Porto Sancho W $\frac{1}{2}$ S.
10	7		SW $\frac{1}{2}$ W		
11	7				Ditto with rain. Porto Sancho NE.
12	6		SW		The Deserters SW $\frac{1}{2}$ S.
1	6				
2	5				The Deserters WSW. 3 or 4 leagues.
3	6				
4	7				Hauled up round the east end of the Deserters.
5	6		Various		
6	6				Violent squalls; clewed up all at times.
7			NNW		Running into Funchal Roads.
8			NW $\frac{1}{2}$ N		
9					
10					Anchored in Funchal Road, with the best bower
11					in 30 fathoms black sand and mud. Brazen head
12					E $\frac{1}{2}$ S $\frac{1}{2}$ S, Lion Rock NW, the Great Church NNE,
					and the southernmost Deserter SE $\frac{1}{2}$ S, off shore two-
					thirds of a mile. Saluted the fort with 13 guns;
					returned by ditto. Found here his majesty's
					ship Venus, and 7 English merchant ships.

This journal is performed by inspection, agreeable to the precepts given. Other methods might have been used for the same purpose; for which the two instruments already described and explained seem well adapted. We cannot, however, omit recommending the sliding gunter, which will be found very expeditious, not only in performing a day's work, but also in resolving most other nautical problems. See *SLIDING Gunter*.

It will be found very satisfactory to lay down the ship's place on a chart at the noon of each day, and her situation with respect to the place bound to, and the nearest land will be obvious. The bearing and distance of the intended or any other port, and other requisites, may be easily found by the chart, as already explained; and indeed, every day's work may be performed on the chart; and thus the use of tables superfluous.

EXPLANATION OF THE TABLES.

TABLE I. To reduce Points of the Compass to Degrees, and conversely.

The two first and two last columns of this table contain the several points and quarter points of the compass; the third column contains the corresponding number of points and quarters; and the fourth, the degrees, &c. answering thereto. The manner of using this table is obvious.

TABLE II. The Miles and parts of a Mile in a Degree of Longitude at every degree of Latitude.

The first column contains degrees of latitude, and the second the corresponding miles in a degree of longitude; the other columns are a continuation of the first and second. If the given longitude consists of degrees and minutes, a proportional part of the difference between the miles answering to the given and following degrees of latitude is to be subtracted from the miles answering to the given degree.

EXAMPLE. Required the number of miles in a degree of longitude in latitude $57^{\circ} 9'$?

The difference between the miles answering to the latitudes of 57° and 58° is 0.89.

Then as $60' : 9' :: 0.89 : 0.13$
Miles answering to 57° 32.68

Miles answering to $57^{\circ} 9'$ 32.55

This table may be used in Parallel and Middle Latitude Sailing.

TABLE III. Of the Sun's Semidiameter.

This table contains the angle subtended by the sun's semidiameter at the earth, for every sixth day of the year. The months and days are contained in the first column, and the semidiameter expressed in minutes and seconds in the second column. It is useful in correct-

Explanation of the Tables.

ing altitudes of the sun's limb, and distances between the sun's limb and the moon.

TABLE IV. Of the Refraction in Altitude

The refraction is necessary for correcting altitudes and distances observed at sea; it is always to be subtracted from the observed altitude, or added to the zenith distance. This table is adapted to a mean state of the atmosphere in Britain, namely, to 29.6 inches of the barometer, and 50° of the thermometer. If the height of the mercury in these instruments be different from the mean, a correction is necessary to reduce the tabular to the true refraction. See REFRACTION.

TABLES V. VI. Of the Dip of the Horizon.

The first of these tables contains the dip answering to a free or unobstructed horizon; and the numbers therein, as well as in the other table, are to be subtracted from the observed altitude, when the fore observation is used; but added, in the back observation.

When the sun is over the land, and the ship nearer it than the visible horizon when unobscured; in this case, the sun's limb is to be brought in contact with the line of separation of the sea and land; the distance of that place from the ship is to be found by estimation or otherwise; and the dip answering thereto, and the height of the eye, is to be taken from Table VI.

TABLE VII. Of the Correction to be applied to the Time of high Water at full and Change of the Moon, to find the Time of high Water on any other Day of the Moon.

THE use of this table is fully explained at Section II. Chap. I. Book I. of this article.

TABLES VIII. IX. X. Of the Sun's Declination, &c.

The first of these tables contains the sun's declination, expressed in degrees, minutes, and tenths of a minute, for four successive years, namely, 1793, 1794, 1795, and 1796; and by means of Table X. may easily be reduced to a future period; observing that, after the 28th of February 1800, the declination answering to the day preceding that given is to be taken.

EXAMPLE I. Required the sun's declination May 1. 1799?

May 1. 1799 is four years after the same day in 1795,

Sun's declination May 1. 1795
Equation from Table X.

15° 9'.1 N
+ 0 0.6

Explanation of the Tables.

Sun's declination May 1. 1799

15° 9'.7 N

EXAMPLE II. Required the sun's declination August 20. 1805?

The given year is 12 years after 1793, and the time is after the end of February 1800.

Now, Sun's dec. August 19. 1793

12° 34'.6

Equation from Table X. to 12 years

+ 0 1.9

Sun's declination August 20. 1805

12° 32'.7

The declination in Table VIII. is adapted to the meridian of Greenwich, and Table IX. is intended to reduce it to any other meridian, and to any given time of the day under that meridian. The titles at the top and bottom of this table direct when the reduction is to be added or subtracted.

TABLE XI. Of the Right Ascension and Declination of Fixed Stars.

This table contains the right ascensions and declinations of 60 principal fixed stars, adapted to the beginning of the year 1793. Columns fourth and fifth contain the annual variation, arising from the precession of the equinoxes, and the proper motion of the stars; which serves to reduce the place of a star to a period a few years after the epoch of the table with sufficient accuracy. When the place of a star is wanted, after the beginning of 1793, the variation in right ascension is additive, and that in declination is to be applied according to its sign. The contrary rule is to be used when the given time is before 1793.

EXAMPLE. Required the right ascension and declination of Bellatrix, May 1. 1798?

Right ascension January 1. 1793 = 5^h 14' 3"
Variation = 3".21 × 5½ = + 0 0 17

Right ascension, May 1. 1798 = 5 14 20
Declination = 6° 8' 53" N
Variation = 4" × 5½ = + 0 0 21

Declination May 1. 1798 = 6 9 14 N

The various other tables necessary in the practice of navigation, are to be found in most treatises on that subject. Those used in this article are Mackay's Treatise on the Longitude and Navigation.

TABLE I. To reduce Points of the Compass to Degrees, and conversely.

North-east Quadrant.	South-east Quadrant.	Points	D.	M.	S.	South-west Quadrant.	North-west Quadrant.
North. N 1/4 E N 1/2 E N 3/4 E	South. S 1/4 E S 1/2 E S 3/4 E	0 1 2 3	0	0	0	South. S 1/4 W S 1/2 W S 3/4 W	North. N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	4 5 6	11	15	0	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	7 8 9	14	3	45	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	10 11 12	16	52	30	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	13 14 15	19	41	15	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	16 17 18	22	30	0	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	19 20 21	25	18	45	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	22 23 24	28	7	30	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	25 26 27	30	58	15	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	28 29 30	33	45	0	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	31 32 33	36	33	45	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	34 35 36	39	22	30	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	37 38 39	42	11	15	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	40 41 42	45	0	0	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	43 44 45	47	48	45	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	46 47 48	50	37	30	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	49 50 51	53	26	15	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	52 53 54	56	15	0	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	55 56 57	59	3	45	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	58 59 60	61	52	30	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	61 62 63	64	41	15	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	64 65 66	67	30	0	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	67 68 69	70	18	45	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	70 71 72	73	7	30	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	73 74 75	75	56	15	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	76 77 78	78	45	0	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	79 80 81	81	33	45	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	82 83 84	84	22	30	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	85 86 87	87	11	15	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W
N 1/4 E N 1/2 E N 3/4 E	S 1/4 E S 1/2 E S 3/4 E	88 89 90	90	0	0	S 1/4 W S 1/2 W S 3/4 W	N 1/4 W N 1/2 W N 3/4 W

TABLE II. The Sun's Zenith.

Month	Day	Sun's Zenith
January	1	10 10
	2	10 10
	13	10 10
	14	10 10
February	1	10 10
	7	10 10
	13	10 10
	19	10 10
March	1	10 10
	7	10 10
	13	10 10
	19	10 10
April	1	10 10
	7	10 10
	13	10 10
	19	10 10
May	1	10 10
	7	10 10
	13	10 10
	19	10 10
June	1	10 10
	7	10 10
	13	10 10
	19	10 10
July	1	10 10
	7	10 10
	13	10 10
	19	10 10
August	1	10 10
	7	10 10
	13	10 10
	19	10 10
September	1	10 10
	7	10 10
	13	10 10
	19	10 10
October	1	10 10
	7	10 10
	13	10 10
	19	10 10
November	1	10 10
	7	10 10
	13	10 10
	19	10 10
December	1	10 10
	7	10 10
	13	10 10
	19	10 10

TABLE VIII. Sun's Declination for 1795, being leap year.

Days.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
1	22° 59' 7" S	17° 0' 7" S	7° 28' 1" S	4° 38' 8" N	15° 9' 1" N	22° 5' 8" N	28° 7' 4" N	18° 40' 0" N	8° 15' 5" N	3° 15' 4" S	14° 31' 8" S	21° 39' 4" S
2	22 54.3	16 43.4	7 5.3	5 1.8	15 27.1	22 13.7	28 3.1	17 44.7	7 51.7	3 39.7	14 50.9	21 1.4
3	22 48.5	16 25.8	6 42.3	5 24.8	15 44.8	22 21.2	28 58.4	17 39.8	7 40.6	4 3.0	15 9.7	20 13.0
4	22 42.3	16 7.9	6 19.3	5 47.7	16 2.2	22 28.3	28 53.3	17 33.2	7 27.5	4 28.2	15 28.3	20 23.2
5	22 35.5	15 49.7	5 56.1	6 10.4	16 19.4	22 35.0	28 47.8	16 37.0	6 45.2	4 49.4	15 46.7	20 25.9
6	22 28.4	15 31.3	5 32.9	6 39.1	16 36.3	22 41.4	28 42.0	16 40.6	6 22.9	5 12.5	16 4.8	20 31.2
7	22 20.8	15 12.5	5 9.6	6 55.6	16 52.9	22 47.3	28 35.7	16 23.9	6 0.4	5 35.5	16 22.6	20 40.0
8	22 12.8	14 53.8	4 46.3	7 18.1	17 9.3	22 52.9	28 29.0	16 6.9	5 57.8	5 58.5	16 40.1	20 46.4
9	22 4.3	14 34.4	4 22.8	7 40.4	17 25.3	22 58.0	28 21.9	15 49.7	5 15.1	6 21.4	16 67.4	20 52.4
10	21 55.4	14 14.9	3 59.4	8 2.6	17 41.1	23 2.7	28 14.5	15 32.2	4 52.4	6 44.2	17 24.4	20 57.9
11	21 46.0	13 55.2	3 35.8	8 24.6	17 56.6	23 7.1	28 6.7	15 24.4	4 39.5	7 6.9	17 31.0	20 4.9
12	21 36.3	13 35.3	3 12.3	8 46.3	18 11.8	23 11.0	28 38.4	14 56.4	4 6.6	7 29.6	17 47.4	20 7.5
13	21 26.1	13 15.1	2 48.6	9 8.3	18 26.7	23 14.5	28 49.8	14 38.2	3 43.6	7 52.1	18 3.5	20 11.7
14	21 15.5	12 54.8	2 25.0	9 29.9	18 41.3	23 17.6	28 40.4	14 29.7	3 20.5	8 14.5	18 19.6	20 15.3
15	21 4.5	12 34.2	2 1.3	9 51.4	18 55.6	23 20.3	28 31.5	14 1.0	2 57.4	8 36.8	18 32.7	20 28.5
16	20 53.1	12 13.4	1 37.7	10 12.7	19 9.5	23 22.6	28 21.9	13 42.1	2 34.8	8 59.0	18 49.8	20 21.2
17	20 41.3	11 52.4	1 13.9	10 33.9	19 24.1	23 24.5	28 11.8	13 23.0	2 10.9	9 21.1	19 4.5	20 23.5
18	20 29.2	11 31.3	0 50.2	10 54.8	19 38.4	23 25.9	28 1.3	13 3.6	1 47.6	9 43.0	19 18.9	20 25.3
19	20 16.6	11 9.9	0 26.5	11 15.0	19 49.4	23 27.0	28 0.6	12 44.1	1 24.2	10 4.8	19 33.0	20 26.6
20	20 3.6	10 48.4	0 2.8	11 36.2	20 2.0	23 27.6	28 39.4	12 24.3	1 0.9	10 26.4	19 46.7	20 27.5
21	19 50.3	10 26.7	0 20.8 N	11 56.7	20 14.5	23 27.9	28 27.9	12 4.4	0 57.6	10 47.8	20 6.1	20 27.9
22	19 36.6	10 4.9	0 44.5	12 16.9	20 26.8	23 27.7	28 16.1	11 44.2	0 14.2 N	11 9.1	20 13.1	20 27.8
23	19 22.5	9 42.9	1 8.1	12 36.9	20 37.8	23 27.0	28 4.0	11 23.9	0 9.2 N	11 30.3	20 25.7	20 27.3
24	19 8.1	9 20.7	1 31.8	12 56.7	20 49.1	23 26.0	19 51.5	11 3.4	0 32.7	11 51.3	20 37.9	20 26.2
25	18 53.3	8 58.5	1 55.3	13 16.3	21 0.0	23 24.6	19 38.6	10 42.7	0 56.1	12 12.0	20 49.7	20 24.6
26	18 38.2	8 36.1	2 18.9	13 35.7	21 12.5	23 22.7	19 25.5	10 21.9	1 19.5	12 32.6	21 1.2	20 24.7
27	18 22.8	8 13.5	2 42.3	13 54.8	21 20.6	23 20.5	19 12.0	10 0.9	1 42.9	12 53.0	21 12.2	20 20.2
28	18 7.0	7 50.9	3 5.8	14 13.8	21 30.4	23 17.8	18 38.2	9 39.7	2 6.3	13 13.2	21 22.9	20 17.3
29	17 50.9		3 29.1	14 32.5	21 39.8	23 14.8	18 44.1	9 18.4	2 29.7	13 33.2	21 33.1	20 13.9
30	17 34.5		3 52.4	14 50.9	21 48.9	23 11.2	18 29.7	8 56.9	2 53.1	13 52.9	21 43.0	20 10.1
31	17 17.7		4 15.6		21 57.5		18 15.0	8 35.3		14 12.		

TABLE VIII. Sun's Declination for 1796, being leap year.

Days.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
1	23° 1' 0" S	17° 5' 0" S	7° 11' 0" S	4° 36' 1" N	15° 14' 7" N	22° 11' 8" N	28° 4' 2" N	17° 48' 5" N	7° 57' 0" N	3° 34' 1" S	14° 46' 4" S	21° 39' 4" S
2	22 55.7	16 47.8	6 48.0	5 19.1	15 40.5	22 19.5	28 59.6	17 32.9	7 35.0	3 57.4	15 5.3	21 1.1
3	22 50.0	16 30.2	6 25.0	5 42.1	16 58.0	22 26.7	28 54.6	17 27.1	7 12.9	4 20.6	15 24.0	20 16.3
4	22 43.9	16 12.4	6 1.9	6 4.9	16 15.2	22 33.5	28 49.2	17 1.0	6 50.6	4 43.8	15 42.4	20 24.2
5	22 37.3	15 54.2	5 38.6	6 27.6	16 32.2	22 39.9	28 43.4	16 44.6	6 28.3	5 7.0	16 0.5	20 31.6
6	22 30.2	15 35.8	5 15.4	6 50.2	16 49.4	22 46.0	28 37.3	16 27.9	6 5.8	5 30.0	16 18.4	20 38.5
7	22 22.7	15 17.2	4 52.0	7 12.7	17 5.4	22 51.6	28 30.7	16 11.0	5 43.2	5 53.0	16 36.0	20 45.0
8	22 14.8	14 58.3	4 28.6	7 35.0	17 21.6	22 56.9	28 23.7	15 53.8	5 20.6	6 16.0	16 53.3	20 51.1
9	22 6.4	14 39.1	4 5.1	7 57.3	17 37.4	23 1.7	28 16.2	15 36.4	4 57.8	6 38.8	17 10.4	20 56.7
10	21 57.6	14 19.7	3 41.5	8 19.4	17 52.0	23 6.1	28 8.5	15 18.7	4 35.0	7 1.5	17 27.1	20 52.0
11	21 48.4	14 0.0	3 18.0	8 41.5	18 7.2	23 10.1	28 0.3	15 0.8	4 12.1	7 24.2	17 43.6	20 6.5
12	21 38.7	13 40.1	2 54.3	9 3.1	18 23.2	23 13.8	28 32.0	14 43.6	3 49.1	7 46.7	17 59.7	20 10.7
13	21 28.7	13 20.0	2 30.7	9 24.8	18 37.9	23 17.0	28 43.1	14 24.2	3 26.1	8 9.1	18 15.5	20 14.5
14	21 18.2	12 59.7	2 7.0	9 46.3	18 52.2	23 19.8	28 33.9	14 5.6	3 3.0	8 31.5	18 31.0	20 17.8
15	21 7.3	12 39.2	1 43.4	10 7.7	19 6.3	23 22.1	28 24.4	13 46.8	2 39.7	8 53.6	18 46.2	20 20.7
16	20 56.0	12 18.3	1 19.7	10 28.8	19 19.9	23 24.1	28 14.3	13 27.7	2 16.6	9 25.7	19 1.0	20 23.2
17	20 44.3	11 57.3	0 56.0	10 49.8	19 33.3	23 25.7	28 3.2	13 8.4	1 53.3	9 47.6	19 15.5	20 24.9
18	20 32.2	11 36.4	0 32.2	11 10.7	19 46.3	23 26.8	28 15.3	12 48.9	1 30.1	9 39.4	19 29.6	20 26.4
19	20 19.7	11 15.2	0 8.8	11 31.5	19 59.0	23 27.5	28 4.2	12 29.2	1 6.7	10 21.1	19 43.4	20 27.3
20	20 6.9	10 53.7	0 21.1	11 52.0	20 11.4	23 27.9	28 30.8	12 9.3	0 43.3	10 42.6	19 56.9	20 27.8
21	19 53.6	10 32.1	0 38.7	12 12.2	20 23.4	23 27.8	28 19.1	11 49.3	0 20.6 N	11 3.9	20 9.9	20 27.9
22	19 40.0	10 10.3	1 4.4	12 32.9	20 35.1	23 27.3	28 7.0	11 29.0	0 3.4 N	11 25.1	20 22.8	20 27.4
23	19 26.1	9 48.4	1 26.0	12 53.2	20 46.4	23 26.3	19 54.6	11 8.5	0 26.9	11 46.1	20 35.0	20 26.5
24	19 11.7	9 26.3	1 40.5	13 13.5	20 57.4	23 25.0	19 41.9	10 47.9	0 50.3	12 7.0	20 46.9	20 25.2
25	18 57.1	9 4.0	1 13.1	13 30.9	21 8.6	23 23.3	19 28.8	10 27.1	1 13.7	12 27.6	20 58.5	20 23.4
26	18 42.0	8 41.7	0 56.6	13 50.2	21 28.2	23 21.1	19 15.4	10 6.1	1 37.2	12 48.0	21 9.6	20 20.9
27	18 26.7	8 19.2	0 30.0	14 9.1	21 38.5	23 18.6	19 1.7	9 45.0	2 0.6	13 8.3	21 20.4	20 18.4
28	18 11.0	7 56.6	0 23.3	14 27.9	21 37.8	23 15.6	18 47.6	9 23.7	2 24.0	13 28.4	21 30.8	20 14.8
29	17 55.0	7 33.8	0 46.0	14 46.4	21 46.7	23 12.2	18 33.3	9 2.2	2 47.4	13 48.2	21 40.7	20 11.1
30	17 38.6		0 9.9	15 4.7	21 55.5	23 8.4	18 18.6	8 40.6	3 10.8	14 7.8	21 50.3	20 6.8
31	17 22.0		0 28.0		22 3.8		18 3.7	8 18.9		14 27.2		20 2.2

LONGITUDE.

[illegible]

TABLE X. Change of Sun's Declin.

Mont.	Days	Complete years.			
		4	8	12	16
January.	1	0	10	30	40
	7	0	20	40	70
	13	0	30	60	91
	19	0	40	71	111
February.	25	0	40	81	131
	1	0	51	01	52
	7	0	51	11	62
	13	0	61	21	72
March.	19	0	61	31	82
	25	0	71	32	92
	1	0	71	42	102
	7	0	71	42	112
April.	13	0	71	42	122
	19	0	61	31	92
	25	0	61	21	82
	1	0	61	11	72
May.	7	0	51	01	62
	13	0	50	01	51
	19	0	40	81	31
	25	0	30	71	01
June.	1	0	30	50	81
	7	0	20	40	50
	13	0	10	20	30
	19	0	00	00	10
July.	25	0	10	10	20
	1	0	10	30	40
	7	0	20	40	70
	13	0	30	60	91
August.	19	0	40	71	111
	25	0	40	81	131
	1	0	51	01	52
	7	0	51	11	62
September.	13	0	61	21	72
	19	0	61	31	82
	25	0	71	32	92
	1	0	71	42	102
October.	7	0	71	42	112
	13	0	71	42	122
	19	0	61	31	92
	25	0	61	21	82
November.	1	0	51	01	62
	7	0	51	01	52
	13	0	40	01	31
	19	0	40	81	11
December.	25	0	30	71	01
	1	0	20	50	71
	7	0	20	40	50
	13	0	10	20	30
	19	0	00	00	10
	25	0	10	10	20

TABLE XI. The Right Ascensions and Declinations of the principal fixed Stars, adapted to the beginning of the Year 1793.

Name of Stars.	Mag.	Right Ascen. in Time.			Ann. Var.	Declination.			Ann. Var.
γ Pegasi	2.1	0 ^h	2'	35"	.3".06	14°	1'	35"N	+20".0
β Ceti	2	0	33	11	3.01	19	7	32 S	-19.8
Alrucabah, pole star	2.3	0	50	44	12.42	88	12	8 N	+19.6
Mirach	2	0	58	10	3.31	34	31	13 N	+19.4
Achernar	1	1	30	0	2.25	58	17	33 S	-18.5
Almaach	2	1	51	15	3.62	41	19	47 N	+17.7
Menkar	2	2	51	28	3.11	3	16	17 N	+14.7
Algol	Var.	2	54	45	3.85	40	8	47 N	+14.5
Algenib	2	3	9	38	4.21	49	6	40 N	+13.6
Aldebaran	1	4	24	3	3.42	16	4	48 N	+8.2
Capella	1	5	1	25	4.41	45	46	15 N	+5.1
Rigel	1	5	4	31	2.87	8	27	9 S	-4.8
β Tauri	2	5	13	13	3.78	28	25	1 N	+4.1
Bellatrix	2	5	14	3	3.21	6	8	53 N	+4.0
δ Orionis	2	5	21	27	3.07	0	27	50 S	-3.4
ε Orionis	2	5	25	44	3.04	1	20	48 S	-3.0
ζ Orionis	2	5	30	20	3.03	2	3	52 S	-2.6
α Columbae	2	5	32	10	2.17	34	11	34 S	-2.4
Betelgeuse	1	5	43	58	3.24	7	21	17 N	+1.4
β Canis Majoris	2.3	6	13	37	2.65	17	51	56 S	+1.2
Canopus	1	6	19	22	1.33	52	35	16 S	+1.7
Sirius	1	6	36	1	2.65	16	26	35 S	+4.3
δ Canis Majoris	2	6	59	59	2.44	26	4	32 S	+5.2
Castor	1.2	7	21	22	3.85	32	19	30 N	-6.9
Procyon	1.2	7	28	27	3.14	5	45	3 N	-7.5
Pollux	2.3	7	32	37	3.69	28	30	42 N	-7.9
ζ Navis	2	7	56	19	2.11	39	25	36 S	+9.7
γ Navis	2	8	3	10	1.85	46	43	54 S	+10.3
Accubena	3	8	47	8	3.30	12	39	6 N	-13.4
β Navis	1	9	10	54	0.75	68	52	2 S	+14.8
Alphard	2	9	17	24	2.93	7	46	7 S	+15.2
Regulus	1	9	57	20	3.20	12	58	21 N	-17.2
α Navis	2	10	37	4	2.30	58	36	3 S	+18.7
α Ursae Majoris	2	10	49	14	3.71	57	29	17 N	-19.1
Dubhe	2	10	50	49	3.85	62	52	9 N	-19.1
β Leonis	2	11	38	29	3.06	15	43	47 N	-19.9
γ Ursae Majoris	2	11	46	51	3.22	54	50	47 N	-20.0
α Crucis	1	12	15	14	3.24	61	57	6 S	+20.0
γ Crucis	2	12	19	47	3.24	55	57	2 S	+20.0
β Crucis	2	12	35	46	3.41	58	33	19 S	+19.8
Aliath	2	12	44	51	2.67	57	5	14 N	-19.7
Spica Virginis	1	13	14	18	3.13	10	4	31 S	+19.0
ζ Ursae Majoris	2	13	15	32	2.43	56	0	41 N	-19.0
Benetnach	2	13	39	23	2.40	50	21	7 N	-18.2
β Centauri	1.2	13	49	23	4.11	59	21	49 S	+17.8
Arcturus	1	14	6	13	2.72	20	15	58 N	-19.1
α Centauri	1	14	26	1	4.45	59	58	44 S	+16.1
Alphacca	2	15	25	55	2.53	27	25	16 N	-12.5
β Scorpii	2	15	53	26	3.47	10	13	29 S	+10.5
Antares	1	16	16	44	3.64	25	57	22 S	+8.7
Ras. Algethi	2	17	5	13	2.73	14	38	18 N	-4.8
Ras. Alhague	2	17	25	20	2.77	12	43	28 N	-3.0
Vega	1	18	29	56	2.02	38	35	51 N	+2.6
Altair	1.2	19	40	41	2.92	8	19	48 N	+8.5
Deneb	2	20	34	22	2.03	44	32	51 N	+12.5
α Gruis	2	21	55	6	3.85	47	57	8 S	-17.1
Fomalhaut	1	22	46	10	3.33	30	42	51 S	-19.0
Scheat	2	22	53	45	2.87	26	57	41 N	+19.2
Markab	2	22	54	27	2.96	14	5	42 N	+19.2
α Andromedae	2	22	57	43	3.07	27	56	51 N	+20.0

Inland Navigation. *TRADE.* *NAVIGATION of the Ancients.* See PHOENICIA and

Inland NAVIGATION, the method of conveying commodities from one part of a country to another by means of rivers, lakes, canals, or arms of the sea, penetrating far into the internal parts. See the article CANAL.

The advantages of this mode of conveyance, in an extensive and populous country, are sufficiently obvious; whether we take into account the superior cheapness, facility, or quickness with which great quantities of goods can thus be carried from one place to another, or the advantages which may accrue to agriculture and other arts, by thus conveying manures, the produce of the ground, or heavy manufactured goods, to and from distant quarters; which would be altogether impracticable by a land carriage, without incurring a much greater expence than the commodities could bear. The good effects of inland navigation are particularly evident in the vast empire of China, and in the states of Holland. In both these countries, the multitude of canals undoubtedly contributes to the opulence of the inhabitants, both by the more free scope they give to trade, and the advantages derived from them to agriculture; not to mention, that by means of the canals themselves the ground is often meliorated and made capable of producing both corn and pasture, where otherwise it would perhaps yield neither, or at least very imperfectly. These countries, however, particularly Holland, are very flat, and thus very much fitted for this kind of navigation: Great Britain and Ireland are less so, on account of the greater inequality of their surface; though in them also the making of canals is now become very common, notwithstanding the immense expence with which such undertakings are attended.

In a little treatise upon this subject by Mr Edmund Leach surveyor, the author considers the advantages which might accrue to the kingdoms of Britain and Ireland, were their inland navigation improved as much as it might be; and he considers both countries as exceedingly proper for improvements of this kind on account of the number of fine streams of water they contain. "Every county (says he) in each kingdom is furnished with rivers and streams of water; very few, if any, of which but may be made navigable to within a mile or two of their sources" by the method he proposes.

The method of making canals hitherto practised, is so fully described under the article CANAL, that nothing needs be said upon it in this place. Mr Leach observes, that all the artificial inland navigations made in this, as well as in other kingdoms, have been done by beginning them at the foot or mouth of a river, or at the utmost extent of the ebb or flow of the tide; proceeding thence upwards, either in the ordinary course of the river by sinking, widening, and cleansing it; then with the assistance of a lock and dam to raise the boats or other vessels to a higher level. This is next to be cut, widened, and cleansed as before, till we come to a third level, when the vessels are to be raised as in the former; proceeding thus, as it were step by step, till we arrive at the extent of the intended navigation. Otherwise the navigation is carried on by an artificial side-cut or canal near the course of the river, raised up by locks

and dams as before. These methods, however, though probably of very great service to the country, are attended with many and considerable inconveniences.

1. Every river or other stream is the natural receptacle of all the rivers, rains, or floods, which discharge themselves into it; by which means it sometimes discharges such torrents of water as sweep every thing away before them. This not only interrupts the navigation for a time, but is often attended with the most intolerable expence.

2. The original making of the canal with a number of locks and dams, such as is described under the article CANAL, must also be very expensive.

3. Some rivers run very rapidly in particular places; and if the descent of the bed be very great, it will require a number of the locks and dams already mentioned to make such a river navigable, though the navigation should extend but a few miles from the mouth.

4. The passing of the locks is always attended with a considerable difficulty, besides the loss of time and expence.

To obviate all these inconveniences, Mr Leach proposes to begin and carry on his canal in a manner precisely the reverse of that just now described. In his method, the canal is to be begun as near the source of the river as possible; that is, as near as there is a probability of having water in the driest seasons sufficient to fill the canal; of which there can be but little required, as a stream sufficient to turn an ordinary mill must be sufficient to answer all the purposes of such a canal. Thus the navigation may be carried up much higher than in the ordinary canals with dams and locks. If a canal be made properly, and the sides and bottom plastered with a cement that may be made of the same earth and clay saved in making the trunk, very little water will be requisite to keep it full. Our author supposes that a stream sufficient to turn an ordinary mill will be sufficient to keep it full, even if the canal should be 20 miles long.

To construct a canal of this kind, we must make choice of a level as near the head of the river as possible; this level must be continued for a considerable way, so that the water may not have the least current, but may absolutely stagnate. Thus the original bed of the river will soon be left at a distance, and the stagnant canal will become higher and higher with respect to it, in proportion to the descent of the ground or rapidity of the river. Having proceeded this way as far as convenient, the vessels must be let down by a machine (to be afterwards described) into the bed of the original river, or from one elevated canal to another much lower; perhaps 10, 15, or 20 fathoms.

By this perfect stagnation of the water in the canals, there will be no danger of washing off the plastering from the sides and bottom, so that the only waste of water will be by evaporation, and what is required for working the machine above mentioned; which, as it is only required at particular times when vessels are to be raised or lowered, must be very trifling, and cannot bear any proportion to the constant supply at the head of the canal.

In order to keep the first level easily, and for a considerable way, it will be necessary to avoid the many valleys which are naturally to be met with near the original river, by the descent of other streams into it.

Inland Navigation. Hence canals constructed on the plan recommended by our author must run out in serpentine windings a considerable way into the country, which will augment its length greatly beyond that of the original river; add thus a much greater number of people, and larger extent of country, will reap the benefit of it than if it was continued in a straight line. "One inconvenience (says our author) attending the old inland navigations that are carried on in or nigh the original rivers, is their being confined within too small a space of land, and where, for the most part, there is the least occasion either for water to water the land, or for manure to enrich the soil; whereas, by beginning a canal near the head of a river, and by continuing it on one common level, if the river have any thing of a descent, and runs pretty rapid, the original river and its valley is soon left, and the canal is removed up into the side of the hill, where there is generally most occasion for manure and water both; and the further on it is continued, and the more rapid the river runs, the further the navigation is removed from the valley and the original course of the river, till it is brought to the place designed for the purpose of transferring the vessels down at once by a machine into the original river, the sea, or into another canal.

Notwithstanding the advantages which attend this new mode of construction, our author acknowledges that there are some cases in which the old method only can be put in practice.

With regard to the size, form, and expence of canals of this kind, Mr Leach gives a computation from one which was intended to be made in the county of Cornwall, and which was called the *Tamar* canal. An act of parliament was obtained for this in 1774. A navigable canal was to be made from Bude Haven, in the county of Cornwall, on the Bristol Channel, to the navigable part of the river Tamar; the design being to open a communication between the English and Bristol Channels through the counties of Devon and Cornwall. By the act, it was determined that the canal should not exceed 63 feet in breadth, nor should the ground be cut more than 39 inches deep below the surface, excepting in places where docks or basons were to be made, or where cranes or other engines were to be erected for particular purposes. The breadth allowed (63 feet) was to comprehend the water itself, the two towing paths, one on each side, and the fences beyond them. The breadth of the canal itself was to be 21 feet at the surface and 12 at bottom; the depth on the under side, 39 inches, as already said; the towing paths 12 feet broad each; and beyond these a hedge or rail at the distance of six feet on each side from the paths. There were to be drains as usual in canals; one on the under side for carrying off the superfluous water from the canal; the other on the upper side for carrying off the water which might accidentally fall into it in rains, or by springs in the higher grounds. Thus the whole would not exceed the breadth proposed by act of parliament; while the canal itself would be sufficiently large for every necessary purpose. Mr Leach computes, that on this canal two boats, carrying 10 tons each, might very easily pass; and he recommends this as the proper size of canals in other parts of the kingdom.

Canals of this kind, our author observes, will, for

Inland Navigation. most part, be made in the side of a hill or rising ground; whence the greatest part of the earth dug out of it will be thrown upon the under side. Here it will elevate the ground sufficiently to form a towing path, together with an elevated space whereon to plant the hedge or fence. On the higher side, 12 feet of the ground must be cut down to within 18 inches of the surface of the water; and the earth and stones dug out in making this path will make the fence on the outside for keeping off the cattle. As by the act of parliament, however, there is a greater breadth allowed in some places, for making docks or basons, our author calculates the whole breadth of the canal at 66 feet; and according to this breadth he makes his computations.

1. The first and principal expence is the digging of the trunk of the canal; but this must vary so much according to the nature of the ground, that no certain estimate of the expence can be made. Sometimes the ground may be soft, and easily cut, sometimes hard and rocky, sometimes marshy and boggy, &c. There must also be a very considerable difference in the expence of cutting the canal, according as the ground on one side of it is more or less elevated. Mr Leach, after making the proper calculations, supposes that in every perch of a canal of the kind under consideration there must be removed 40½ cubical yards, or 1085 cubical feet, of earth. Agreements with the workmen are commonly made by the cubic yard. It is rare that a cubic yard can be removed for less than 2d. "nor (says our author) will any sort of ground require more than 9d. except in passing through a rock, which will not often happen, unless where, by the situation of the land through which the canal may pass, it should require to be cut more than four feet under the surface, as it may sometimes happen in cutting through a hill or neck of land, whereby the course of the canal may be shortened. According to this estimate, Mr Leach has formed a table of the expence of making canals from 2d. the cubic yard to 9d. The smallest expence of these per mile is 107l. 11s. 2½d.; the greatest 483l. 19s. 9d. Sometimes, however, the expence may be even greater: so that the mile may cost 600l. or near it; but this must be accounted an extraordinary expence, and not often to be expected.

In digging the trunk of the canal, care must be taken to preserve all the sand, stones, and gravel, for the purpose of making drains or gutters and the towing paths; also for the making of a wall, the outside face of which is to be 21 feet distant from the edge of the canal. The design of this is to prevent the earth and rubbish from being thrown to too great a distance from the side of the canal; and likewise for the purpose of raising a bank on the lower side about 16 or 18 inches above the surface of the water in the canal, when it is full up to the drains. On the top of this bank the towing path is to be made 12 feet wide on that side of the canal; and if this wall should be raised four feet above the surface of the towing path, it would be a fence to keep the cattle off from that side. In making the towing path on the higher side, the surface of the land must be sunk to within 16 or 18 inches of the surface of the water in the canal when full; and the turf, earth, stones,

Island No. stones, &c. taken from thence in making the towing path on that side, will make the other fence of the canal.

2. Drains or gutters must be made under the towing paths, on both sides of the canal. On the upper side they must be made through the hedge or fence at all convenient places, for admitting springs and rivulets, as well as rain water into the canal. On the higher side, these should be about 132 feet distant from one another, exclusive of those for the admission of springs. On the lower side, it is necessary to have drains at the distance of 66 feet from each other; which will be 80 drains per mile. These may be constructed for 2s. 6d. each, which amounts to 10l. per mile. On the higher side they will cost about four shillings per drain; and, at the distance of 132 feet betwixt each drain, the expence will be 8l. per mile.

In making the drains on the lower side, great care must be taken to have them truly level, and parallel to the horizon; the bottom part of the drain being exactly 39 inches perpendicular above the bottom of the canal; as on the true placing of these drains, and the true level of the bottom of the canal, entirely depends the regularity of the deepness of the water.

3. The value of the ground through which the canal is to pass must also be considered. From the observations and memorandums which our author took in the year 1774, concerning the ground through which the Tamar canal was to pass, he concluded that one-eighth part of the land through which the track passed was worth 40s. per acre; another eighth, 30s.; a third eighth part, 10s.; and all the rest not worth more than five; and a great deal of it not more than two; the average of the whole being 15s. an acre. "Then (says he), if the good, indifferent, and bad land be worth, on an average, 15s. an acre, and as 30 years value is a capital price for lands, it will, at that rate, amount to 21l. 10s. per acre. The stipulated breadth of the canal with the towing paths and hedges being, as already said, 66 feet, which is exactly a Gunter's chain; then, 10 such chains in length and one in breadth form exactly a statute acre of land; and ten chains in length is a furlong; so that every mile of canal will thus take up eight acres of land, which, at 21l. 10s. per acre, amounts to 180l. per mile.

4. Bridges are likewise a considerable article of expence in the making of canals. Mr. Leach supposes that there may be one common road bridge and two swivel bridges required per mile; the former may be erected for 60l. and the latter for 30l. each; so that the expence of all together will amount to 120l. per mile.

5. As in some particular places, on account of short turns, and where docks and basins and landing places are to be made, a greater wideness will be required, our author allows half an acre more land for every furlong on this account; which brings an additional expence of 90l. per mile.

6. It will always be necessary to have sluices for emptying the canal; each of which will cost 20l. Mr. Leach allows a sluice and stop gate for every mile; and as these cost 20l. each, we have thus a farther expence of 40l. per mile.

7. The wall on the lower side against the bank of earth and towing path may be built for three shillings per perch; and as every mile contains 320 perches, the expence of the wall will be 48l. per mile.

8. Our author calculates the towing path on the lower side at the same price; so that it adds another addition of 48l. per mile; but as he estimates the higher towing path and hedge at 8s. per mile, this will amount to 128l. per mile.

Thus, according to our author's calculation, the whole expence of making a canal with its necessary appendages will amount to 944l. 13s. 4d. per mile; and by the calculation of another engineer, the particulars of which he also enumerates, it would not exceed 1022l. 13s. 4d. This our author thinks a moderate expence; but no objection naturally occurs from the great length to which such canals must necessarily run; a remarkable instance of which he gives in the proposed Tamar canal; where, though the distance betwixt Bude Haven and the navigable part of the river Tamar is no more than 28 miles in a straight line, the length of the canal would not have been less than 80 miles. This length, however, according to our author, "ought not to be an object of discouragement, but on the contrary an inducement and an encouragement to promote the extending of it as much as possible into the country, as it will bring a market to every man's door that it draws nigh in its passage, and be a means to improve a greater quantity of uncultivated lands; and the navigation will be thereby much more extensive, and a much larger number of inhabitants will reap the advantages thereof, than if it had been carried on upon the original river."

We have already taken notice, that in the method of constructing canals just now mentioned, there will at certain intervals be places where the vessels must be raised and lowered by means of mechanical powers, instead of the dams and locks made use of in other canals. These machines are compounded of an inclined plane and wheel in axis. The inclined plane is a parallelogram whose length reaches from the end of one canal to the beginning of another, or to the sea or navigable river, to which the vessel is next to be conveyed; the breadth ought to be 22½ feet. It may be made of good oak or deal plank, and sufficiently strong to bear the weight to be laid upon it; and it must be very strongly supported by beams of oak or other wood. It ought to be divided in the middle by a ledge or rib of 12 inches square, the side ribs being nine by 12 inches. The elevation must depend upon particular circumstances. Fig. 1. shows the inclined part of the machine; AB being the wooden part just described, placed between the side of the hill W and the navigable river F. According to the dimensions already given, the two paths A and B on which the vessels move are exactly ten feet wide. G represents the canal, brought perhaps from the distance of several miles to the top of the precipice WW. At the end of the canal, and quite across from R to R, must be built a very strong wall; in which are two sluices with flood gates at K and L, to let out the water occasionally. Between the head of the plane AB, and the end of the canal G, is a horizontal platform divided into two parts, as is represented in the figure by the letters HI. At the end of the canal are six rollers

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rollers M and N, of use in carrying the boats and lighters in and out of the canal. Near the end of the canal, at S, and T, are two other sluices, with their flood-gates, for letting out a quantity of fluid to drive the other part of the machine. O and P represent the two ends of the towing paths, one on each side of the canal.

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Fig. 2. shows the vehicle by which the lighters are conveyed up and down the inclined plane, by the two paths A and B, fig. 1. AA (fig. 2.) represents part of the inclined plane, B the vehicle in the position in which it rolls up and down the two paths. C is the body of the vehicle, which is made hollow, to contain a quantity of water occasionally used as a counterbalance for its corresponding vehicle. DDD are three rollers between the bottom of the vehicle and the plane for the purpose of rolling the boats up and down. HHH are six rollers: four by the horizontal part of the vehicle on which the boat E is to rest in its passage up and down the plane; the other two rollers are in a moveable part, which is fastened to the body of the vehicle with a pair of very strong hinges; and in the passage of the vehicle up and down the plane it turns up between the head of the boat and the plane, preventing the former from rubbing against the plane. When the vehicle gets up to the top, this moveable part falls down on the platform marked HH, becoming parallel with the horizontal part of the vehicle; after which it serves for a launch and passage to place the boat upon the rollers MN (fig. 1.) at the end of the canal. This passage part of the vehicle, together with the three rollers at the end of the canal, is likewise of great use in towing a boat out of the canal, in order to place it on the horizontal part. At the bottom of the cavity of the vehicle is a large hole F, with a valve opening inwardly. Through this hole the water enters when the vehicle sinks into the navigable river F, for the purpose of receiving a boat on the top or horizontal part of the vehicle till it is quite full and then will sink entirely under water, while the boat is towed in on the horizontal part. A small rope K is fastened to the valve, on purpose to lift it up and to keep it so while the vehicle and boat are ascending up the plane out of the canal, that so the water may discharge itself till as much as is necessary be got out; or till it becomes an equal balance for the corresponding vehicle and its contents, which are descending by the other path. Hence we see, that every machine must have two of these vehicles furnished with rollers as already described, and so constructed that one may be as nearly as possible a counterbalance to the other. As it is necessary that the vehicles should be water tight, the insides of them must be caulked very tight; and they should be spacious enough to hold as much water as will balance the largest boat with its contents. Here it may be observed, that every vessel will be balanced by as many cubic feet of water as it displaces by being put into the water when loaded. The quantity may easily be known, by observing how far the boat sinks in the water, and calculating the bulk of the part immersed.

The machine which puts the vehicles in motion, may either be constructed with an under-shot or breast-water wheel, or by an over-shot water-wheel: or by two walking-wheels, for men to walk in as in cranes, &c.

Fig. 3. shows a front view of the under-shot water-

wheel movement; where A is the end of the axis or cylinder of the cog or spur-wheel; the diameter of which axis is four feet, and its length not less than 22 feet, as it must be extended quite across the canal from one side to the other, and placed on the top of very strong supporters on each side of the canal, about seven feet above the surface of the water, as the loaded boat is to pass backwards and forwards under the cylinder, and at a convenient distance from the wall RR (fig. 1.) and placed between the two sluices S and T; on the end of which cylinder is the cog-wheel B (fig. 3.) The wheel B is supposed to be 20 feet of diameter, having on its edge 120 cogs; and underneath the cog-wheel is the breast-water one C, 24 feet in diameter, from the tip of one aller-board to the tip of its opposite. On the end of the axis of the water-wheel D is a trundle two feet and a half in diameter, with 15 rounds and staves contained therein. This must be placed between the two sluices S and T, to let the water out of the canal; which, falling on the float-boards, will turn the wheel round from the right hand towards the left, when the sluice on the left hand of the wheel is opened; but the contrary way when that of the right is opened.—The water falling upon the boards passes along with the wheel in the circular cavity EGF, and is discharged at G, whatever way the wheel may turn.

To the axis or cylinder of this machine, which must always be horizontal, are fixed a pair of strong ropes, the ends of each pair fastened to the upper part of the cylinder; it being necessary that they should act in contrary directions. Each must extend the whole length of the plane, and their strength must be proportioned to the weight necessary to be sustained. The two vehicles already mentioned are fastened to the other ends of the ropes; so that one pair of the ropes are wound up by the cylinder turning one way, and the other by its turning the contrary way. Thus when one of the vehicles is at the upper part of the path A ready to discharge its boat and cargo into the upper canal, the other boat will be at the foot of the path B, all under water in the lower canal, and ready for the reception of a boat to be towed in on the horizontal part of it; so that as one vehicle rolls up on one side of the plane, the other will roll down on the other side, and *vice versa*.

Fig. 4. shows the movement by means of an over-shot water-wheel. It consists of a water-wheel C, and two spur or cog-wheels A and B. The water-wheel is 18 feet in diameter, and has two rows of buckets placed contrariwise to one another, that it may turn round in contrary directions, according as the one or the other sluice, S, or T, is opened. On its axis F is a trundle of three feet diameter, having 18 rounds or staves which fall into the cogs of the second spur-wheel B, causing it to turn round in a direction contrary to that of the water-wheel. This second wheel is likewise 18 feet in diameter, with a trundle of three feet having 18 rounds or staves.—The diameter of the upper spur-wheel A is also 18 feet, but the diameter of its axis is six feet. On the edge of the wheel are 108 cogs. These fall in between the staves of the axis of the other spur-wheel; and thus the third wheel turns round the same way with the water wheel C. The cylinder of this upper spur-wheel

fig. 2.

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vigation.

wheel must be placed across the canal betwixt the two sluices, on very strong supporters, as explained in the former movement, and the two pair of ropes in the same manner.

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The movement of the walking wheel is shown (fig. 5.) A₁ and A₂ are two wheels for men to walk in, each of them 24 feet in diameter. B₁ and B₂ are the axes or cylinders of the two wheels, of equal lengths; viz. 11 feet each, and four in diameter.—At one end of each of the two cylinders C₁ and C₂, is a wheel of the same diameter with the cylinder. On the edges of these wheels are teeth of an equal number in each wheel; and as the teeth of the wheels mutually fall into each other, the revolutions of both must be performed in the same time. By this contrivance also the cylinders will turn different ways; and the ropes on the two different cylinders will constantly one pair be wound up, and the other wound down, by the natural moving of the machine. DDD is the frame that supports the whole, which must be made very firm and secure.

Let us now suppose, that there is a boat in the upper canal to be brought down, but none to go up for a balance. In this case, as one of the vehicles must be at the top to receive the boat, the other will be at the bottom to take in water. Let then any of the movements just described be set to work, and it is plain, that as the upper vehicle with its boat descends, the under vehicle will ascend with the water; the valve being in the mean time lifted up till a sufficient quantity of water has flowed out, to make the one nearly a counterbalance to the other; so that the vessel may slide down gently and without any violence.

If it happens that a boat is to go up while none is to come down, one of the vehicles being at the foot of the plane under water, and in readiness to have the boat towed upon its horizontal part, one of the sluices at K or L is to be opened, and a quantity of water let into the cistern of the upper vehicle sufficient to counterbalance the boat with its contents which is to ascend. This being done, the machine is set to work, the valve of the under vehicle kept open till the water is all discharged; and then the boat will roll up to the top of the plane.

From this description of the canal and machinery for raising and lowering the vessels, the reader can be at no loss to understand the principles on which it depends. It would be superfluous to adduce examples, or follow our author through his calculations relative to particular cases. We shall only observe, that the difference of time in which vessels may be raised or lowered by the machinery just described, in comparison with what can be done in the common way by dams and locks, must give a very favourable idea of the new method. According to Mr Leach's computations, a boat with its cargo weighing 10 ton might be raised by the walking machine in 12 or 14 minutes, by the under-shot wheel in 15 minutes, and by the over-shot wheel in 30 minutes; and that through a space of no less than 50 fathoms measured on the inclined plane, or 114 feet perpendicular.

NAULUM, a piece of money put into the mouth of a person deceased among the Romans, to enable him to pay Charon the ferryman for his passage. It was to be of the current coin of the reigning empe-

ror: from this money th^{at} the time of the person's death may be known. The sum for poor men was a farthing, but the rich in general were very liberal to the old tar Charon, as appears from the number of coins often found in the neighbourhood of Rome on opening the graves of great men. Charon was looked upon as a very morose and obstinate old fellow, who would not carry over any man without his fare; and hence the proverbial use of that verse in Juvenal,

Furor est post omnia perire malum.

A similar custom took place among the Greeks; but the money put into the mouth of the deceased was called *Antemna*.

NAUMACHIA, in antiquity, a show or spectacle among the ancient Romans, representing a sea fight. These mock sea fights are supposed to have originated at the time of the first Punic war, when the Romans first instructed their men in the knowledge of naval affairs. Afterwards they were intended to entertain the populace, as well as to improve the seamen. They were often, like other shows, exhibited at the expence of individuals, to increase their popularity.

In these spectacles they sometimes strove to excel each other in swiftness; and sometimes engaged in a warlike manner. The Naumachia of Claudius indeed was a most savage diversion. The combatants used to destroy each other to amuse a tyrant and a cruel mob. As they passed before him, they used this melancholy greeting, "*Ave Imperator, morituri te salutant.*" The emperor replied, "*Ave vos.*" This they understood as an answer of kindness, and a grant of their lives; but they soon discovered that it proceeded from wanton cruelty, and barbarous insensibility. In the time of the emperor Domitian, such a vast number of vessels engaged as would have nearly formed two regular fleets for a real fight, and the channel of water was equal in magnitude to a natural river. The emperor Heliogabalus is reported to have filled the channel where the vessels were to ride with wine instead of water. Tritons and sea monsters were frequently exhibited during the engagement. Suetonius and Dio Cassius inform us, that at one of these sea fights of Domitian a violent shower fell; the emperor, however, continued till the end of the engagement, often changing his clothes, nor would he suffer any one to depart; and as the rain continued for several hours, many were seized with distempers, and some even died, Suet. cap. 4. Dio. lib. lxvii. Naumachia were also places fitted up for these shows, a sort of circus or amphitheatres, with seats and porticos, &c. There were several of them at Rome; three built by Augustus, one by Claudius, another by Domitian, and another by Nero; which served for the reverse of his medals. Claudius used the lake Fucinus as a Naumachia.

NAUMBURG, a town of Germany, in the circle of Upper Saxony, capital of the county of Saxe-Naumburg, situated on the river Sala, in B. Long. 11. 20. N. Lat. 51. 12.

NAUPACTUS, or *Naupactum*, (anc. *ἡ Ναύπακτος*), a city of Ætolia, at the mouth of the Evenus. The word is derived from *ναῦς* and *πακτή*, because it was there that the Heraclidæ built the first ship which carried them to Peloponnesus. It first belonged to the Locri Ozolæ, and afterwards fell into the hands of the Athenians, who gave it to the Messenians, who had

Nauplia had been driven from Peloponnesus by the Lacedaemonians. It became the property of the Lacedaemonians after the battle of Egospotamos, and it was restored to the Locri. Philip of Macedon afterwards took it, and gave it to the Aetolians; from which circumstance it has generally been called one of the chief cities of their country. E. Long. 27. 20. N. Lat. 38. 0.

There was on the shore a temple of Neptune, and near it a cave filled with offerings, and dedicated to Venus, where widows resorted to request new husbands of the goddess. Pausan. lib. 10. p. 898.

NAUPLIA, (anc. geog.), a maritime city of Peloponnesus. It was the naval station of the Argives. The fountain Cnathos was in its neighbourhood.

NAUPLIUS, (fab. hist.), a son of Neptune and Amymon, king of Euboea. He was the father of the famous Palamedes, who was so unjustly sacrificed to the artifice and resentment of Ulysses by the Greeks at the Trojan war. The death of Palamedes highly enraged Nauplius; and to revenge the injustice of the Grecian princes, he endeavoured to debauch their wives, and ruin their characters. When the Greeks returned from the Trojan war, Nauplius was pleased to see them distressed in a storm on the coasts of Euboea; and to make their disaster still more universal, he lighted fires on such places as were surrounded with the most dangerous rocks, that the fleet might be shipwrecked upon the coast. This had the desired effect; but Nauplius was so disappointed when he saw Ulysses and Diomedes escape from the general distress, that he threw himself into the sea. According to some mythologists there were two persons of this name; one a native of Argos, who went to Colchis with Jason. He was son of Neptune and Amymon. The other was king of Euboea, and lived about the time of the Trojan war. He was, as some observe, son of Clyteas, one of the descendants of Nauplius the Argonaut. The Argonaut was remarkable for his knowledge of sea affairs and of astronomy. He built the town of Nauplia, and sold Alce daughter of Aleeus to King Teuthras, to screen her from her father's resentment.

NAUPORTUS, or NAUPORTUM, (anc. geog.), a town on a cognominal river, towards its source, in Pannonia Superior. The reason of the name, according to Pliny, is, that the ship Argo, after coming up the Danube, the Save, and the Laubach, was thence carried on men's shoulders over the Alps into the Adriatic. The river Nauportus rises in the Alps, near Longaticum, at the distance of six miles from the town Nauportum; which was a colony of the Taurisci, a people on the confines of Noricum. Now Upper Laubach in Carinthia, on the river Laubach. E. Long. 14. 40. N. Lat. 48.

NAUSCOPY, the art of ascertaining the approach of ships or the neighbourhood of land at a considerable distance. This pretended art was invented by M. Bottineau, employed in the King and Company's service in the Island of France, from the year 1782 to 1784, and the account of it is given by the inventor as follows:

"This knowledge is not derived either from the observation of the waves, or from the subtilty of sight, nor from any particular sensation; but merely from

observation of the horizon, which discovers signs indicating the proximity of ships or of land. *Nauscropy.*

"On the approximation of a ship towards the land, or towards another ship, there appears in the atmosphere a meteor of a particular nature, visible to every one without any painful attention. It is not by any kind of accident that this meteor appears under these circumstances; on the contrary, it is the necessary result of the approximation of one vessel towards another, or towards the land. The existence of the meteor, and the knowledge of its different modifications, are what constitute the certainty and the precision of my informations.

"If I am asked, how it is possible that the approach of a ship towards land should give birth to any meteor whatever in the atmosphere, and what connexion there can be between two objects at such a distance from each other? I reply, that I am not obliged to give an account of the *how* and the *wherefore*: that it is sufficient for me to have discovered the fact, without being obliged to account for its principle."

The writer concludes, by desiring to be called on for experimental proofs, and by promising in future a complete treatise of Nauscropy, with maps, plates, &c.

This complete treatise, as far as we know, has not yet been published, nor do we expect ever to see such a treatise on the subject as will satisfy the minds of those who are persuaded that every effect must have an adequate cause. The administrators of the island, who gave to M. Bottineau what he calls a report, containing the most authentic and most explicit testimony of the reality of the discovery, seem to be of our opinion; and yet they speak of this discovery with doubt, and with a degree of respect to which we think it can lay no claim. Their report is in the form of a letter directed to the *Marshall de Castries*; and that our infidelity may not deprive the public of what, in the immense catalogue of possibilities, may lead to a useful discovery, we shall here subjoin a copy of it.

Port Louis, Island of France, the 18th February 1784.

"My Lord, A letter which you have written on the 6th of April to M. Bottineau, employed in the King and Company's service in this colony, obliges us not to refuse him, nor for you, of which he proposes being himself the bearer. The desire only of being useful to his country, is (as he says) the motive which determines him to take this step. He would be angry with himself were he to conceal a discovery which hath hitherto escaped the most enlightened persons, and of which he only is in possession. This discovery is the art of ascertaining the presence of one or several ships, at 100, 150, and as far as 200 leagues distance. This is by no means the result of his studies, nor the fortunate application of the principles of any particular science: his science is in his eyes only, and he can have no other: what we call *inspiration* and *genius* cannot make up to him what he is deficient in from education. He perceives (as he says) in nature, some signs which indicate to him the presence of the vessels, as we know that there is a fire in a place when we perceive the smoke which comes from it. This is the comparison which he makes use of himself to those who have conversed with him about his art: this (though he has kept his secret to himself)

Fig. 1.

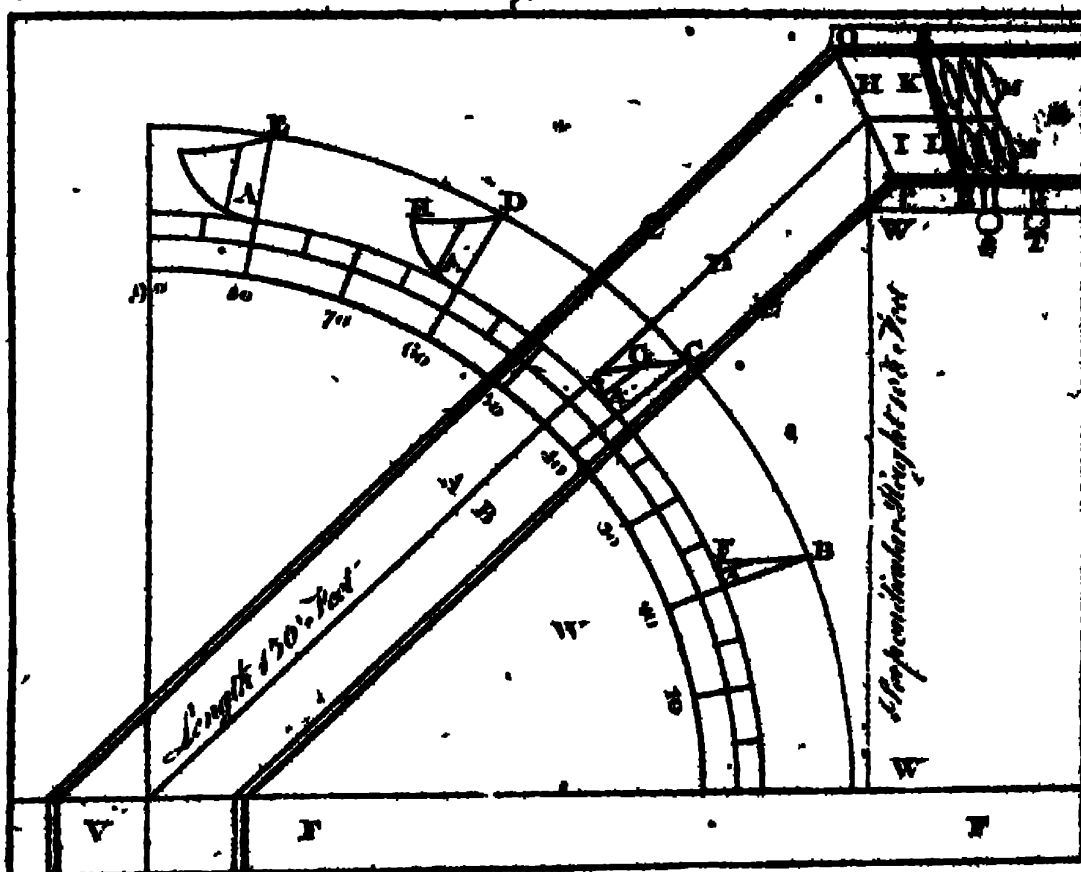


Fig. 2.

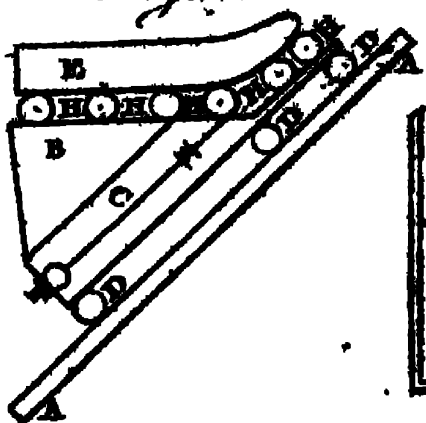


Fig. 3.

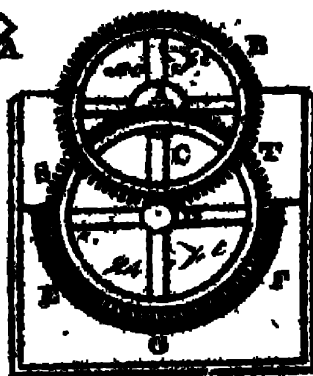


Fig. 4.

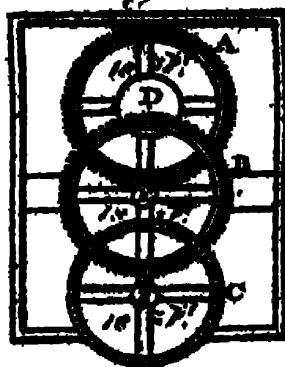
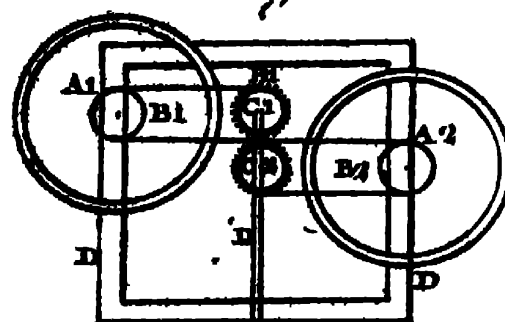


Fig. 5.



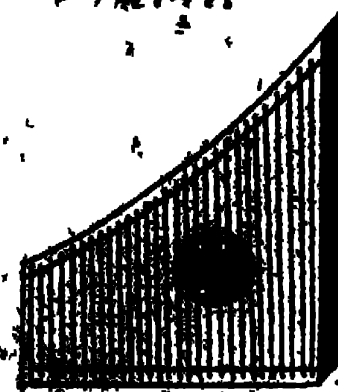
() Vapour. Rods.

1	1	2	3	4	5	6	7	8	9	0
2	1/2	1/3	1/4	1/5	1/6	1/7	1/8	1/9	1/10	0
3	2/3	1/2	1/3	1/4	1/5	1/6	1/7	1/8	1/9	0
4	3/4	2/3	1/2	1/3	1/4	1/5	1/6	1/7	1/8	0
5	4/5	3/4	2/3	1/2	1/3	1/4	1/5	1/6	1/7	0
6	5/6	4/5	3/4	2/3	1/2	1/3	1/4	1/5	1/6	0
7	6/7	5/6	4/5	3/4	2/3	1/2	1/3	1/4	1/5	0
8	7/8	6/7	5/6	4/5	3/4	2/3	1/2	1/3	1/4	0
9	8/9	7/8	6/7	5/6	4/5	3/4	2/3	1/2	1/3	0

100

1	4	7	0	8
2	1/2	1/3	1/4	1/5
3	1/2	1/3	1/4	1/5
4	1/2	1/3	1/4	1/5
5	1/2	1/3	1/4	1/5
6	1/2	1/3	1/4	1/5
7	1/2	1/3	1/4	1/5
8	1/2	1/3	1/4	1/5
9	1/2	1/3	1/4	1/5

100



telescope. self) is the plainest thing he has said, in order to make it be understood that he hath not made this discovery by the knowledge of any art or science, which had been the object of his application, or his former studies.

"It is according to him the effect of chance; he hath taken nature in the act, and hath discovered his secret; so that his science, or rather the first elements of it, hath not cost him the least trouble: But the thing which hath cost him a great deal of labour, and which may be really called his own, is the art of judging of the exact distance.

"According to him, the signs very clearly indicate the presence of ships; but none but those who can well read these signs can draw any conclusions from them with regard to distances; and this art of reading them well, is according to him, a true and a very laborious study: for this reason he hath himself, for a very long time, been the dupe of his science. It is at least 15 years since he first foretold here the arrival of ships. At first this was regarded only as a frolic. Wagers were laid on both sides. He often lost, because the ships did not arrive at the time prescribed by him. From thence came his application to find out the cause of these mistakes; and the perfection of his art is the result of this application.

"Since the war, his informations have greatly increased, and probably were sufficiently exact to excite the attention of the public. The noise of them reached us with the degree of enthusiasm which is always excited by the marvellous. He himself spoke of the reality of his science with a tone of a man convinced. It would have been too cruel to have dismissed him as a visionary.

"Besides, every thing depended upon proofs, and we required that he should produce some; in consequence, he hath regularly sent us, for eight months, the informations which he thought he might venture to send us; and the result is, that several of the ships he announced are arrived at the time he foretold, after several days of information.

"Others have come later than was expected, and some have not appeared at all.

"With regard to some of these, it hath been ascertained, that their delay had been occasioned by calms or by currents. M. Bottineau is persuaded, that those which never appeared were foreign vessels which went on; and accordingly we have learned, that some English ships were arrived in India, which might perhaps have been in sight of the island at the time indicated. But this is no more than a conjecture, which our occupations have not allowed us to investigate. What we are certain in, that is general it appears that M. Bottineau hath made just observations: whether it is owing to chance or to his abilities, it might be, perhaps, impossible to determine. It is however certain, that the fact is extraordinary, under whatever light it is considered, that we have not thought ourselves able either to affirm or deny it; and we have wished the Sieur Bottineau to compel us to take one or the other side of the question, by trusting his secret to some trusty and able person. But this he hath refused, being probably afraid that he should not acquire by the discovery all the benefit which he imagines he may reap from it.

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"Supposing the reality of the discovery, we do not believe that its utility can be so important as M. Bottineau persuades himself it is; but it might perhaps throw a great light upon natural history. In order to be useful it would be necessary that the discovery should be confined to one nation, and not be common to all others. This will be impossible. Every vessel, every vessel, and every privateer, is obliged to carry a man on board who is in possession of this secret. We repeat, with respect, my Lord, yours, &c. La V^e de Souillac, Chevreau."

NAUSEA, or sickness; a vomiting or propensity and endeavour to vomit, arising from something which irritates the stomach.

NAUTILUS, is a mollusk; a creature belonging to the order of various animals. The shell consists of one spiral valve, divided into several apartments by partitions. There are 17 species, chiefly distinguished by particularities in their shells.

Bonani observes, that this genus of shells is very well named from the Greek *nautilos*, which signifies both "a ship" and "a sailor"; for that the shells of all the nautili carry the appearance of a ship with a very high poop. Different authors, both ancient and modern, have called the nautilus by the names of *pompilus*, *nautilus*, *nautilus*, *nautilus*, *nautilus*, *nautilus*; and the French call it *le nautilus*. It is by some imagined, that men first learned the art of navigation from this animal.

The most remarkable division of the nautilus is into the thin and thick-shelled kinds. The first is called *nautilus papiraceus*; and its shell is indeed no thicker than a piece of paper when out of the water. This species is not at all fastened to its shell; but there is an opinion, as old as the days of Pliny, that this creature creeps out of its shell, and goes on shore to feed. When this species is to sail, it expands two of its arms on high, and between these supports a membrane, which it throws out on this occasion: this serves for its sail, and the two other arms it hangs out of its shell, to serve occasionally either as oars or as a steering; but this last office is generally served by the tail. When the sea is calm, it is frequent to see numbers of these creatures diverting themselves in this manner: but as soon as a storm rises, or any thing gives them disturbance, they draw in their legs, and take in as much water as makes them specifically heavier than that in which they float; and then they sink to the bottom. When they rise again, they void this water by a number of holes, of which their legs are full. The other nautilus, whose shell is thick, never quits that habitation. This shell is divided into 40 or more partitions, which grow smaller and smaller as they approach the extremity or centre of the shell: between every one of these cells and the adjoining ones there is a communication by means of a hole in the centre of every one of the partitions. Through this hole there runs a pipe of the whole length of the shell. It is supposed by many, that by means of this pipe the fish occasionally passes from one cell to another; but this seems by no means probable, as the fish would undoubtedly be crushed to death by passing through it. It is much more likely that the fish always occupies the largest chamber in its shell; and that it lives in the cavity between the mouth and the first parti-

Nautilus
Navy

tion, and that it never removes out of this; but that all the apparatus of cells, and a pipe of communication which we so much admire, serves only to admit occasionally air or water into the shells, in such proportion as may serve the creature in its intentions of swimming.

Some authors call this shell the *concha margaritifera*: but this can be only on account of the fine colour on its inside, which is more beautiful than any other mother of pearl; for it has not been observed that this species of fish ever produced pearls. It must be observed, that the polypus is by no means to be confounded with the paper-shelled nautilus, notwithstanding the great resemblance in the arms and body of the enclosed fish; nor is the conch ammonis, so frequently found fossil, to be confounded with the thick-shelled nautilus, though the concamerations and general structure of the shell are alike in both; for there are great and essential differences between all these genera. There is a pretty copious and minute account of this curious animal in the Gentleman's Magazine, Vol. XXII. p. 6, 7, 8, and 301. and Vol. XXV. p. 128.

NAVY, the fleet or shipping of a prince or state. See MARINE.

The management of the British navy royal under the lord high admiral of Great Britain, is intrusted to principal officers and commissioners of the navy, who hold their places by patent. The principal officers of the navy are four, viz. the treasurer, whose business it is to receive money out of the exchequer, and to pay all the charges of the navy, by warrant from the principal officers: comptroller, who attends and controuls all payment of wages, is to know the rates of stores, to examine and audit all accounts, &c.: surveyor, who is to know the states of all stores, and see wants supplied; to estimate repairs, charge boatswains, &c. with what stores they receive, and at the end of each voyage to state and audit accounts: clerk of the acts, whose business it is to record all orders, contracts, bills, warrants, &c.

The commissioners of the navy are five: The first executes that part of the comptroller's duty which relates to the comptrolling the victualler's accounts; the second, another part of the said comptroller's duty relating to the account of the storekeepers of the yard; the third has the direction of the navy at the port of Portsmouth; the fourth has the same at Chatham; and the fifth at Plymouth. There are also other commissioners at large, the number more or less according to the exigencies of public affairs; and since the increase of the royal navy, there have several clerks under them, with salaries allowed by the king.

The victualling of the royal navy hath formerly been undertaken by contract, but is now managed by commissioners, who have their office on Tower-hill, London. The navy office is where the whole business concerning the navy is managed by the principal officers and commissioners.

The royal navy of Great Britain is now in a very flourishing state, having been diligently kept up in late reigns, as the natural strength of the kingdom. When it is complete, it is divided into three squadrons, distinguished by the colours of the flags carried by the respective admirals belonging to the same, viz.

red, white, and blue; the principal commander of which bears the title of *admiral*; and each has under him a vice admiral and a rear admiral, who are likewise flag officers.

Navy Exercise. See EXERCISE.

Navy Discipline, or Regulations. See MARINE STATE.

NAWORTH CASTLE, in Cumberland, 10 miles from Carlisle, near the Gelt. This castle is still entire and inhabited. It is a large pile, square, and built round a court. On the north it stands over the river Ithing, at a great height, the banks shagged with wood. The whole house is a very irregular building, the rooms numerous, accessible by 16 staircases, with most frequent and sudden ascent, and descents, &c.—The great hall has a gallery at one end, adorned with four vast crests carved in wood, viz. a griffin and dolphin, with the scollops; an unicorn, and an ox with a coronet round his neck. In front is a figure in wood of an armed man; two others, perhaps vassals, in short jackets and caps; a pouch pendant behind, and the mutilated remains of Priapus to each; one has wooden shoes. These seem the *ludibrium aulae* in those gross days. The top and upper end of the room is painted in squares, to the number of 107, representing the Saxon kings and heroes. The chimney here is five yards and a half broad. Within this is another apartment, hung with old tapestry, a head of Anna of Cleves, on one side of her a small picture of a lady in full length, &c. and many other. Many of these paintings were brought from Kirk Oswald castle when that was demolished. The chapel has a ceiling and part of its wainscot of the same kind, being paintings of Patriarchs, Jewish kings, &c. It has a floor of plaster of Paris, as have some other of the rooms. Some of the apartments are very large and spacious. The small Popish chapel is above stairs, and joining to this chapel is the library, which has a wooden roof. The books are old; there are not above one or two of the manuscripts here now. This castle was built by one of the Dacres about the reign of Henry III. In the garden walls were stones with Roman inscriptions, which the late earl of Carlisle gave to Sir Thomas Robinson, and were by him removed to his museum at Rookby: On one of these stones is this inscription, *peditum centum quinquaginta Britannorum*; whence it appears that the Romans, when in possession of Britain, sometimes indulged the national troops with the favour of garrisoning their own territories.

NAXIA, or NAXOS, a considerable island of the Archipelago, 25 miles in length, and 88 in circumference. The whole island is covered with orange, olive, lemon, cedar, citron, pomegranate, fig, and mulberry trees; and there are a great many springs and brooks. This island has no harbour; and yet they carry on a considerable trade in barley, wine, figs, cotton, silk, flax, cheese, salt, oxen, sheep, mules, and oil. They burn only oil of mastich, though olive oil is exceeding cheap. It is inhabited both by Greeks and Latins, who live in great dread of the Turks; for when the meanest of their ships appear here, they always wear red caps like galley-slaves, and tremble before the lowest officer; but as soon as they are gone, they put on their caps of velvet. The ladies are so vain, that when they return out of the country, they

Navy
||
Naxia

Naxos,
Naxus.

they have 40 women in their train, half on foot and half on asses; one of whom carries a napkin or two, another a petticoat, another a pair of stockings, and so on; which is a very ridiculous sight to strangers. There are four archbishops sees in this island, and a great many villages; but so thin of people, that the whole island does not contain above 8000 inhabitants. The highest mountain is *Zia*, which signifies "the mountain of Jupiter." There are but few antiquities, except some small remains of the temple of Bacchus. Some say they have mines of gold and silver; however, there is one of emery, which is so common here and so cheap, that the English often ballast their ships therewith.

NAXOS, or *Naxia*, a considerable town, and capital of the isle of Naxos, over against the isle of Paros, with a castle and two archbishops sees, the one Greek and the other Latin. The greatest part of the inhabitants are Greeks. E. Long. 25. 51. N. Lat. 37. 8.

NAXUS, now NAXIA, formerly *Strongyle*, *Dia*, *Dionysia*, *Callipolis*, and *Little Sicily*. It was called *Strongyle*, from a Greek word, signifying "round," though in reality it is rather square than round. The names of *Dia* or *Divine*, and *Dionysia*, were given it as being consecrated in a peculiar manner to the fabulous god Dionysus or Bacchus. The appellation of *Callipolis*, Pliny and Solinus derive from the metropolis of the island, formerly a most beautiful city, which is the import of the word *Callipolis*. The great fertility of the country gave rise to the name of *Little Sicily*, Naxus being the most fruitful of all the Cyclades, as Agathamerus informs us, and no less fertile than Sicily itself. As for the name of *Naxus*, some assert that it was borrowed from one Naxus, under whose conduct the Carians possessed themselves of the island; others pretend it received its name from Naxus, the son of Endymion. Stephanus, Suidas, and Phavorinus, derive the name of *Naxos* from the Greek word *naxai*, signifying, "to sacrifice," and will have it to have been so called from the many sacrifices offered here to Bacchus. With these Bochart agrees, as to its being called *Naxos* from the sacrifices performed here in honour of Bacchus, but will have the word *naxos* to be a corruption of the Phœnician *nacsa*, or *nisfa* signifying "a sacrifice, offering." Naxos is, according to Pliny, 75, but reckoned by the present inhabitants 100 miles in compass. It has Paros to the west, Myconos and Delos to the north, and Ios to the south. This island is the most fruitful of the Archipelago, and was formerly famed for the excellent wines it produced. Archilochus, as quoted by Athenæus, compares them to the nectar of the gods; and Asclepiades, cited by Stephanus, assures us, that Bacchus took more delight in Naxos than in any other place whatsoever, having himself taught the inhabitants to cultivate their vines. The wine of Naxos maintains to this day its ancient reputation, being by some deemed the best of the Levant. Besides wine, this island abounds with all sorts of delicious fruits, the plains being covered with orange, olive, lemon, cedar, citron, pomegranate, mulberry, and fig trees. It was formerly famous for quarries of that sort of marble which the Greeks called *ophites*, from its being green, and speckled with white spots

like the skin of a serpent. The best emerald is found here on the mountains near the western coast, whence the neighbouring cape is called by the Italians *capo smeriglio*, or the emerald cape. As to the inhabitants of Naxos, Diodorus relates that the island was first peopled by the Thracians. These were in a little time subdued by a body of Thessalians, who having possessed the island for the space of 200 years and upwards, were compelled to abandon it by a drought and famine.

After the Trojan war, the Carians settled here, and called the island *Naxos*, from their king, who was the son of Polemon. He was succeeded by his son Leucippus, and Leucippus by his son Smardius, in whose reign Theseus, coming out of Crete, landed here with Ariadne, whom he was, in his sleep, commanded by Bacchus to leave in this island. In process of time a colony of Cnidians and Rhodians settled here under the conduct of Hippothous and Xuthus, and last of all the Ionians, who, in time, possessed the whole island; whence the Naxians are, by Herodotus, called *Ionians*, and ranked among the Athenian colonies. E. Long. 26. 5. N. Lat. 36. 30. It is about 105 miles in circumference and about 30 broad.

NAXUS (anc. geog.), a town of Crete, famous for its honey, called *laps Naxius*. Another of Sicily, built by the Chalcidians; situated on the south side of Mount Taurus, destroyed by Dionysius the tyrant: from its ruins Tauromenium, built by Timoleon, either arose or was increased, (Plutarch).

NAYLOR (James), a noted English enthusiast, was born, about 1616, in the parish of Ardesley, not far from Wakefield in Yorkshire. His father, though a farmer, and the proprietor of an estate, gave his son but a mean education; which is perhaps to be regretted, for his parts were very considerable. He married when very young and settled in Wakefield parish. In 1641 he was a private soldier under Lord Fairfax, being then a Presbyterian; but he afterwards became an Independent, and was made quarter-master under General Lambert. In 1651-2 he was converted by George Fox the apostle of the Quakers, and soon commenced a preacher and prophet among that people. One of his prophecies was, that the last and general judgment should be on the 15th day of the ensuing November. The falsehood of this prediction was soon perceived, and of course his imposture ought to have been detected; but such is the power of enthusiasm over the human mind, that his fame rose daily; and upon his going to London in 1655, he excited to no common pitch the envy of his brethren. He had strange fancies of celestial illuminations, and considered himself as a great favourite of heaven. In 1656 he went into the west of England, but his extravagancies were so great and his opinions so blasphemous, that even in those days of fanatical delusion they were heard with such horror, that the author of them was imprisoned in Exeter goal; from which however he was released in the space of a month. Upon this he determined to return to London; but taking Bristol in his way, he made his entrance into that city in imitation of our Saviour's entrance into Jerusalem, the people strewing the way, &c. and calling out, "Holy, holy, holy, lord God of Sabaoth; hosanna in the highest, &c." So impious a conduct

Naxos
Naylor.

Nayres, could not escape animadversion: he was apprehended with six of his associates. On examination he defended all that had passed; and was soon after with his followers sent to London, imprisoned, and condemned to be whipt, and then put to hard labour. The sentence, though much petitioned against, was executed, and he recovered his senses, expressed his repentance, and was again received by the Quakers, who, during his impious frenzy, had disowned him. In 1659 he was freed from prison; and the following year set off to see his wife and children; but being robbed and left bound by the way, he was found in that state and carried to a friend's house at Rippon, where he died in November 1660. He was accounted the author of several works. His eccentricities, however, rather than his writings, have preserved his character; and he stands forward to the world, not so much as a man of genius or parts, though he was in some measure possessed of both, but rather as a striking example of the power of enthusiasm over the human mind, and of the danger of giving way to the religious reveries of an overheated imagination.

NAYRES, the nobility of the Malabar coast. We may with truth affirm that they are the oldest nobility in the world; for the most ancient writers mention them, and quote the law that permits the Nayre ladies to have many husbands; every one being allowed four. Their houses, which stand single, have as many doors as the lady has husbands. When one of them visits her, he walks round the house, striking with his sabre on his buckler: he then opens his door, and leaves a domestic with his arms in a kind of porch, who serves to inform others that the lady is engaged. It is said, that one day in the week the four doors are all opened, and all her husbands visit her, and dine together with her. Each husband gives a sum of money, or portion, at the time of marriage; and the wife only has the charge of the children. The Nayres, even the Samorin, and the other princes, have no other heirs than the children of their sisters. This law was established, that the Nayres, having no family, might be always ready to march against the enemy. When the nephews are of age to bear arms, they follow their uncles. The name of *father* is unknown to a Nayre child. He speaks of the husbands of his mother and of his uncles, but never of his father.

NAZARETH, a little city in the tribe of Zebulun, in Lower Galilee, to the west of Tabor, and to the east of Ptolemais. Eusebius says, it is 15 miles from Legion towards the east. This city is much celebrated in the Scriptures, for having been the usual place of the residence of Jesus Christ for the first 33 years of his life, Luke ii. 51. It was there our Saviour became incarnate, where he lived in obedience to Joseph and Mary, and from whence he took the name of a Nazarean. After he had begun to execute his mission, he preached there sometimes in the synagogue, Id. iv. 16. But because his countrymen had no faith in him, and were offended at the meanness of his original, he did not many miracles there, Matth. xiii. 54, 58. nor would he dwell therein; so he fixed his habitation at Capernaum for the latter part of his life, Id. iv. 13. The city of Nazareth was situated upon an eminence; and on one side there was a precipice, from

whence the Nazareans one day had a design of throwing down our Saviour, because he upbraided them with their incredulity, Luke iv. 29. Nazareth.

St Epiphanius says, that in his time Nazareth was only a village, and that to the reign of Constantine it was inhabited by Jews alone, exclusive of all Christians. Adamnanus, a writer of the seventh age, says, that in his time there were two great churches to be seen at Nazareth, one in the midst of the city, built upon two arches, in the place where our Saviour's house had stood. Under the two arches now mentioned, was a very fine fountain, which furnished water to the whole city, and from whence water was drawn also by the help of a pulley for the use of the church above. The second church of Nazareth was built in a place where the house stood wherein the angel Gabriel revealed to the virgin Mary the mystery of our Lord's incarnation; and we are assured that the church of Incarnation, which is supported by two arches, is still in being to this day. Mr Maundrell tells us, that there is a convent built over what is said to be the place of annunciation; for the chamber where she received the angel's salutation was about 500 years ago removed from Nazareth, and, according to the Roman legends, transported by angels to Loretto, then a small village in the pope's dominions, now become a bishop's see.—However, Calmet's opinion (which is certainly the true one) upon the different translations of this famous house of Loretto is, that they were no other than so many different buildings made upon the model of the church of Nazareth, just as in several places sepulchres have been built upon the model of that at Jerusalem. Mariti tells us, that in the eastern part of the city stands the church dedicated to the Blessed Virgin: the zeal of the Cœnobites raised it from the ruins of that which had been destroyed by the Saracens. It is a very handsome building, and consists of three naves; in the middle of which is the principal altar; to which there is an ascent by two magnificent stairs, much admired for their iron ballustrades, the work of an ingenious monk of the convent. The descent to the grotto or annunciation chapel below is by steps of beautiful marble, cut with great taste. Two beautiful columns of oriental granite strike the eye of the observer in the entrance. They appear to have been constructed both to support and ornament the grotto. The altar of this subterranean chapel is extremely elegant; and the different kinds of marble with which it is ornamented, receive an additional lustre from the combined light of several silver lamps presented by Christian princes. On solemn festivals, the walls and the pilasters are ornamented with various pieces of tapestry, representing the mysteries of the virgin; a superb present from the House of Austria. In the western part of the city stands a Christian church, built, as is said, on the site of the ancient synagogue where Jesus showed the Jews the accomplishment of the prophecies in his person. This place served a long time as a shelter for flocks, but at present it is in good repair. In the neighbourhood may be seen a fountain of excellent water, which is, however, esteemed by the people on another account. They conjecture that it was contiguous to the habitation of the virgin, and that it was used by her. At some distance is a large stone of a round form, called *Christ's Table*. It is pretended

Nazarite. pretended that he came hither more than once with his disciples to eat. The inhabitants of Nazareth pay it a kind of worship, by burning perfumes and incense around it. It is situated in 35° E. Long. and in 32° N. Lat.; and formerly held the third rank under the patriarch of Jerusalem. At present it is part of the domains of the chief of Acre. The ancient city, after the ravages of fanaticism, was reduced to a miserable hamlet, containing only a few Arab huts.—Under the protection of Daher Omar, however, it recovered very considerably, and is now of far more importance.

NAZARITE, or **NAZAREAN**, or *Nazarines*, a term which may signify, 1. One that is of Nazareth, or any native of this city. 2. It was given to Jesus Christ and his disciples, and is commonly taken in a sense of derision and contempt in such authors as have written against Christianity. 3. It has been taken for a sect of heretics called Nazareans. 4. For a Nazarite, a man that has laid himself under the obligation of a vow to observe the rules of Nazariteship, whether it be for his whole life, as Samson and John the Baptist, or only for a time, as those mentioned in Numbers vi. 18, 19, 20. Amos ii. 11, 12. Lastly, The name Nazarite, in some passages of Scripture denotes a man of particular distinction and great dignity in the court of some prince. But we must speak of these several sorts of Nazarites something more distinctly.

The name of Nazarene belongs to Jesus Christ, not only because of his having lived the greatest part of his life at Nazareth, and because this city has always been considered as his country, but also because the prophets had foretold that he should be called a Nazarene, Matth. ii. 23. "And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." We find no particular place in the prophets in which it is said that the Messiah should be called a Nazarene; and St Matthew only quotes the prophets in general. Perhaps he would insinuate, that the consecration of the Nazarites, and the great purity of which they made profession, was a type and a sort of prophecy of those of our Saviour, or else that the name נָזִיר *Nazir* or *Nazarite* given to the patriarch Joseph, Gen. xlix. 26. Deut. xxxiii. 16. was a prophecy which was to be fulfilled in the person of Jesus Christ, of whom Joseph was a figure. Lastly, St Jerome was of opinion, that St Matthew here alludes to that passage of Isaiah xi. 1. and lx. 21. "And there shall come forth a rod out of the stem of Jesse, and a branch (in Hebrew *Nazir*) shall grow out of his roots." This branch or *Nazir*, and this rod, are certainly intended to denote Jesus Christ, by the general consent of all the fathers and interpreters.

When the word Nazarean is put for the heretics known by this name, it denotes Christians converted from Judaism, whose chief error consisted in defending the necessity or expediency of the works of the law, and who obstinately adhered to the practice of the Jewish ceremonies. The name of Nazarenes at first had nothing odious in it, and it was often given to the first Christians. The fathers frequently mention the gospel of the Nazarenes, which differs nothing from that of St Matthew, which was either in

Hebrew or Syriac, for the use of the first converts, but was afterwards corrupted by the Ebionites. These Nazareans preserved this first gospel in its primitive purity. Some of them were still in being in the time of St Jerome, who does not reproach them with any error. They were very zealous observers of the law of Moses, but held the traditions of the Pharisees in very great contempt.

Nazarite, when put to signify those under the ancient law who made a vow of observing a more than ordinary degree of purity (*Numb. ubi cit.*), denotes a man or woman who engage themselves by a vow to abstain from wine and all intoxicating liquors, to let their hair grow without cutting or shaving, not to enter into any house that was polluted by having a dead corpse in it, nor to be present at any funeral. And if by chance any one should have died in their presence, they began again the whole ceremony of their consecration and Nazariteship. This ceremony generally lasted eight days, sometimes a month, and sometimes their whole lives. When the time of their Nazariteship was accomplished, the priest brought the person to the door of the temple, who there offered to the Lord a he lamb for a burnt-offering, a she lamb for an expiatory sacrifice, and a ram for a peace-offering. They offered likewise loaves and cakes, with wine necessary for the libations. After all this was sacrificed and offered to the Lord, the priest or some other shaved the head of the Nazarite at the door of the tabernacle, and burnt his hair, throwing it upon the fire of the altar. Then the priest put into the hand of the Nazarite the shoulder of the ram roasted, with a loaf and a cake, which the Nazarite returning into the hands of the priest, he offered them to the Lord, lifting them up in the presence of the Nazarite. And from this time he might again drink wine, his Nazariteship being now accomplished.

As to those that were perpetual Nazarites, as were Samson and John the Baptist, it appears that they were consecrated to their Nazariteship by their parents, and continued all their lives in this state, without drinking wine or cutting their hair.

Those that made a vow of Nazariteship out of Palestine, and could not come to the temple when their vow was expired, contented themselves with observing the abstinence required by the law, and after that cutting their hair in the place where they were: as to the offerings and sacrifices prescribed by Moses, which were to be offered at the temple by themselves, or by others for them, they deferred this till they could have a convenient opportunity. Hence it was, that St Paul being at Corinth, and having made the vow of a Nazarite, he had his hair cut off at Cenchrea, and put off fulfilling the rest of his vow till he should arrive at Jerusalem, Acts xviii. 18. When a person found that he was not in a condition to make a vow of Nazariteship, or had not leisure to perform the ceremonies belonging to it, he contented himself by contributing to the expence of the sacrifice and offerings of those that had made and fulfilled this vow; and by this means he became a partaker in the merit of such Nazariteship. When St Paul came to Jerusalem, in the year of Christ 58, the apostle St James the Less, with the other brethren, said to him, Acts xxi. 23, 24. that to quiet the minds of the converted Jews, who had been.

Nazarite ||
Nealing ||
 been informed that he everywhere preached up the entire abolition of the law of Moses, he ought to join himself to four of the faithful who had a vow of Nazirite upon them, and contribute to the charge of the ceremony at the shaving of their heads; by which the new converts would perceive that he continued to keep the law, and that what they had heard of him was not true.

The Hebrew word *Nazir*, or Nazarite, which is made use of to express a man exalted to great dignity, as it is said of the patriarch Joseph, Gen. xlix. 26. and Deut. xxxiii. 16. "that he was separate from his brethren," as it is in our translation; or as the Vulgate and others understand the Hebrew, "that he was a Nazarite among his brethren," is variously understood. Some think that the Hebrew word נזיר *Nazir*, in these places, signifies one who is crowned, chosen, separated, or distinguished: the word נזיר *Nazir* signifies a crown. The Septuagint translate this word a chief, or him that is honoured. Calmet thinks that this was a term of dignity in the courts of eastern princes; and that at this day in the court of Persia the word *Nazir* signifies the superintendant general of the king's household, the chief officer of the crown, the high steward of his family, treasures, and revenues; and that in this sense Joseph was the Nazir of the court of Pharaoh. Le Clerc translates the *Nazir*, a prince, and calls Joseph "the prince of his brethren," in the two places already quoted. Mr Pool declares in favour of this last translation. See *Joseph. Chardin. Chrysost. St. Jerome, &c.*

NAZIANZEN. See *GREGORY Nazianzen.*

NAZIM, the lord lieutenant, viceroy, or governor of a province in Hindostan; the same as *Lubahdar*, or *Nabob*.

NEALED, among seamen, is used when the sounding is deep water close to the shore; as also when the shore is sandy, clayey, oozy, or foul and rocky ground.

NEALING, or rather **ANNALING**, a term used for the preparing of several matters, by heating or baking them in the oven, or the like.

NEALING of glass, is the baking of glass, to dry, harden, and give it the due consistence, after it has been blown, and fashioned into the proper works.—This is usually performed in a kind of tower called the *lar*, built over the melting furnace. See **GLASS**.

Nealing of glass is also used for the art of staining glass with metalline colours. "One fine use of silver (says Mr Boyle) was only discovered since the art of annealing upon glass came to be practised. For prepared silver, or even the crude metal, being burnt on a glass plate, will tinge it of a fine yellow or golden colour. And there are several mineral earths, and other coarse matters, of use in this art, which by means of fire impart transparent colours to glass, and sometimes very different ones from those of the bodies themselves."

NEALING of steel, is the heating it in the fire to a blood-red heat, and then taking it out, and letting it cool gently of itself. This is done to make it softer, in order to engrave or punch upon it. See **TEMPERING** and **ENGRAVING**.

NEALING is also used for the art or act of burning

or baking earthen or other ware in an oven. The tiles at Mendip, when they meet with a rock they cannot cut through, anneal it by laying on wood and coal, and contriving the fire so that they quit the mine before the operation begins, it being dangerous to enter it again before it be quite cleared of the smoke.

NEALING of tile is used in ancient statutes for the burning of tile. The word is formed of the Saxon *nealan*, *accendere*, to light, burn.

NEAP or **NEAP TIDES**, are those tides which happen when the moon is in the middle of the second and fourth quarters. The neap tides are low tides, in respect of their opposites the spring tides. As the highest of the spring tides is three days after the full or change, so the lowest of the neap is four days before the full or change. On which occasion the seamen say that it is deep neap.

NEAPED. When a ship wants water, so that she cannot get out of the harbour, off the ground, or out of the dock, the seamen say she is *neaped*, or *beneaped*.

NEAPOLIS, (anc. geog.), a city of the Higher Egypt, in the Nomos Panopolitanus, between Thebæ to the south, and Panopolis to the north, on the east side of the Nile; otherwise called *Cænæ*.—A second Neapolis of Babylonia, situated near the Euphrates on the south side.—A third of Campania, an ancient town and a colony from Cumæ. See Velleius, Pliny, Strabo; accounted a Greek city, and a great stickler for Greek usages, (See Livy, Tacitus). Its hot baths were in nothing inferior to those of Baix, according to Strabo: at two miles distance from it stands the monument of Virgil, held in religious veneration by learned posterity. The Younger Pliny relates, that Virgil's birth day was more religiously observed by Silius Italicus than his own, especially at Naples, where he resorted to his tomb as to a temple. The city is washed by the river Sebethus. Virgil feigns the nymph Sebethis to preside over the stream. Now *Naples*, capital of the kingdom of that name. See **NAPLES**.—A fourth, Neapolis of Caria, near the Meander, (Ptolemy).—A fifth, an inland town of Cyrenaica, situated between Ptolemais and Arsinoe, (Ptolemy); and to be distinguished from the Cænopolis, or Neapolis, on the east border of the same province, (id.) A sixth of Ionia, (Strabo); which belonged first to the Ephesians, but afterwards to the Samians, who exchanged Marathesium, a more distant city, for a nearer.—A seventh, Neapolis of Macedonia Adjesta, situated at the distance of 12 miles to the east of Philippi, (Antonine).—An eighth, Neapolis of Pisidia, on the borders of Galatia, situated between Amblada and Pappa, (Ptolemy).—A ninth of Samaria, the ancient *Sichem*, which see; so called upon its restoration by the Romans, (Coin, Pliny, Josephus).—A tenth, of Sardinia, situated on the south-west side of the island, 30 miles to the north of Metalla; now called *Neapoli*.—An eleventh, of the Regio Syrtica, called also *Leptis*.—A twelfth, of Zeugitana on the Mediterranean, to the east of Clypea, and south of the Promontorium Mercurii.

NEAT, or *Net Weight*, the weight of a commodity alone, clear of the cask, bag, case, or even filth. See **NET**.

NEBIO, or **NEBBIO**, a ruined city of Italy, on the north

Neap
 ||
 Nebio

Ncho north side of the island of Corsica, with a bishop's see, whose bishop resides at San Fiorenzo, from which it is a mile distant.

NEBO, (anc. geog.), a very high mountain, a part of the mountains of Abanin, and their highest top, whither Moses was ordered to ascend to take a view of the land of Canaan, and there die. Situated in the land of Moab, over against Jericho: with a cognominal town at its foot (Isaiah) belonging to the Reubenites, which afterwards returned to the Moabites; in Jerome's time desolate; eight miles to the south of Heshbon.

NEBO, or Nab. See NABO.

NEBUCHADNEZZAR. See NABUCHADNEZZAR.

NEBULY, or NEBULFE, in heraldry, is when a coat is charged with several little figures, in form of words running within one another, or when the outline of a bordure, ordinary, &c. is indented or waved.

NECESSITY, whatever is done by a cause or power that is irresistible; in which sense it is opposed to freedom. Man is a necessary agent, if all his actions be so determined by the causes preceding each action, that not one past action could possibly not have come to pass, or have been otherwise than it hath been; nor one future action can possibly not come to pass, or be otherwise than it shall be. But he is a free agent, if he be able, at any time, under the circumstances and causes he then is, to do different things; or, in other words, if he be not unavoidably determined in every point of time, by the circumstances he is in, and the causes he is under, to do that one thing he does, and not possibly to do any other thing. Whether man is a necessary or a free agent, is a question which has been debated with much ingenuity by writers of the first eminence, from Hobbes and Clarke, to Priestley and Gregory. See METAPHYSICS, Part III. Chap. V. and PREDESTINATION.

NECESSITY, in mythology, a power superior to all other powers, and equally irresistible by gods and by men. Herodotus, as he is quoted by Cudworth, mentions an oracle which declared that "God himself could not shun his destined fate." And among the fragments of Philemon collected by Le Clerc, is the following sentence:

Δουλοὶ βασιλεὺς ἐσμεν, οἱ βασιλεὺς θεοὶ ὁ θεὸς ἀναγκὴς.

"We are subject to kings, kings to the gods, and God to Necessity." Hence it is, that, in the Iliad, we find Jove himself, the sire of gods and men, regretting that he was restrained by Necessity from rescuing his favourite son from the sword of Patroclus. Nay to such a height was this impiety carried in the earliest ages of Greece, that we find Hesiod and Homer teaching that the gods themselves were generated by Necessity, of Night and Chaos.

This power, though always represented as blind and unintelligent, was however worshipped as a goddess, bearing in her hand large iron nails, wedges, anchors, and melted lead*, as emblems of the inflexible severity of her nature. "In the city of Corinth she had a temple, in which the goddess Violence likewise resided, and into which no person was ever permitted to enter but the priest who officiated in *sacris*†"

Learned men have exercised their ingenuity in vain attempts to trace this portentous notion to its

origin. Some, who wished to interpret it in a pious sense, have supposed that the gods who are subject to Necessity were only those who were the ministers of the supreme *nunc*; and that by necessity itself was meant, nothing more than divine providence. But this is not consistent with Hesiod and Homer's Generation of the Gods, or with the epithets *seva necessitas*, *dura necessitas*, by which this power was perpetually distinguished. Others, and among them Mosheim, have supposed that this monstrous fable was invented by the Pagan priests, and diligently inculcated upon the minds of the people, in order to excuse the villanies of the objects of their worship. For, says he, who could be indignant at Jupiter's numberless adulteries, after it was known that in all his actions he was the servant of blind Necessity? In the thefts of Mercury, the whoredoms of Venus, and the frequent squabbles of the other gods, there could be no moral turpitude, if they were under the influence of a superior power.

*Numina cum videns duris obnoxia fati,
Invidia possis exonerare deos †.*

† Martial.
c. 81. l. IX.
N. 5. Ed.
Amstel.
1701.

This account of the matter is at least as plausible as any other which is usually given; but the real case undoubtedly was, that when men "did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient; when their foolish heart was darkened, and professing themselves to be wise, they become fools."

See PARCÆ.

NECESSITY, in law, as it implies a defect of will, excuses from the guilt of crimes. See CRIME.

Compulsion and inevitable necessity are a constraint upon the will, whereby a man is urged to do that which his judgment disapproves; and which, it is to be presumed, his will (if left to itself) would reject. As punishments are therefore only inflicted for the abuse of that free will which God has given to man, it is highly just and equitable that a man should be excused for those acts which are done through unavoidable force and compulsion.

1. Of this nature, in the first place, is the obligation of *civil subjection*, whereby the inferior is constrained by the superior to act contrary to what his own reason and inclination would suggest: as when a legislator establishes iniquity by a law, and commands the subject to do an act contrary to religion or sound morality. How far this excuse will be admitted in *foro conscientie*, or whether the inferior in this case is not bound to obey the divine rather than the human law, it is not our business to decide; though, among the casuists, it is believed the question will hardly bear a doubt. But, however that may be, obedience to the laws in being is undoubtedly a sufficient extenuation of civil guilt before the municipal tribunal. The sheriff who burnt Latimer and Ridley, in the bigotted days of Queen Mary, was not liable to punishment from Elizabeth for executing so horrid an office; being justified by the commands of that magistracy which endeavoured to restore Superstition, under the holy auspices of its merciful sister, Persecution.

As to persons in private relations, the principal case where constraint of a superior is allowed as an excuse for criminal misconduct, is with regard to the matrimonial subjection of the wife to her husband:

* Horace,
Lib. I.
Ode 35.

† Pausanias
in Corinth.
Cap. IV.

Necessity. for neither a son nor a servant are excused for the commission of any crime, whether capital or otherwise, by the command or coercion of the parent or master; though in some cases the command or authority of the husband, either express or implied, will privilege the wife from punishment, even for capital offences. And therefore, if a woman commit theft, burglary, or other civil offences against the laws of society, by the coercion of her husband, or even in his company, which the law construes a coercion, she is not guilty of any crime; being considered as acting by compulsion, and not of her own will. Which doctrine is at least 1000 years old in this kingdom, being to be found among the laws of King Ina the West Saxon.

And it appears, that among the northern nations on the continent, this privilege extended to any woman transgressing in concert with a man, and to any servant that committed a joint offence with a freeman: the male or freeman only was punished, the female or slave dismissed; *procul dubio quod alterum libertas, alterum necessitas impelleret.* But (besides that, in our law, which is a stranger to slavery, no impunity is given to servants, who are as much free agents as their masters) even with regard to wives, this rule admits of an exception in crimes that are *mala in se*, and prohibited by the law of nature; as murder, and the like: not only because these are of a deeper dye, but also, since in a state of nature no one is in subjection to another, it would be unreasonable to screen an offender from the punishment due to natural crimes, by the refinements and subordinations of civil society. In treason also (the highest crime which a member of society can, as such, be guilty of), no plea in coverture shall excuse the wife; no presumption of the husband's coercion shall extenuate her guilt: as well because of the odiousness and dangerous consequence of the crime itself, as because the husband, having broken through the most sacred tie of social community by rebellion against the state, has no right to that obedience from a wife, which he himself as a subject has forgotten to pay. In inferior misdemeanours also, we may remark another exception, that a wife may be indicted and set in the pillory with her husband, for keeping a brothel: for this is an offence touching the domestic economy or government of the house, in which the wife has a principal share; and is also such an offence as the law presumes to be generally conducted by the intrigues of the female sex. And in all cases where the wife offends alone, without the company or coercion of her husband, she is responsible for her offence as much as any female.

2. Another species of compulsion or necessity is what our law calls *duress per minas*; or threats and menaces, which induce a fear of death or other bodily harm, and which take away for that reason the guilt of many crimes and misdemeanours, at least before the human tribunal. But then that fear which compels a man to do an unwarrantable action ought to be just and well grounded; such, "*qui cadere possit in virum constantem, non timidum et meticulosum,*" as Bracton expresses it, in the words of the civil law. Therefore, in time of war or rebellion, a man may be justified in doing many treasonable acts by compulsion of the enemy or rebels, which would admit of no excuse in the time of peace. This, however, seems only, or at least

Necessity. principally, to hold as to positive crimes, so created by the laws of society, and which therefore society may excuse; but not as to natural offences, so declared by the law of God, wherein human magistrates, are only the executioners of divine punishment. And therefore though a man be violently assaulted, and hath no other possible means of escaping death but by killing an innocent person, this fear and force shall not acquit him of murder; for he ought rather to die himself than escape by the murder of an innocent. But in such a case he is permitted to kill the assailant; for there the law of nature, and self-defence its primary canon, have made him his own protector.

3. There is a third species of necessity, which may be distinguished from the actual compulsion of external force or fear; being the result of reason and reflection, which act upon and constrain a man's will, and oblige him to do an action which without such obligation would be criminal. And that is, when a man has his choice of two evils set before him, and, being under a necessity of choosing one, he chooses the least pernicious of the two. Here the will cannot be said freely to exert itself, being rather passive than active; or, if active, it is rather in rejecting the greater evil than in choosing the less. Of this sort is that necessity, where a man by the commandment of the law is bound to arrest another for any capital offence, or to disperse a riot, and resistance is made to his authority: it is here justifiable, and even necessary, to beat, to wound, or perhaps to kill, the offenders, rather than permit the murderer to escape, or the riot to continue. For the preservation of the peace of the kingdom, and the apprehending of notorious malefactors, are of the utmost consequence to the public; and therefore excuse the felony, which the killing would otherwise amount to.

4. There is yet another case of necessity, which has occasioned great speculation among the writers upon general law; viz. whether a man in extreme want of food or clothing may justify stealing either, to relieve his present necessities. And this both Grotius and Puffendorf, together with many other of the foreign jurists, hold in the affirmative; maintaining by many ingenious, humane, and plausible reasons, that in such cases the community of goods, by a kind of tacit concession of society, is revived. And some even of our lawyers have held the same; though it seems to be an unwarranted doctrine, borrowed from the notions of some civilians; at least it is now antiquated, the law of England admitting no such excuse at present. And this its doctrine is agreeable not only to the sentiments of many of the wisest ancients, particularly Cicero, who holds, *That suum cuique incommodum ferendum est, potius quam de alterius commodis detrahendum*; but also to the Jewish law, as certified by King Solomon himself: "If a thief steal to satisfy his soul when he is hungry, he shall restore sevenfold, and shall give all the substance of his house;" which was the ordinary punishment for theft in that kingdom. And this is founded upon the highest reason: for men's properties would be under a strange insecurity, if liable to be invaded according to the wants of others; of which wants no man can possibly be an adequate judge but the party himself who pleads them. In England especially,

Necho. especially, there would be a peculiar impropriety in admitting so dubious an excuse: for by the laws ⁱⁿ sufficient provision is made for the poor by the power of the civil magistrate, that it is impossible that the most needy stranger should ever be reduced to the necessity of thieving to support nature. The case of a stranger is, by the way, the strongest instance put to Baron Puffendorf, and whereon he builds his principal arguments: which, however they may hold upon the continent, where the parsimonious industry of the natives orders every one to work or starve, yet must lose all their weight and efficacy in England, where charity is reduced to a system, and interwoven in our very constitution. Therefore our laws ought by no means to be taxed with being unmerciful, for denying this privilege to the necessitous; especially when we consider, that the king, on the representation of his ministers of justice, hath a power to soften the law, and to extend mercy in cases of peculiar hardship. An advantage which is wanting in many states, particularly those which are democratical: and these have in its stead introduced and adopted, in the body of the law itself, a multitude of circumstances tending to alleviate its rigour. But the founders of our constitution thought it better to vest in the crown the power of pardoning particular objects of compassion, than to countenance and establish theft by one general undistinguishing law.

NECHIO, king of Egypt, began his reign 690 B. C. and was killed eight years after by Sabacon king of Ethiopia. Psammiticus his son succeeded him, and was the father, as Herodotus informs us, of Necho II. who reigned in the 616 B. C. This Necho II. is celebrated in history for attempting, though in vain, to cut a canal from the Nile to the Arabian gulf. He carried his arms as far as the Euphrates, and conquered the city of Carchemish. This prince is not only known in Scripture under the name of *Necho*, but also in profane history. He no sooner succeeded to the crown than he raised great land armies, and fitted out vast fleets, as well upon the Mediterranean as upon the Red Sea: he gave battle to the Syrians near the city of Migdol; routed them, and made himself master of the city of Cadytis. The learned, however, are not agreed about this city Cadytis. Some will have it to be Cades in Arabia Petrea, others Jerusalem; and others say it is the city of Cedes, or Kedesh, in Galilee, in the tribe of Naphtali.

The Scriptures acquaint us with the whole expedition of Necho in all its particulars, 2 King xxiii. 29. &c. and 2 Chr. xxxv. 20, 21, &c. In the year of the world 3394, this prince having drawn out his army into the field to make war with the Assyrians or Babylonians, and to take the city of Carchemish, otherwise called *Circusium*, upon the Euphrates, Josiah king of Judah, who was a tributary to the king of Babylon, marched to oppose his passage. Necho, who had no designs against him, sent to tell him, What have I to do with you, king of Judah? It is not against you that I am come forth, but against another people, against whom the Lord has commanded me to make war. Leave off therefore to set yourself against me for fear the Lord should punish you for your resistance. But Josiah would not hearken to the remonstrances of Necho, but gave him battle at Megiddo, Vol. XII. Part. II.

where he received the wound of which he died. The people of Jerusalem set up Jehoahaz for king of Judah, and Necho soon passed forwards, without making any longer stay in Judea.

But at his return from his expedition, which was very successful, he halted at Riblah in Syria; and sending for Jehoahaz king of the Jews, he deposed him, loaded him with chains, and sent him into Egypt. Then coming to Jerusalem, he set up Eliakim, or Jehoiakim, in his place, and exacted the payment of 100 talents of silver and one talent of gold from the country. Jeremiah (xli. 2.) acquaints us, that the city of Carchemish was taken from Necho by Nebuchadnezzar king of Babylon, in the fourth year of Jehoiakim king of Judah; so that Necho did not enjoy his conquest above four years. Josephus adds, that the king of Babylon pursuing his victory, brought under his dominion all the country which is between the Euphrates and Egypt, excepting Judea. Thus Necho was again reduced within the limits of his own country.

NECK, in anatomy, is the slender part situated between the head and trunk of the body. See *ANATOMY*, N^o 31.

NECOPHORON, in botany, a name used by Pliny and other authors for the *Smilax aspera*, or rough bindweed.

NECROLIUM, a word used by some of the alchemical writers to express a remedy almost always capable of averting death, and continuing life to its utmost period.

NECROLOGY, *necrologium*, formed of νεκρός, "dead," and λογος, "discourse or enumeration," a book anciently kept in churches and monasteries, wherein were registered the benefactors of the same, the time of their deaths, and the days of their commemoration; as also the deaths of the priors, abbots, religious, canons, &c. This was otherwise called *calendar* and *obituary*.

NECROMANCY, the art of revealing future events by a pretended communication with the dead.

This superstitious and impious imposture appears to have had its origin at a very early period in Egypt, and to have been thence propagated in every nation with the manners of which history has made us acquainted. The conquests of Sesostris might introduce it into India; the Israelites would naturally borrow it from the people among whom they sojourned 400 years; and it would easily find its way into Phœnicia, from the vicinity of that country to the land of its nativity. From the Egyptians and Phœnicians it was adopted, with the other rites of paganism, by the Greeks; and is was imported into Rome with Grecian literature and Grecian manners. It was not however confined to the pagan nations of antiquity; it spread itself through all the modern nations of Europe, and took such deep root as to be long retained even after those nations were converted to the Christian faith.

Of its early antiquity we have complete evidence in the writings of Moses, where it is severely condemned as an abomination to the Lord; and though ^{Deut.} it appears to have been even then spread into Phœnicia, we might yet conclude its birth-place to have ^{xviii. 10.} been Egypt, because, at their ^{11. 12.} exodus, the Israelites were

N E C
||
Necromancy.

Necromancy- corrupted only by Egyptian superstitions, and because necromancy seems to be one of those whoredoms which the prophet Ezekiel represents his countrymen as having brought with them from Egypt, and continued to practise till they were carried captives into Babylon.

† Lib. 1
3 2. If from sacred we proceed to consult profane authors, we shall find them not only assuming Egypt to have been the birth place of necromancy, but in some degree accounting for the origin of so impious a delusion. From Diodorus the Sicilian † we learn, that the Grecian fable of *Charon* the ferryman of hell, of *Styx*, *Cocytus*, the *Elysian Fields*, *Tartarus*, the judgment of *Minos* and *Radamanthus*, &c. with the whole scenery of the infernal regions, were imported from Egypt into Greece. The ancient Egyptians, and indeed all the people of the east, made use of caves for burying places, which were well suited to the solemn sadness of the surviving friends, and proper receptacles for those who were never more to behold the light. In Egypt, many of those subterraneous cavities, being dug out of the natural rock, still remain, and command the admiration of travellers; and near to the pyramids in particular there are some apartments of a wonderful fabric, which though they extend in length 4400 feet, and are about 30 feet in depth, appear to have been, if not entirely dug, at least reduced to form by the chisel or pickaxe of the artist.

From the practice of burying in such caverns sprung the opinion that the infernal mansions were situated somewhere near the centre of the earth, which by the Egyptians was believed to be not very distant from its surface. † In these dreary mansions, it was very easy for such adepts as the priests of Egypt to fabricate Erebus, Tartarus, the Elysian Fields, and all those scenes which were displayed before the initiated (see MYSTERIES), and by them described to the million of the people. As it was in those dark abodes that necromancy was practised, it would be no difficult matter for such magicians as withstood Moses to impose so far upon the credulous vulgar, as to make them believe, that in consequence of their invocations they actually saw the ghosts of their friends ascend out of the earth. It appears from the book of Exodus, that the Israelitish women were, even in the wilderness, well acquainted with the use of the mirror, which was therefore undoubtedly known to the Egyptians. But a mirror of a particular form and properly illuminated at the instant required, might easily be made to reflect, in a cavern from which all other light was carefully excluded, the image of the deceased, who was called upon by the

necromancer; and we can readily conceive, that with respect to the question to be proposed, a person might be concealed, prepared to give such ambiguous answers as would satisfy the inquirer, and at the same time save the credit of the oracle. The terrified imaginations of the spectators would aid the delusion, and make a very slight resemblance pass for the ghost or *shadow* of their departed friend; or the necromancer might assign plausible reasons why a spectre, after having dwelt for some time in the infernal regions, should lose something of its resemblance to the body which it animated. Such juggling tricks, though performed by artists less accomplished than Jannes and Jambres, have gained credit among people much more enlightened than the Egyptians can possibly have been when the science of necromancy was invented by their priests.

That the Israelites, notwithstanding the prohibition of their legislator, continued to practise the rites of necromancy, is apparent from Saul's transaction with the witch of Endor (see MAGIC). From the same transaction, it is likewise apparent that the witches of Israel, and therefore in all probability the necromancers of Egypt, pretended to evocate the ghosts of the dead by a *demon* or *familiar spirit*, which they had at their command to employ upon every emergency. This demon was called *ob*; and therefore Saul desires his servants to find him a woman who was mistress of an *ob* (A). It is probable that those wretched impostors had in their pay some persons who occasionally acted the part of the demon, and when the execution of the plot required their agency, emitted, by means of a cavity dug for that purpose, a low hollow voice from below the ground. Hence we find Isaiah, in his denunciations against Ariel †, saying, "Thou shalt be brought down, and shalt speak out of the ground; and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit (an *ob*) out of the ground, and thy speech shall whisper out of the dust."

But though the Egyptian priests were undoubtedly the inventors of the whole mystery of necromancy, and though it was from them imported into Greece by the *Selli* or priests of Dodona, it does not appear that the Grecian necromancers pretended to be masters of *obs* or familiar spirits. Mopsus, Orpheus, Linus, Eumolpus, &c. who either travelled into Egypt in quest of knowledge, or were actually natives of that country, instructed the early Greeks in this occult science: but whatever might be the practice of these apostles themselves, their disciples professed to do all

(A) The original, or radical, signification of this word occurs in Job xxxii. ver. 19; where Elihu compares his belly to new bottles, which he calls *oboth*, the plural of *ob*. But as bottles were then made of leather, new bottles filled with wine and ready to burst, as Elihu describes them, would of course be of a form nearly globular. Hence it may be inferred that the original import of *ob* was *round* or *globular*: but *b* and *p* being labials, are often changed into each other; and therefore, from the Hebrew *ob* is derived the Greek *ὀφ* *oculus*, *ὀφθαλμὸς* *vidco*, and the Latin *ops*, a name under which the earth was worshipped. *Upis* was a name of Diana or the moon: the father of one of the Dianas was likewise *Upis*; but this *Upis* was undoubtedly the sun. Now the difference between *upis* and *opis* is nothing; hence we are led to believe, that as they are all derived from *ob*, this word was employed by the early idolaters of Egypt to denote the first and greatest of Pagan gods, the sun. If so, those wretches who pretended to be mistresses of *obs*, were exactly the same kind of impostors with the Pythonesses of the Greeks.

Necromancy. all the feats of magic by performing certain rites, by offering certain sacrifices, by muttering a certain sort of words, by charms, spells, and exorcisms. By these they pretended to evocate the dead as certainly as the Egyptians and Jews did by their *familiar spiritus*. By a small display of critical learning this might be easily proved from the popular story of Orpheus and Eurydice, which certainly was founded on one of these necromantic deceptions exhibited in a cave near Dodona, where the priests had a *haules* or infernal mansion, in humble imitation of those with which the first of them were well acquainted in Egypt. It is indeed evident, without the aid of criticism: no man of any letters is ignorant, that whatever superstitions of this kind prevailed among the Romans were borrowed from the Greeks. But we all know that Virgil makes one of his shepherds, by means of certain herbs, poisons, and senseless charms, raise up ghosts from the bottoms of their graves; and Lucan has fabricated a story of this kind, which may be considered as an exact parallel to the witch of Endor. Just before the battle of Pharsalia he makes † young Pompey travel by night to a Thessalian foreteller, and anxiously inquire of her the issue of the war. This female necromancer, by a tedious process of charms and incantations, conjures up the ghost of a soldier who had been lately slain. The phantom, after a long preamble, denounces a prediction much of the same kind with that which the king of Israel received from Samuel at Endor; and though we have elsewhere shown, that nothing but the spirit of God could have foreseen the inevitable destruction of Saul, his sons, and his army (see MAGIC), it was very easy for any man of tolerable sagacity to foresee the defeat of Pompey's raw and undisciplined troops by the hardy veterans of the victorious Cæsar.

Lib. VI.
ver. 570.
dyg.

It would be endless to enumerate all the fallacious evocations of ghosts, and the ambiguous responses returned by those pretended spirits, of which we have accounts from the poets and historians of the celebrated nations of antiquity. We shall therefore proceed to mention a few which occur in the fabulous history of more modern nations, and then leave the subject to the meditation of our readers. In Mallet's Northern Antiquities, we have the following account of a necromantic exploit, between which, and the descent of the ancient heroes into hell, it is impossible not to remark a striking similitude.

"Odin the sovereign of man arises. He saddles his horse Sleipner; he mounts, and is conveyed to the subterraneous abode of *Helu*. The dog which guards the gates of death meets him. His breast and his jaws are stained with blood. He opens his voracious mouth to bite, and barks a long time at the father of magic. Odin pursues his way; and the infernal cavern resounds and trembles under his horse's hoofs. At length he reaches the deep abode of death, and stops near the eastern gate, where stands the tomb of the prophets. He sings with a voice adapted to call up the dead; he looks towards the world; he engraves Runic characters on her tomb; he utters mysterious words; and he demands an answer, until the prophets is constrained to arise and thus utter the words of the dead.—"Who is this unknown that

dares to disturb my repose, and drag me from the grave, in which I have been dead so long, all covered with snow, and moistened with the rains?" &c.

The Gallic druids pretended to be masters of the same secret. This is evident from the name of a species of divination, not uncommon among the Scotch Highlanders so lately as in the beginning of the present century. By a gentleman excellently versed in the antiquities of that people, and a steady friend to the writer of this article, we have been informed, that not many years ago some of the Highlanders relied implicitly upon certain oracular responses, called in their language *taghairm*. This word seems to be compounded of *ta*, which in some parts of the Highlands is still used to denote a spirit or ghost, and *ghairm*, which signifies *calling upon* or invoking. *Taghairm*, therefore, in its original import, is *necromancy* in the most proper sense of that word.

There were different kinds of *taghairm*, of which one was very lately practised in *Sky*. The diviner covered himself with a cow's hide, and repaired at night to some deep-sounding cave, whither the person who consulted him followed soon after without any attendants. At the mouth of the cave he proposed aloud the questions of which he wanted solutions; and the man within pronounced the responses in a tone of voice similar to that with which the oss, or pretended demons of antiquity, gave from beneath the ground their oracular answers. That in the latter days of *taghairm*, the Gaelic diviners pretended to evocate ghosts, and from them to extort solutions of difficulties proposed, we have no positive evidence; but that such was the original pretence there can be little doubt, when we reflect either upon the place where this species of divination was practised, or upon the import of the word by which it was denominated.

As we have been led to mention *taghairm*, we shall beg leave to make a few observations on another species of it, called *taghairm an uisge*, or "*taghairm* by water." This too was last practised in the Isle of *Sky*, by a man of the name of *M'Cuidhean*, whose ancestors had long been famous for the art. He lived near a beautiful cascade on a small river; and when consulted on any matter of consequence, he covered his whole body with a cow's hide, that necessary implement of Highland divination, and placed himself between the water of the cascade and the rock over which it flowed. Then another man with a heavy pole gave repeated strokes to the water, and the diviner behind it crying out now and then in Gaelic, "Is this a stock of arn?" This operation was continued till *M'Cuidhean* was perceived to be frantic or furious, when he was considered as in a condition to answer the most important questions. He was frequently consulted about futurity; and though he could not, in the proper sense of the word, be called a *necromancer*, his responses were listened to as proceeding from something more than human. A degree of frenzy, either real or affected, seems to have accompanied the predictions of certain kinds of diviners in all ages; and we cannot help remarking the similarity between the madness of *M'Cuidhean* and that of the *Sibyl* in the sixth book of the *Æneid*; though we

Necropolis cannot suppose the one to have been borrowed from the other.

Nectarium.

*At, Phæbi nondum patiens, immanis in antro
Bacchatur vates, magnum si pectore possit
Excussisse Deum: tanto magis ille fatigat
Os rabidum, fera corda domans, fingitque premo.*

Struggling in vain, impatient of her load,
And lab'ring underneath the pond'rous god;
The more she strove to shake him from her breast,
With more and far superior force he press'd.

Dryden.

That all these pretences, whether ancient or modern, to the power of divination by means of familiar spirits, or by the art of necromancy, were groundless as well as impious, it would be affronting the understandings of our readers to offer any proof. Under the article *MAGIC* we have said enough on the subject, and perhaps more than enough, to those who know that demons, if they have any existence, and the departed spirits of good and bad men, are all under the control of Him who governs the intellectual as well as material world by fixed and equal laws.—These details of superstition, however, will not be useless, if, by showing how poor and wretched a creature man becomes when left to his own inventions, they shall make any one grateful for the benefits of good government, and the blessings of revealed religion.

NECROPOLIS, a suburb of Alexandria in Egypt. It signifies "the City of the Dead;" wherein there were temples, gardens, and superb mausoleums. Here Cleopatra is said to have applied the asp to her breast, to prevent being led in triumph by Augustus, who endeavoured to save her.

NECROSIS, *νεκrosis*, in medicine, a complete mortification of any part; called also *fideratio* and *sphacelus*.

NECTANEBUS, or *NECTANABIS*, a king of Egypt, who defended his country against the Persians. His grandson of the same name made an alliance with Agesilaus king of Sparta, and with his assistance he quelled a rebellion of his subjects. Sometime after he was joined by the Sidonians, Phœnicians, and inhabitants of Cyprus, who had revolted from the king of Persia. This powerful confederacy was soon attacked by Darius the king of Persia, who marched at the head of his troops. Nectanebus, to defend his frontiers against so dangerous an enemy, levied 20,000 mercenary soldiers in Greece, the same number in Libya, and 60,000 were furnished in Egypt. This numerous body was not equal to the Persian forces, and Nectanebus, defeated in a battle, gave up all hopes of resistance, and fled into Ethiopia, where he found a safe asylum. His kingdom of Egypt became from that time tributary to the king of Persia.

NECTAR, among ancient poets, the drink of the fabulous deities of the heathens; in contradistinction from their solid food, which was called *ambrosia*.

NECTARINE, a fruit differing in nothing from the common peach, of which it is a species, but in having a smoother rind and a firmer pulp. See *PERSICA*.

NECTARIUM, from *nectar*, the fabled "drink of the gods;" defined by Linnæus to be a part of the corolla, or appendage to the petals, appropriated for

containing the honey, a species of vegetable salt under *Nectarium*. *nectar* form, that oozes from the plant, and is the principal food of bees and other insects.

Notwithstanding this definition, which seems to consider the nectarium as necessary a part of the corolla as the petals; it is certain that all flowers are not provided with this appendage, neither indeed is it essential to fructification.

There is, besides, a manifest impropriety in terming the nectarium a part of the corolla. Linnæus might, *Milne's Bot. Dict.* with equal propriety, have termed it a part or appendage of the stamina, calyx, or pointal, as the appearance in question is confined to no particular part of the flower, but is as various in point of situation as of form. The truth is, the term *nectarium* is exceedingly vague; and, if any determinate meaning can be affixed to it, is expressive of all the singularities which are observed in the different parts of flowers.

The tube, or lower part of flowers with one petal, Linnæus considers as a true nectarium, because it is generally found to contain the sweet liquor formerly mentioned. This liquor Pontedera compares to that called *amnios* in pregnant animals, which enters the fertile or impregnated seeds: but that this is not at least its sole use, is evident from this circumstance, that the honey or liquor in question is to be found in flowers where there are either no seeds, or those which, from the want of male organs, cannot be impregnated. Thus the male flowers of nettle and willow, the female flowers of sea-side laurel and black bryony, the male and female flowers of clutia, higgelaria, and butcher's broom, all abound with the honey or nectar alluded to.

Dr Vaillant was of opinion, that the nectarium was an essential part of the corolla; for which reason he distinguished the singular appearances in fennel flower and columbine by the name of *petals*: the coloured leaves which are now termed the *petals* he denominates the *flower cup*.

That the nectarium, however, is frequently distinct from the petals, is evident both from the well known examples just mentioned, as likewise from the flowers of monkshood, hellebore, isopyrum, fennel flower of Crete, barrenwort, grass of Parnassus, chocolate nut, cherleria, and sauvagesia.

These general observations being premised, we proceed to take a nearer and more particular view of the principal diversities, both in form and situation, of this striking appendage to the flower. 1. In many flowers the nectarium is shaped like a spur or horn; and that either in flowers of one petal, as valerian, water milfoil (*urticularia*), butterwort, and calvesfoot; or in such as have more than one, as larkspur, violet, fumitory, balsam, and orchis. 2. In the following plants, the nectarium is properly a part of the corolla as lying within the substance of the petals: ranunculus, lily, iris, crown imperia, water leaf, mouse tail, ananas or pine apple, dog's-tooth violet, piperidge bush, vallisneria, hermannia, uvularia, and swertia. 3. The nectarium is frequently placed in a series or row within the petals, though entirely unconnected with their substance. In this situation it often resembles a cup, as in narcissus. A nectarium of this kind is said by Linnæus to crown the corolla. The following are examples: daffodil, sea daffodil, campion, viscous campion,

Nectarium pion, swallow-wort, stapelia, cynanchum, nepenthes, cherleria, balsam-tree, African spiræa, witch-hazel, olax, and passion-flower. 4. In Indian cress, buckler, mustard, Barbadoes cherry, and monotropa, the nectarium is situated upon or makes part of the calyx. 5. The nectarium in bastard flower-fence is seated upon the antheræ or tops of the stamina, whence the name *adenathera*, or *glandular anthera*, which has been given to this genus of plants. In the following list it is placed upon the filaments; bean-caper, bay, fraxinella, marvel of Peru, bell-flower, lead-wort, roella, and commelina. 6. In hyacinth, flowering-rush, stock July flower, and rocket, the nectarium is placed upon the seed-bud. 7. In honey-flower, orpine, buck-wheat, collinsonia, lathræa, navel wort, mercury, clutia, higgelaria, sea-side laurel, and African spiræa, it is attached to the common receptacle. Lastly, In ginger, nettle, dyer's weed, heart-seed, costus, turmeric, grewia, bastard-orpine, vanelloe, skrew-tree, and willow, the nectarium is of a very singular construction, and cannot properly fall under any of the foregoing heads.

In discriminating the genera, the nectarium often furnishes an essential character.

Plants which have the nectarium distinct from the petals, that is, not lodged within their substance, are affirmed by Linnæus to be generally poisonous. The following are adduced as examples: monk's hood, hellebore, columbine, fennel-flower, grass of Parnassus, barren-wort, oleander, marvel of Peru, bean-caper, succulent swallow-wort, fraxinella, and honey-flower.

NECUIA, in botany, a name given by the ancient Greeks to a species of mullein.

The Greeks and Romans both used the stalks of a peculiar kind of mullein, called *thyralis* by Nicander. For the making of wicks of lamps we have a kind of mullein called *lychnites*, and candle-wick mullein, from the *λυχνίς* of Dioscorides; but it is not certain that ours is the same plant.

The ancients used the stalks of many different plants for the wicks of their candles and lamps. The rush, stripped of its bark, was as commonly in use with them as with us for this purpose; and they also used the nettle, this mullein, and many other plants, whose stalks were composed of tough filaments, for the same purpose; beating them out like hemp, and when dry dipping them in melted resin, and other such inflammable substances. When thus prepared, they are readily inflammable, like our flambeau; and this mullein, having stalks more long and large, and more firm than all the others, was used to make those lights with which they set fire to the funeral pile, for consuming the ashes of their dead friends.

NECYDALIS, in zoology, a genus of insects belonging to the order of coleoptera. The feelers are setaceous; the elytra are shorter and narrower than the wings; the tail is simple. There are 11 species, chiefly distinguished by the size and figure of their elytra. Barbut says, "Its head is black, eyes are large and prominent, jaws are of a dark brown. The antennæ placed on the top of the head between the eyes have their first articulation long and raised upright, the rest bent and turned aside. The antennæ vary as to length and colour. In individuals whose thorax is yellow, they are brown, and equal

only to two-thirds of the body in length. On the contrary, in those whose thorax is black, they are likewise black, and somewhat longer than the body. The thorax is margined; in some it is yellow and longer; in others it is black, shorter, and edged only with a little yellow. The elytra are blackish, somewhat clearer in the middle, and terminating in a lemon-coloured spot. The wings are rather black, something longer than the body, exceed the elytra by one-third, and are crossed one over the other. In those that have their thorax yellow, the legs and under part of the belly are so likewise. In individuals with a black thorax, the legs are black as well as the belly, which has only a little yellow on the sides. I suspect the latter to be the males. The larva is as yet unknown."

NEDHAM (Marchmont), an English satirical writer, was born at Burford Oxon, about the month of August 1620. His father died in 1621; but the following year his mother was again married to one Christopher Glynn, vicar and schoolmaster of Burford, who perceiving his son-in-law's pregnancy of parts and genius, took him under his own tuition, and at the age of 14 sent him to All-Souls College, Oxon. Here he was made one of the choristers, and continued till 1637, when, having taken the degree of A. B. which made it inconsistent to continue in that office, he went to St Mary's Hall till he became an usher in Merchant Taylor's school, London. About the beginning of the civil wars, he became clerk to an attorney at Gray's Inn, where, writing a good court hand, he obtained a decent subsistence. Not long after this, he began a weekly paper, under the title of *Mercurius Britannicus*, on the side of the parliament: it commenced about the middle of August 1643, coming out on Mondays, in one sheet, and continued till the end of 1646. It procured him popularity, and being an active man he was distinguished by the title of Captain Nedham of Gray's Inn. Of these Mercuries (for there were a number of them published on both sides of the great question which then divided the nation), it is well observed by Johnson, that they taught many to talk whom they could not teach to judge. Nedham's was, indeed, addressed as much to the passions as the reason; and, by telling every man that he was equal to his king, he so flattered vulgar pride, that his licentious opinions were received as the dictates of an oracle. About this time he studied physic, and in 1645 began to practise; by which, and his political writings, he supported a genteel figure. But, for some scorn and affront put upon him, he suddenly left his party, and, obtaining the favour of a royalist, was introduced into the king's presence at Hampton Court in 1647, and asking pardon upon his knees readily obtained it; so that being admitted to the king's favour, he wrote soon after another paper, entitled *Mercurius Pragmaticus*; which being equally witty with the former, as satirical against the Presbyterians, and full of loyalty, made him known and admired by the wits of that side. However, being narrowly sought after, he left London, and for a time lay concealed at the house of Dr Peter Heylin, at Minster-Lovel, near Burford, till at length being discovered, he was imprisoned in Newgate, and in danger of his life. Lenthal, the speaker of the House of Commons, who knew him and his relations.

Needham, relations well, and Bradshaw, president of the high-court of justice, treated him favourably, and not only

got his pardon, but with promise of rewards and places persuaded him to change his side once more for the Independents, who then were the uppermost party.— In this temper he published a third weekly paper, called *Mercurius Politicus*, which came out every Wednesday, in two sheets 4to, commencing with the 9th of June 1649, and ending with the 6th of June 1650, which being Thursday, he began again with number 1. from Thursday June 6. to Thursday June 13. 1650, beginning, “Why should not the commonwealth have a fool, as well as the king had,” &c. This paper, which contained many discourses against monarchy, and in behalf of a free state, especially those that were published before Cromwell was made protector, was carried on without any interruption till about the middle of April 1660, when, as several times before, it was prohibited by an order of the council of state.— Upon the return of Charles II. our author lay hid, till, by virtue of some money well placed, he obtained his pardon under the great seal; after which he exercised the faculty of physic among the Dissenters, which brought him in a considerable benefit till his death, which happened suddenly in 1678. Wood, who knew him, tells us that he was a person endowed with quick natural parts, was a good humanist, poet, and boon droll; and, had he been constant to his cavaliering principles, would have been beloved and admired by all; but being mercenary, and preferring his interest to his conscience, friendship, and love to his prince, was much hated by the royal party to the last. In short, there was no depending on this scurillous ill-natured author. He followed whenever interest or passion led, and remains a notorious instance of the danger of brilliant parts, of which he certainly was possessed, without judgment or integrity to control them. Wood, who in his *Athen. Oxon.* quoted above, gives a very copious account of him, says: “At length this most seditious, mutable, and railing author, M. Nedham, died suddenly, in the house of one Kidder, in D’Eureux Court near Temple-bar, London, in 1678, and was buried near the entrance of the chancel of the church of St Clements Dances.”

NEEDHAM (John Tuberville), was born at London the 10th of September in the year 1713. His parents were descended from ancient and noble families. His father, who had once possessed a considerable patrimony at Hiltton, in the county of Monmouth, was of the younger and Catholic branch of the Needham family: the head of the elder and Protestant branch was Lord Kilmorey, created viscount in the year 1625. The father of Mr Needham died young, and left but a small fortune to his four children. His eldest son, who is the subject of this article, prosecuted his studies under the secular clergy of the English college of Douay, where he took orders, taught rhetoric for several years, gave eminent proofs of sagacity and genius, and surpassed all the other professors of that seminary in the knowledge of experimental philosophy. In 1740, he was engaged by his superiors in the service of the English mission, and was intrusted with the direction of the school erected at Twyford, near Winchester, for the education of the Ro-

man Catholic youth. In 1744, he was appointed Needham, professor of philosophy in the English college at Lisbon, where, on account of his bad health, he remained only 15 months. After his return, he passed several years at London and Paris, which were principally employed in microscopical observations, and in other branches of experimental philosophy. The results of these observations and experiments were published in the Philosophical Transactions of the Royal Society of London in 1749, and in a volume in 12mo at Paris in 1750; and an account of them was also given by M. de Buffon, in the first volumes of his *Natural History*. There was an intimate connexion between this illustrious French naturalist and Mr Needham: they made their experiments and observations together; though the results and systems which they deduced from the same objects and operations were totally different. Mr Needman was admitted to a place in the Royal Society of London in the year 1747, and in the Antiquarian Society some time after. From the year 1751 to 1767 he was chiefly employed in finishing the education of several English and Irish noblemen, by attending them as tutor in their travels through France, Italy, and other countries. He then retired from this wandering life to the English seminary at Paris, and in 1768 was chosen by the Royal Academy of Sciences in that city a corresponding member.

When the regency of the Austrian Netherlands, in order to the revival of philosophy and literature in that country, formed the project of an Imperial academy, which was preceded by the erection of a small literary society to prepare the way for its execution, Mr Needham was invited to Brussels by Count Cobentzel and the president Neny, and was appointed successively chief director of both these foundations. He held this place, together with some ecclesiastical preferments in the Low Countries, until his death, which happened the 30th of December 1781. “His piety, temperance, and purity of manners (we follow the expressions of the Abbé Mann) were eminent; his attachment to the doctrines and duties of Christianity was inviolable. His zealous opposition to modern infidels was indefatigable and even passionate. His probity was untainted. He was incapable of every species of duplicity; his beneficence was universal, and his unsuspicious candour rendered him often a dupe to perfidy.” These and other good qualities the panegyrist attributes to his deceased friend; and the learned authors of the *Monthly Review*, to whom Mr Needham was known, admit the justness of the panegyric. He was undoubtedly (say they) both an honest man and a worthy citizen; but though his death be a real loss to the literary world, yet he died seasonably for himself; for had he lived to see Joseph II. and the Great, making so free with the paint, patches, and trinkets of the mother church, confiscating her lands, abolishing her convents, suppressing her holidays, introducing common sense into her worship, erecting political conductors to disperse the thunder of the Vatican, and achieving many other things in this style of improvement, it would have vexed full sore his feeling heart. For this honest man was narrow even to superstition and bigotry in his religious system; and we never knew a man in whom there was such an

unaccountable

Needham, unaccountable mixture of implicit faith and philosophical curiosity as in Mr Needham. He was a keen and judicious observer of nature, had a peculiar dexterity in confirming his observations by experiments, and he was always occupied (sometimes indeed with too much fancy and precipitation) in generalizing facts, and reducing them to his system. "His pen (says Abbé Mann) was neither remarkable for fecundity nor method: his writings are rather the great lines of a subject expressed with energy, and thrown upon paper in a hurry, than finished treatises." His works are well known both in Britain and in France.

NEEDHAM, in Suffolk, 73 miles from London, stands on the Orwell, 9 miles from Ipswich, in the road to Huntingdonshire. Its market is on Wednesday, and fair in October 28.

NEEDLE, a very common little instrument or utensil made of steel, pointed at one end, and pierced at the other, used in sewing, embroidery, tapestry, &c.

Needles make a very considerable article in commerce, though there is scarce any commodity cheaper, the consumption of them being almost incredible.—The sizes are from N° 1. the largest, to N° 25. the smallest. In the manufacture of needles, German and Hungarian steel is of most repute.

In the making of them, the first thing is to pass the steel through a coal fire, and under a hammer, to bring it out of its square figure into a cylindrical one. This done, it is drawn through a large hole of a wire-drawing iron, and returned into the fire, and drawn through a second hole of the iron smaller than the first; and thus successively from hole to hole, till it has acquired the degree of fineness required for that species of needles; observing every time it is to be drawn, that it be greased over with lard, to render it more manageable. The steel thus reduced to a fine wire, is cut in pieces of the length of the needles intended. These pieces are flattened at one end on the anvil, in order to form the head and eye: they are then put into the fire to soften them further; and thence taken out and pierced at each extreme of the flat part on the anvil, by force of a punchon of well-tempered steel, and laid on a leaden block to bring out, with another punchon, the little piece of steel remaining in the eye. The corners are then filed off the square of the heads, and a little cavity filed on each side of the flat of the head; this done, the point is formed with a file, and the whole filed over: they are then laid to heat red hot on a long narrow iron, crooked at one end, in a charcoal fire; and when taken out thence, are thrown into a basin of cold water to harden. On this operation a good deal depends; too much heat burns them, and too little leaves them soft; the medium is learned by experience. When they are thus hardened, they are laid in an iron shovel, on a fire more or less brisk in proportion to the thickness of the needles; taking care to move them from time to time. This serves to temper them, and take off their brittleness; great care here too must be taken of the degree of heat. They are then straightened one after another with the hammer, the coldness of the water used in hardening them, having twisted the greatest part of them.

The next process is the polishing them. To do this, they take 12,000 or 15,000 needles and range them in little leaps against each other on a piece of new

hackram sprinkled with emery dust. The needles thus disposed, emery-dust is thrown over them, which is again sprinkled with oil of olives; at last the whole is made up into a roll, well bound at both ends. This roll is then laid on a polishing table, and over it a thick plank loaded with stones, which two men work backwards and forwards a day and a half, or two days, successively; by which means the roll thus continually agitated by the weight and motion of the plank over it, the needles within being rubbed against each other with oil and emery, are insensibly polished. After polishing they are taken out, and the filth washed off them with hot water and soap: they are then wiped in hot bran, a little moistened, placed with the needles in a round box, suspended in the air by a cord, which is kept stirring till the bran and needles be dry. The needles thus wiped in two or three different brans, are taken out and put in wooden vessels, to have the good separated from those whose points or eyes have been broken either in polishing or wiping; the points are then all turned the same way, and smoothed with an emery stone turned with a wheel. This operation finishes them, and there remains nothing but to make them into packets of 250 each. Needles were first made in England by a native of India, in 1545, but the art was lost at his death: it was, however, recovered by Christopher Greening in 1560, who was settled with his three children, Elizabeth, John, and Thomas, by Mr Damar, ancestor of the present Lord Milton, at Long Crendon in Bucks, where the manufactory has been carried on from that time to this present day.

Dipping-NEEDLE, or *Inclinator Needle*, a magnetic needle, so hung, as that, instead of playing horizontally, and pointing out north and south, one end dips, or inclines to the horizon, and the other points to a certain degree of elevation above it. Plate CCXLV fig. 1.

The dipping-needle was invented in the year 1576 by one Robert Norman, a compass maker at Wapping. The occasion of the discovery, according to his own account, was, that it being his custom to finish and hang the needles of his compasses before he touched them, he always found, that immediately after the touch, the north-point would bend or incline downward, under the horizon; insomuch that, to balance the needle again, he was always forced to put a piece of wax on the south end as a counterpoise. The constancy of this effect led him at length to observe the precise quantity of the dip, or to measure the greatest angle which the needle would make with the horizon; and this at London he found to be 71° 50'. In 1723 Mr Graham made a great many observations on the dipping needle, and found the angle to be between 74 and 75 degrees. Mr Nairne, in 1772 found it to be somewhat above 72°. It is not certain whether the dip varies, as well as the horizontal direction, in the same place. The trifling difference between Mr Norman and Mr Nairne would lead us to imagine that the dip was unalterable; but Mr Graham, who was a very accurate observer, makes the difference more considerable. It is certain, however, from a great number of experiments and observations, that the dip is variable in different latitudes, and that it increases in going northwards. It appears from a table of observations made with the marine dipping-needle in a voyage

Needle. voyage towards the north pole in 1733, that in lat. 60. 18. the dip was 75° ; and in lat. 70. 45. it was $77^{\circ} 52'$; in lat. 80. 12. it was $81^{\circ} 52'$; and in lat. 80. 27. it was $82^{\circ} 21'$.

Several authors have endeavoured to apply this discovery of the dip to the finding of the latitude; and Mr Bond attempted to apply it to the finding of the longitude also; but for want of observations and experiments he could not make any progress. The affair was farther prosecuted by Mr Whiston, who published a treatise on the longitude, and for some time imagined it was possible to find it exactly by means of the dip of the needle; yet he at last despaired of it, for the following reasons. 1. The weakness of the magnetic power. 2. The concussion of the ship, which he found it exceeding difficult to avoid so much as was necessary for the accuracy of the experiments. 3. The principal objection was an irregularity in the motions of all magnetic needles, both horizontal and dipping, by which they, within the compass of about a degree, vary uncertainly backward and forward; even sometimes in a few hours time, without any evident cause. For a particular account of these variations both of the horizontal and dipping needle, see the article VARIATION.

Mr Nairne made a dipping needle in 1772 for the Board of Longitude, which was used in the voyage towards the north pole. This is represented Plate CCCXLV. fig. 2. The needle AA is 12 inches long, and its axis, the ends BB of which are made of gold, alloyed with copper, rests on friction wheels CCCC, of four inches diameter, each end on two friction wheels; which wheels are balanced with great care. The ends of the axis of the friction wheels are likewise of gold alloyed with copper, and moved in small holes made in bell metal; and opposite to the ends of the axes of the needle and the friction wheels, are flat agates, set in at DDD, finely polished. The magnetic needle vibrates within a circle of bell metal, EEE, divided into degrees and half degrees; and a line, passing through the middle of the needle to the ends, points to the divisions. The needle of this instrument was balanced before it was made magnetical; but by means of a cross, the ends of which are FFFF, (contrived by the reverend Mr Mitchell) fixed on the axis of the needle, on the arms of which are cut very fine screws to receive small buttons, that may be screwed nearer or farther from the axis, the needles may be adjusted both ways to a great nicety, after being made magnetical, by reversing the poles, and changing the sides of the needle. GG are two levels, by which the line of 0 degrees of the instrument is set horizontal, by means of the four adjusting screws LLLL; H is the perpendicular axis, by which the instrument may be turned, that the divided face of the circle may front the east or west; to this axis may be fixed an index I, which points to an opposite line on the horizontal plate K when the instrument is turned half round; MMMM are screws which hold the glass cover to keep the needle from being disturbed by the wind. When this needle is constructed for sea, it is suspended by an universal joint on a triangular stand, and adjusted vertically by a plumb line and button above the divided circle and the dovetail work at the upper go; and the divisions on the circle are adjusted so as to be perpendicular to

the horizon by the same plumb line, and an adjoining screw; and when it is adjusted, a pointer annexed to a screw, which serves to move the divided circle, is fixed at the lowest go. Whenever the instrument is used to find the dip, it must be so placed that the needle may vibrate exactly in the magnetic meridian.

Magnetical NEEDLE, in navigation, a needle touched with a loadstone, and sustained on a pivot or centre; on which playing at liberty, it directs itself to certain points in or under the horizon; whence the magnetical needle is of two kinds, viz. horizontal or inclinatory. See the article MAGNET.

Horizontal needles are those equally balanced on each side of the pivot that sustains them, and which, playing horizontally with their two extremes, point out the north and south points of the horizon. For their application and use, see the article COMPASS.

In the construction of the horizontal needle, a piece of pure steel is provided; of a length not exceeding six inches, lest its weight should impede its volubility; very thin, to take its verticity the better; and not pierced with any holes, or the like, for ornament sake, which prevent the equable diffusion of the magnetic virtue. A perforation is then made, in the middle of its length, and a brass cap or head soldered on, whose inner cavity is conical, so as to play freely on a style or pivot headed with a fine steel point. The north point of the needle in our hemisphere is made a little lighter than the southern; the touch always destroying the balance, if well adjusted before, and rendering the north end heavier than the south, and thus occasioning the needle to dip.

The method of giving the needle its verticity or directive faculty has been shown already under the article MAGNET; but if, after touching, the needle be out of its equilibrium, something must be filed off from the heavier side, till it balance evenly.

Needles in sea compasses are usually made of a rhomboidal or oblong form; we have given their structure already under the article COMPASS.

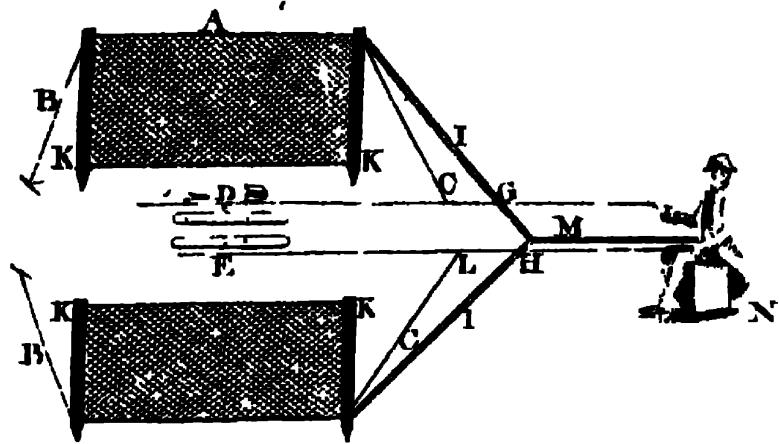
The needle is not found to point precisely to the north, except in very few places; but deviates from it more or less in different places, and that too at different times; which deviation is called its *declination* or *variation from the meridian*. See the article VARIATION.

Surgeons NEEDLES are generally made crooked, and their points triangular; however they are of different forms and sizes, and bear different names, according to the purposes they are used for.

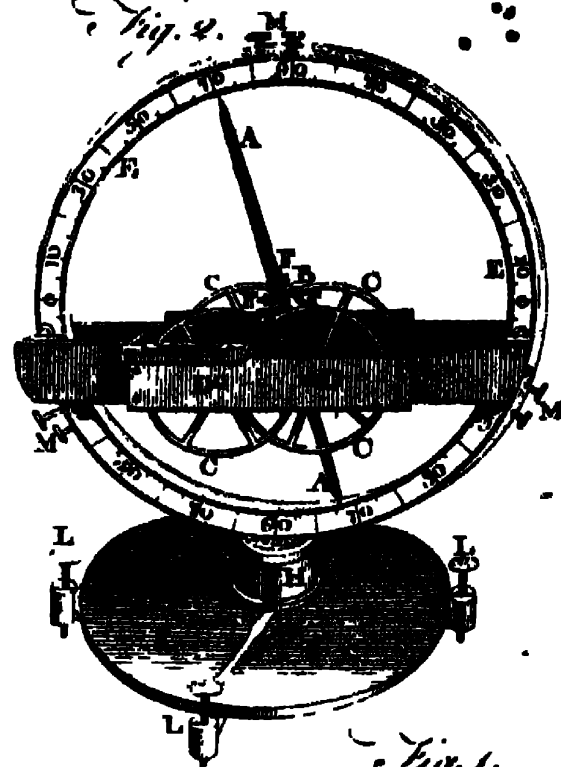
The largest are needles for amputation; the next needles for wounds; the finest needles for sutures. They have others, very short and flat, for tendons; others, still shorter, and the eye placed in the middle, for tying together of vessels, &c. Needles for couching cataracts are of various kinds; all of which have a small, broad, and sharp point or tongue, and some with a sulcus at the point. Surgeons have sometimes used two needles in this operation; one with a sharp point for perforating the coats of the eye, and another with a more obtuse point for depressing or couching the opaque crystalline lens; but care should be taken in the use of any of these, that they be first well polished with cloth or leather, before they are applied to the eye.

Mr Warner observes, that the blade of the couching needle

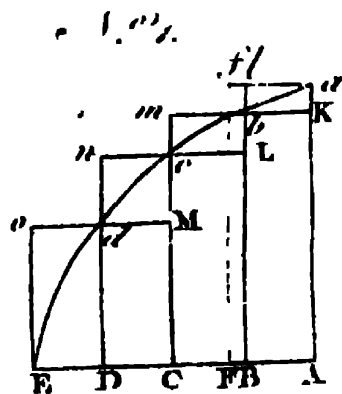
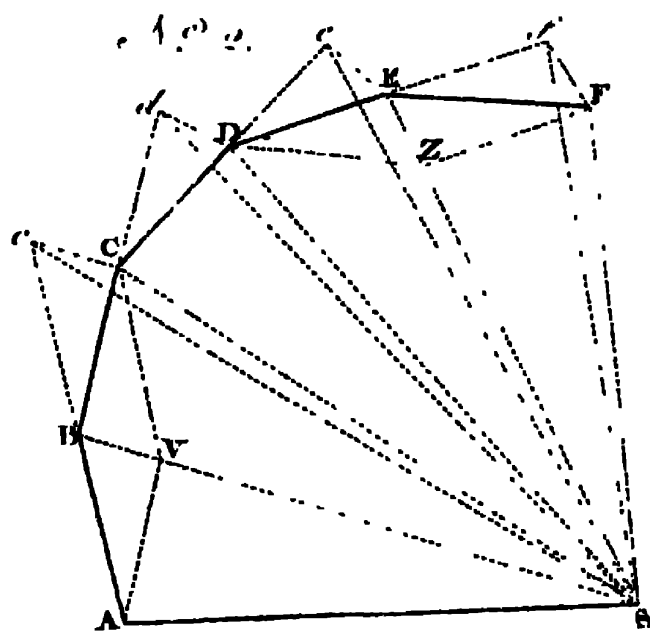
Day & Vell.



Dipping Needle.
Fig. 2.



Newtonian philosophy.



Vere's.

Fig. 1.

Fig. 2.

Fig. 3.



Fig. 4.



Fig. 5.



Needle
||
Nefasti.

needle should be at least a third part larger than those generally used upon this occasion, as great advantages will be found in the depressing of the cataract, by the increased breadth of the blade of that instrument. The handle, also, if made somewhat shorter than usual, will enable the operator to perform with greater steadiness, than he can do with a larger handled instrument.

It is to be observed, that needles of silver pierce more easily in stitching arteries after an amputation, than those made of steel.

NEEDLE Fish. See SYGNATHUS.

NEEDLES, sharp pointed rocks north of the isle of Wight. They are situated at the western extremity of the island, which is an acute point of high land, from which they have been disjoined by the washing of the sea. There were of these lofty white rocks formerly three, but about 14 years ago the tallest of them, called *Lot's Wife*, which arose 120 feet above low water mark, and in its shape resembling a needle, being undermined by the constant efforts of the waves, overfet, and totally disappeared.

NEEDS, or **St Neots**, six miles from Huntingdon, 58 miles from London, so called from the monument of a saint of that name in it, who was burnt by the Danes, is a large well built town, having a handsome strong church, with a very fine steeple, and a good stone bridge over the Ouse, by which coals are brought to it, and sold through the country. It has a charity school for 25 poor children. Its market is on Thursday; fairs on Holy Thursday, Aug. 1. Corpus-Christi Thursday, June 13. and December 17; and it is famous for a medicinal spring.

NEEDWOOD FOREST, in Staffordshire, between the Trent, Dove, and Blythe, and near Uttoxeter, is said to exceed all the forests in England in the excellency of its soil and the fineness of its turf.

NE EXEAT REGNO, in law, is a writ to restrain a person from going out of the kingdom without the king's license. F. N. B. 85. It may be directed to the sheriff, to make the party find surety that he will not depart the realm, and on refusal to commit him to prison: or it may be directed to the party himself; and if he then goes, he may be fined. And this writ is granted on a suit being commenced against a man in the chancery, when the plaintiff fears the defendant will fly to some other country; and thereby avoid the justice and equity of the court; which hath been sometimes practised: and when thus granted, the party must give bonds to the master of the rolls, in the penalty of 1000l. or some other large sum, for yielding obedience to it; or satisfy the court, by answer, affidavit, or otherwise, that he hath no design of leaving the kingdom, and give security.

NEFERN, in Pembrokeshire, a village in whose churchyard is a remarkable old cross. The church has no pavement in it, and the frequent burials have raised the ground within it to seven or eight feet higher than without. In process of time, instead of a church, it will be only a sepulchre. It is pleasantly situated on the banks of a river of the same name near Newport.

NEFASTI DIES, in Roman antiquity, an appellation given to those days wherein it was not allowed to administer justice, or hold courts. They were so called because, *non fari licebat*, the prætor was not allowed to

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pronounce the three solemn words or formulas of the law, *do, dico, addico*, I give, I appoint, I adjudge. These days were distinguished in the calendar by the letter N. for *nefastus*; or N. P. *Nefastus Primo*, when the day was only *nefastus* in the forenoon, or first part. The days of a mixed kind were called *interdicti*.

NEGAPATAN, a town of Asia in the peninsula on this side the Ganges, and on the coast of Coromandel. It was first a colony of the Portuguese, but was taken from them by the Dutch. The factory purchase very little besides tobacco and long linen cloths; however the Dutch have thought proper to erect a fort here. It is situated in E. Long. 79. 10. N. Lat. 11. 15.

NEGATION, in logic, an act of the mind affirming one thing to be different from another; as that the soul is not matter. See LOGIC.

NEGATIVE, in general, something that implies a negation: thus we say, negative quantities, negative powers, negative signs, &c.

NEGATIVE Sign. The use of the negative sign, in algebra, is attended with several consequences that at first sight are admitted with difficulty, and has sometimes given occasion to notions that seem to have no real foundation. This sign implies, that the real value of the quantity represented by the letter to which it is prefixed is to be subtracted; and it serves, with the positive sign, to keep in view what elements or parts enter into the composition of quantities, and in what manner, whether as increments or decrements, (that is, whether by addition or subtraction), which is of the greatest use in this art.

In consequence of this, it serves to express a quantity of an opposite quality to the positive, as a line in a contrary position; a motion with an opposite direction; or a centrifugal force in opposition to gravity; and thus often saves the trouble of distinguishing, and demonstrating separately, the various cases of proportions, and preserves their analogy in view. But as the proportions of lines depend on their magnitude only, without regard to their position, and motions and forces are said to be equal, or unequal, in any given ratio, without regard to their directions; and, in general, the proportion of quantity relates to their magnitude only, without determining whether they are to be considered as increments or decrements; so there is no ground to imagine any other proportion of $-b$ and $+a$ (or of -1 and 1) than that of the real magnitudes of the quantities represented by b and a , whether these quantities are, in any particular case, to be added or subtracted. It is the same thing to subtract the decrement, as to add an equal increment, or to subtract $-b$ from $a - b$, as to add $+b$ to it: and because multiplying a quantity by a negative number implies only a repeated subtraction of it, the multiplying $-b$ by $-n$, is subtracting $-b$ as often as there are units in n ; and is therefore equivalent to adding $+b$ so many times, or the same as adding $+nb$. But if we infer from this, that 1 is to $-n$ as $-b$ to nb , according to the rule, that unit is to one of the factors as the other factor is to the product, there is no ground to imagine that there is any mystery in this, or any other meaning than that the real magnitudes represented by 1 , n , b , and nb are proportional. For that rule relates only to the magnitude

Negative nitide of the factors and product, without determining, whether any factor, or the product, is to be added or subtracted. But this likewise must be determined in algebraic computations; and this is the proper use of the rules concerning the signs without which the operation could not proceed. Because a quantity to be subtracted is never produced in composition by any repeated addition of a positive, or repeated subtraction of a negative, a negative square number is never produced by composition from the root. Hence $\sqrt{-1}$, or the square root of a negative, implies an imaginary quantity; and in resolution, is a mark or character of the impossible cases of a problem, unless it is compensated by another imaginary symbol or supposition, when the whole expression may have a real signification. Thus $1 + \sqrt{-1}$, and $1 - \sqrt{-1}$ taken separately, are imaginary, but their sum is 2; as the conditions that separately would render the solution of a problem impossible, in some cases destroy each others effect when conjoined. In the pursuit of general conclusions, and of simple forms representing them, expressions of this kind must sometimes arise where the imaginary symbol is compensated in a manner that is not always so obvious.

By proper substitutions, however, the expression may be transformed into another, wherein each particular term may have a real signification as well as the whole expression. The theorems that are sometimes briefly discovered by the use of this symbol, may be demonstrated without it by the inverse operation, or some other way; and though such symbols are of some use in the computations by the method of fluxions, its evidence cannot be said to depend upon arts of this kind. See Maclaurin's Fluxions, Book II. Chap. I. and Ludlam's Algebra, *passim*.

NEGATIVE Electricity. See the Article *ELECTRICITY*, *passim*. See also *POSITIVE Electricity*.

NEGINOTH. This term is read before some of the Psalms, as Psalm lxxii. It signifies *string instruments of music*, to be played on by the fingers, or women musicians; and the titles of these psalms where this word is found, may be thus translated, *A psalm of David to the master of music, who presides over the string instruments*.

NEGOMBO, a sea port town of Asia, on the west coast of Ceylon. It has a fort built by the Portuguese, which was taken from them by the Dutch in 1640. E. Long. 80. 25. N. Lat. 17. 0.

NEGRIL POINT, the most westerly promontory of the island of Jamaica.

NEGRO, *Homo pelli nigra*, a name given to a variety of the human species, who are entirely black, and are found in the torrid zone, especially in that part of Africa which lies within the tropics. In the complexion of Negroes we meet with many various shades; but they likewise differ far from other men in all the features of their face. Round cheeks, high cheek-bones, a forehead somewhat elevated, a short broad, flat nose, thick lips, small ears, ugliness, and irregularity of shape, characterize their external appearance. The negro women have the loins greatly depressed, and very large buttocks, which gives the back the shape of a saddle. Vices the most notorious seem to be the portion of this unhappy race; idleness, treachery, revenge, cruelty, impudence, stealing, lying,

profanity, debauchery, nastiness, and intemperance, are said to have extinguished the principles of natural law, and to have silenced the reproofs of conscience. They are strangers to every sentiment of compassion, and are an awful example of the corruption of man when left to himself.

The origin of the negroes, and the cause of their remarkable difference from the rest of the human species, has much perplexed the naturalists. Mr Boyle has observed, that it cannot be produced by the heat of the climate: for though the heat of the sun may darken the colour of the skin, yet experience does not show that it is sufficient to produce a new blackness like that of the negroes.

In Africa itself, many nations of Ethiopia are not black; nor were there any blacks originally in the West Indies. In many parts of Asia under the same parallel with the African region inhabited by the blacks, the people are but tawny. He adds, that there are negroes in Africa beyond the southern tropic; and that a river sometimes parts nations, one of which is black, and the other only tawny. Dr Barriere alleges that the gall of negroes is black, and being mixed with their blood is deposited between the skin and scarf-skin. However Dr Mitchel of Virginia, in the Philosophical Transactions, N° 476. has endeavoured by many learned arguments to prove, that the influence of the sun in hot countries, and the manner of life of their inhabitants, are the remote causes of the colour of the negroes, Indians, &c. Lord Kames, on the other hand, and such philosophers as he, whose genius and imagination are too lively to submit to a dry and painful investigation of facts, have contended that no physical cause is sufficient to change the colour, and what we call the regular features of white men, to the dark hue and deformity of the woolly-headed negro. Their arguments have been examined with much acuteness and ingenuity by Dr Stanhope Smith of New Jersey, Dr Hunter, and Professor Zimmerman, who have made it in a high degree probable, that the action of the sun is the original and chief cause of the black colour, as well as distorted features of the negro. See AMERICA, N° 48—51 and COMPLEXION.

True negroes are found in no quarter of the globe where the heat of the climate is not very great. They exist nowhere but in the torrid zone, and only in three regions situated in that zone, viz. in Senegal, in Guinea, and on the western shores of Africa, in Nubia, and the Papous land, or what is called *New Guinea*. In all these regions the atmosphere is scorching, and the heat excessive. The inhabitants of the north are whitest; and as we advance southwards towards the line, and those countries on which the sun's rays fall more perpendicularly, the complexion gradually assumes a darker shade. And the same men, whose colour has been rendered black by the powerful action of the sun, if they remove to the north, gradually become whiter (at least their posterity), and lose their burnt colour. Whites when transported into the burning regions of the torrid zone, are the first subject to fever; the skin of the face, hands, and feet, becomes burnt, hardens and falls off in scales. Hitherto the colour of negroes appears to be only local, extrinsic, and accidental, and their short frizzled

Negro. frizzled, and sparse hair is to be accounted for in the very same manner.

Climate possesses great and evident influences on the hair, not only of men, but of all other animals. If in one case these transmutations are acknowledged to be consistent with identity of kind, they ought not in the other to be esteemed criterions of different species. Nature has adapted the pliancy of her work to the situations in which she may require it to be placed. The beaver and sheep removed to the warm latitudes exchange, the one its fur, and the other its wool, for a coarse hair that preserves the animal in a more moderate temperature. The coarse and black shag of the bear is converted, in the arctic regions, into the finest and whitest fur. The colour of the hair is likewise changed by climate. The bear is white under the arctic circle; and, in high northern latitudes, foxes, hares, and rabbits, are found white. Similar effects of climate are discernible on mankind. The hair of the Danes is generally red; of the English, fair or brown; and of the French, commonly black. The hair of all people of colour is black, and that of the African negroes is likewise sparse and curled in a manner peculiar to themselves; but this peculiarity is analogous to the effect which a warm climate has on almost every other animal. Cold, by obstructing the perspiration, tends to throw out the perspirable matter accumulated at the skin in an additional coat of hair. A warm climate, by opening the pores, evaporates this matter before it can be concreted into the substance of hair; and the laxness and aperture of the pores render the hair liable to be easily eradicated by innumerable incidents. Its curl may result in part from the nature of the secretion by which it is nourished, and in part from external heat. That it depends in some degree on the quality of the secretion is rendered highly probable from its appearance on the chin and other parts of the human body. Climate is as much distinguished by the nature and proportion of the secretions as by the degree of heat. (See *PHYSIOLOGY*, sect. 6.) Whatever be the nutriment of the hair, it is evidently combined in the torrid zone of Africa with some fluid of a highly volatile or ardent quality, which produces the rank smell of many African nations. Saline secretions tend to curl and to burn the hair. The evaporation of any volatile spirit would render its surface dry and disposed to contract; whilst the centre continuing distended by the vital motion, these opposite dilatations and contractions would necessarily produce a curve, and make the hair grow involved. External and violent heat parching the extremities of the hair, tends likewise to involve it. A hair held near the fire instantly coils itself up. Africa is the hottest country on the globe; and the influence of its heat, either external or internal, or both, in giving the peculiar form to the hair of the natives, appears, not only from its sparseness and its curl, but from its colour. It is not of a shining, but of an adust black; and its extremities tend to brown, as if it had been scorched by the fire.

The peculiarities of the negro features and form may likewise be accounted for from the excessive heat of the climate and the state of African society. Being savages, they have no arts to protect them from the rays of a burning sun. The heat and severity of the sky preserving the lives of the children without much care of the parents, they seem of course to be, in the interior

parts of the country, negligent of their offspring. Able themselves to endure the extremes of that ardent climate, they inure their children to it from their most tender age. They suffer them to roll in the dust and sand beneath the direct rays of a vertical sun. The mother, if she be engaged, lays down the infant on the first spot she finds, and is seldom at the pains to seek the miserable shelter of a barren shrub, which is all that the interior country affords. When we reflect on the influence of a glare of light upon the eye, and on the contortions of countenance produced by our efforts to repel or prevent it, we need not wonder, that the pliant features of a negro infant should, by constant exposure, acquire that permanent irregularity which we term their characteristic ugliness. But besides the climate, food and clothing and modes of life have prodigious effects on the human form and features. This is apparent even in polished societies, where the poor and labouring part of the community are much more coarse in their features, and ill formed in their limbs, than persons of better fortune and more liberal means of subsistence. What an immense difference exists in Scotland, for instance, between the chiefs and the commonalty of the Highland clans? If they had been separately found in different countries, they would have been ranged by some philosophers under different species. A similar distinction takes place between the nobility and peasantry of France, of Spain, of Italy, and of Germany.

That food and clothing, and the different modes of life, have as great an influence upon the shapes and features of the Africans as upon the natives of Europe, is evident from the different appearances of the negroes in the southern republics of America according to the stations in which they are employed. "The field slaves (says Dr Smith) are badly fed, clothed, and lodged. They live in small huts on the plantations, where they labour, remote from the society and example of their superiors. Living by themselves, they retain many of the customs and manners of their African ancestors. The domestic servants, on the other hand, who are kept near the persons, or employed in the families of their masters, are treated with great lenity; their service is light; they are fed and clothed like their superiors; they see their manners, adopt their habits, and insensibly receive the same ideas of elegance and beauty. The field slaves are, in consequence, slow in changing the aspect and figure of Africa. The domestic servants have advanced far before them in acquiring the agreeable and regular features, and the expressive countenance of civil society. The former are frequently ill-shaped. They preserve, in a great degree, the African lips, nose, and hair. Their genius is dull, and their countenance sleepy and stupid. The latter are straight and well proportioned; their hair extended to three, four, and sometimes even to six or eight inches; the size and shape of the mouth handsome, their features regular, their capacity good, and their look animated."

Upon the whole, we hope that the reader, who shall candidly weigh in his own mind what we have said at present and under the article *COMPLEXION*, will agree with us, that the black colour in the torrid zone, the sparse crisp hair of the negroes, and the peculiarities of their features and form, proceed from causes altogether extrinsic; that they depend on local temperature and the state of society; and that they are as accidental as the

Negro. various shades of colour which characterize the different nations of Europe. If the whites be considered as the stock whence all others have sprung, it is easy to conceive how they have degenerated into negroes. Some have conjectured that the complete change may have taken place at the end of three centuries, whilst others have thought that it could not be effected in less than double that period. Such conjectures can be formed from no certain data; and a much greater length of time is undoubtedly necessary before negroes, when transplanted into our temperate countries, can entirely lose their black colour. By crossing the breed with whites, every taint of the negro colour may be expelled, we believe, from the fifth generation (A).

But the most serious charge brought against the poor negroes is, that of the vices said to be natural to them. If they be indeed such as their enemies represent them, treacherous, cruel, revengeful, and intemperate, by a necessity of nature, they must be a different race from the whites; for though all these vices abound in Europe, it is evident that they proceed not from nature, but from wrong education, which gives to the youthful mind such deep impressions as no future exertions can completely eradicate. Let us inquire coolly if the vices of the negroes may not have a similar origin.

In every part of Africa with which the nations of Europe have any commerce, slavery prevails of the worst kind. Three-fourths of the people are slaves to the rest, and the children are born to no other inheritance. "Most parts of the coast differ in their governments; some are absolute monarchies, while others draw near to an aristocracy. In both the authority of the chief or chiefs is unlimited, extending to life, and it is exercised as often as criminal cases require, unless death is commuted into slavery; in which case the offender is sold, and if the shipping will not buy the criminal, he is immediately put to death. Fathers of free condition have power to sell their children, but this power is very seldom enforced." In Congo, however, a father † will sell a son or daughter, or perhaps both, for a piece of cloth, a collar or girdle of coral or beads, and often for a bottle of wine or brandy. A husband may have as many wives as he pleases, and repudiate or even sell them, though with child, at his pleasure. The wives and concubines, though it be a capital crime for the former to break the conjugal faith, have a way to rid themselves of their husbands, if they have set their affections upon a new gallant, by accusing them of some crime for which the punishment is death. In a word, the bulk of the people in every state of Africa

are born slaves to great men, reared as such, held as property, and as property sold (see SLAVERY.) There are indeed many circumstances by which a free man may become a slave: such as being in debt, and not able to pay; and in some of such cases, if the debt be large, not only the debtor, but his family likewise, become the slaves of his creditor, and may be sold. Adultery is commonly punished in the same manner, both the offending parties being sold, and the purchase-money paid to the injured husband. *Obi*, or pretended witchcraft (in which all the negroes firmly believe, see WITCHCRAFT), is another, and a very common offence, for which slavery is adjudged the lawful punishment; and it extends to all the family of the offender. There are various other crimes which subject the offender and his children to be sold; and it is more than probable, that if there were no buyers, the poor wretches would be murdered without mercy.

In such a state of society, what dispositions can be looked for in the people, but cruelty, treachery, and revenge? Even in the civilized nations of Europe, blessed with the lights of law, science, and religion, some of the lower orders of the community consider it as a very trivial crime to defraud their superiors; whilst almost all look up to them with stupid malvolence or rancorous envy. That a depressed people, when they get power into their hands, are revengeful and cruel, the present age affords a dreadful proof in the conduct of the demagogues of a neighbouring nation; and is it wonderful that the negroes of Africa, unacquainted with moral principles, blinded by the cruellest and most absurd superstitions, and whose customs tend to eradicate from the mind all natural affection, should sometimes display to their lordly masters of European extraction the same spirit that has been so generally displayed by the lower orders of Frenchmen to their ecclesiastics, their nobles, and the family of their murdered sovereign! When we consider that the majority of the negroes groan under the cruellest slavery, both in their own country and in every other where they are to be found in considerable numbers, it can excite no surprise that they are in general treacherous, cruel, and vindictive. Such are the caprices of their tyrants at home, that they could not preserve their own lives or the lives of their families for any length of time, but by a perpetual vigilance, which must necessarily degenerate, first into cunning, and afterwards into treachery; and it is not conceivable that habits formed in Africa should be instantly thrown off in the West Indies, where they are the property of men whom some of them must consider as a different race of beings.

But

(A) 1. A white man with a negro woman, or a negro man with a white woman, produce a mulatto, half white and half black, or of a yellow-blackish colour, with black, short, frizzled hair. 2. A white man with a mulatto woman, or a negro with a mulatto woman, produce a *quadroon*, three fourths white and one fourth black, or three fourths black and one fourth white, or of a lighter yellow than the former. In America, they give the name of *cabres* to those who are descended from a black man and a mulatto woman, or a mulatto man and a black woman, who are three fourths black and one fourth white, and who are not so black as a negro, but blacker than a mulatto. 3. A white man with a quadroon woman, or a negro with a quadroon woman, produce a *mestizo*, seven eighths white and one eighth black, or seven eighths black and one eighth white. 4. A white man with a mestizo woman, or a negro with a mestizo woman, produce, the one almost a perfect white, the other almost a perfect black, called a *quinteroon*. This is the last gradation, there being no visible difference between the fair quinteroons and the whites; and the children of a white and quinteroon consider themselves as free from all taint of the negro race.

Edwards's
History of
the West
Indies.
Vol II.

† *Ind.
Un. Ser. Hi-
story*, Vol.
XIII. p. 55.

Negro.
Edwards's
History of
the West In-
dies.

Negro. But the truth is, that the ill qualities of the negroes have been greatly exaggerated. Mr. Edwards, in his valuable History of the West Indies, assures us that the Mandingo negroes display such gentleness of disposition and demeanour, as would seem the result of early education and discipline, were it not that, generally speaking, they are more prone to theft than any of the African tribes. It has been supposed that this propensity, among other vices, is natural to a state of slavery, which degrades and corrupts the human mind in a deplorable manner; but why the Mandingoes should have become more vicious in this respect than the rest of the natives of Africa in the same condition of life, is a question he cannot answer.

"The circumstances which (according to the same author) distinguish the Koromantyn or Gold Coast negroes from all others, are firmness both of body and mind; a ferociousness of disposition; but withal, activity, courage, and a stubbornness, or what an ancient Roman would have deemed an elevation of soul, which prompts them to enterprises of difficulty and danger, and enables them to meet death, in its most horrible shape, with fortitude or indifference. They sometimes take to labour with great promptitude and alacrity, and have constitutions well adapted for it; for many of them have undoubtedly been slaves in Africa. But as the Gold Coast is inhabited by various tribes, which are engaged in perpetual warfare and hostility with each other, there cannot be a doubt that many of the captives taken in battle, and sold in the European settlements, were of free condition in their native country, and perhaps the owners of slaves themselves. It is not wonderful that such men should endeavour, even by means the most desperate, to regain the freedom of which they have been deprived; nor do I conceive that any further circumstances are necessary to prompt them to action, than that of being sold into captivity in a distant country. One cannot surely but lament (says our author) that a people thus naturally intrepid, should be sunk into so deplorable a state of barbarity and superstition; and that their spirits should ever be broken down by the yoke of slavery! Whatever may be alleged concerning their ferociousness and implacability in their present notions of right and wrong, I am persuaded that they possess qualities which are capable of, and well deserve, cultivation and improvement.

"Very different from the Koromantyns are the negroes imported from the Bight of Benin, and known in the West Indies by the name of Eboes. So great is their constitutional timidity and despondency of mind, as to occasion them very frequently to seek, in a voluntary death, a refuge from their own melancholy reflections. They require therefore the gentlest and mildest treatment to reconcile them to their situation; but if their confidence be once obtained, they manifest as great fidelity, affection, and gratitude, as can reasonably be expected from men in a state of slavery. The females of this nation are better labourers than the men, probably from having been more hardly treated in Africa.

"The natives of Whidah, who, in the West Indies, are generally called *Papaws*, are unquestionably the most docile and best disposed slaves that are imported from any part of Africa. Without the fierce and savage

manners of the Koromantyn negroes, they are also happily exempt from the timid and desponding temper of the Eboes. The cheerful acquiescence with which these people apply to the labours of the field, and their constitutional aptitude for such employment, arise, without doubt, from the great attention paid to agriculture in their native country. Bosman speaks with rapture of the improved state of the soil, the number of villages, and the industry, riches, and obliging manners of the natives. He observes, however, that they are much greater thieves than those of the Gold Coast, and very unlike them in another respect, namely, in the dread of pain, and the apprehension of death. They are, says he, so very apprehensive of death, that they are unwilling to hear it mentioned, for fear that alone should hasten their end; and no man dares to speak of death in the presence of the king, or any great man, under the penalty of suffering it himself, as a punishment for his presumption. He relates further, that they are addicted to gaming beyond any people of Africa. All these propensities are observable in the character of the Papaws in a state of slavery in the West Indies. That punishment which excites the Koromantyn to rebel, and drives the Ebo negro to suicide, is received by the Papaws as the chastisement of legal authority, to which it is their duty to submit patiently. The case seems to be, that the generality of these people are in a state of absolute slavery in Africa, and, having been habituated to a life of labour, they submit to a change of situation with little reluctance."

Having recited such observations as occurred to him on contemplating the various tribes of negroes from each other, Mr Edwards thus estimates their general character, influenced as they are by circumstances which soon efface the native and original impressions which distinguish one nation from another when newly imported into the West Indies.

"Notwithstanding what has been related of the firmness and courage of the natives of the Gold Coast, it is certain that the negroes in general in our islands (such of them at least as have been any length of time in a state of servitude) are of a distrustful and cowardly disposition. So degrading is the nature of slavery, that fortitude of mind is lost as free agency is restrained. To the same cause probably must be imputed their propensity to conceal or violate the truth; which is so general, that the vice of falsehood is one of the most prominent features in their character. If a negro is asked even an indifferent question by his master, he seldom gives an immediate reply; but, affecting not to understand what is said, compels a repetition of the question, that he may have time to consider, not what is the true answer, but what is the most politic one for him to give. The proneness observable in many of them to the vice of theft has already been noticed; and I am afraid (says our author), that evil communication makes it almost general. It is no easy matter, I confess, to discriminate those circumstances which are the result of proximate causes, from those which are the effects of national customs and early habits in savage life; but I am afraid that cowardice and dissimulation have been the properties of slavery in all ages, and will continue to be so to the end of the world. It is a situation that necessarily suppresses many of the best affections of the human heart.

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land.

heart. If it calls forth any latent virtues, they are those of sympathy and compassion towards persons in the same condition of life; and accordingly we find that the negroes in general are strongly attached to their countrymen, but above all, to such of their companions as came in the same ship with them from Africa. This is a striking circumstance: the term *shipmate* is understood among them as signifying a relationship of the most endearing nature; perhaps as recalling the time when the sufferers were cut off together from their common country and kindred, and awakening reciprocal sympathy from the remembrance of mutual affliction. But their benevolence, with a very few exceptions, extends no further. The softer virtues are seldom found in the bosom of the enslaved African. Give him sufficient authority and he becomes the most remorseless of tyrants. Of all the degrees of wretchedness endured by the sons of men, the greatest, assuredly, is the misery which is felt by those who are unhappily doomed to be the slaves of slaves; a most unnatural relation, which sometimes takes place in the sugar plantations. The same observation may be made concerning their conduct towards the animal creation. Their treatment of cattle under their direction is brutal beyond belief. Even the useful and social qualities of the dog secure to him no kind usage from an African master. One of the most pleasing traits in their character is the respect and attention which they pay to their aged countrymen. The whole body of negroes on a plantation must be reduced to a deplorable state of wretchedness, if, at any time, they suffer their aged companions to want the common necessities of life, or even many of its comforts, as far as they can procure them. They seem to be actuated on these occasions by a kind of involuntary impulse, operating as a primitive law of nature, which scorns to wait the cold dictates of reason: among them, it is the exercise of a common duty, which courts no observation, and looks for no applause."

As the colour, and features, and moral qualities of the negroes may be thus easily accounted for by the influence of climate and the modes of savage life, so there is good reason to believe that their intellectual endowments are equal to those of the whites who have been found in the same circumstances. Of those imitative arts in which perfection can be attained only in an improved state of society, it is natural to suppose that they have but little knowledge; but the fabric and colours of the Guinea cloths are a proof of their native ingenuity. In the West Indies many of them are expert carpenters, some watchmakers, and one or two have successfully practised physic; whilst others have figured both in Latin and in English poetry, so that we cannot doubt but that "God, who made the world, hath made of one blood all nations of men," and animated them with minds equally rational.

NEGROLAND, or NIGRITIA, a country of Africa, lying next to Guinea towards the north, and extending from 18° of west to 23° of east longitude, and from 9° to 20° of north latitude. On the north it is bounded by Zaara or the Desert; on the east, by countries unknown; on the south, by Guinea; and on the west, by the Atlantic ocean; and is watered by the great river Niger or Senegal, which runs through it from east to west. The Europeans have settlements on the coasts of this country, especially near the

mouths of the Niger and Gambia, which last is supposed to be a branch of the former. A great many nations inhabit the banks of the rivers; some Pagans, some Mohammedans, of different languages, and independent of one another. The country is fruitful, especially along the rivers; abounding in rice, Guinea grain, and Indian corn, where it is cultivated; and with cocoa nuts, plantains, pulse, palm trees, and tropical fruits; nor is it destitute of cattle, and a variety of other animals, particularly such as abound in Guinea. See GUINEA.

Negroland is fertilized by the overflowing of its rivers the Senegal and Gambia, as Egypt is by the Nile. It hath not yet been ascertained whether the Gambia is a branch of the Senegal or not. As far as the Europeans have penetrated up the country, they appear to be distinct; and the Mundingos negroes report that the Gambia has a different origin. The entrance into the Niger, or Senegal river is narrow and somewhat difficult, by reason of its immoveable bar and sandy shoals, as well as the several islands at the mouth of it, and the several canals and marshes that clog it: but after sailing up eight or ten leagues, it is found broad and deep, and fit to carry large vessels; and, excepting about five or six leagues on each side above the mouth, which is sandy and barren ground, the banks are covered with stately trees and villages, and the country in general is fertile and well watered; for, like the Nile, this river overflows its banks for many leagues, and enriches the land to a great degree, though, for want of skill, the inhabitants do not reap the advantages which they might obtain from its fertility. The people on both sides of the river live as near to it as they can, and feed great herds of cattle, sowing large and small millet, the former of which is called by us *Turkey wheat*, in great quantities, and with great increase. If the river fails of overflowing at its usual season, a great scarcity ensues in the adjacent country; and, even when it overflows regularly, it breeds such vast flights of grasshoppers and insects, as quite darken the air, and frequently devour all the product of the earth: in which case the people kill those insects and eat them; which they do other by pounding in leathern bags, and then boiling them in milk, &c., which is reckoned the more delicious method, by frying or broiling them over a light blaze in a fryingpan full of holes. Thus the legs and wings of the insects are burnt off, and the rest of the body is sufficiently roasted to be eaten as a dainty, which they look upon to be very wholesome and nourishing.

To the east, north-east, and south-east of the island of Senegal, the country, as far as it is known, is over-run with woods and marshes: the Senegal, Gambia, and Sherbro, which are looked upon by some as branches of one immense river, passing through it in their way to the Atlantic ocean. During the rainy months, which begin in July, and continue to October, they lay the whole country under water; and indeed the sudden rise of these rivers is incredible to such as are not acquainted with the violent rains that fall between the tropics. At Galam, 900 miles from the mouth of the Senegal, the waters rise 150 feet perpendicular from the bed of the river. At the island of Senegal, the river rises gradually, during the rainy season,

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Negroes, season, above 20 feet perpendicular over part of that flat coast; which of itself so freshens the water, that ships lying at anchor, at the distance of three leagues from its mouth, generally make use of it, and fill their water there for their voyage home. When the rains are at an end, which soon happens in October, the intense heat of the sun usually dries up those stagnating waters which lie on the higher parts, and the remainder from lakes and marshes, in which are found all sorts of dead animals. At last, those two are quite dried up; and then the effluvia that arise are almost quite insupportable. At this season the winds blow so hot from the land, that they may be compared to the heat proceeding from the mouth of an oven, and they bring with them an intolerable smell. The wolves, tigers, lions, and other wild beasts, then resort to the river, steeping their body under water, and only their snout above it for the sake of breathing. The birds soar to an immense height in the air, and fly a vast way over the sea, where they continue till the wind changes, and comes from the west.

NEGROES White. See **HELIOPHOBIA** and **ALBINO**.

NEGROMANCY. See **NECROMANCY**.

NEGROPONT, anciently *Eubœa*, an island of the Archipelago, stretching along the eastern coast of Achaia or Livadia, from which it is separated by a

narrow channel called the *Euripus*. This strait is so narrow, that the island is joined to the continent by a bridge thrown over it; and here, it is thought, there was formerly an isthmus. The irregularity of the tides in the Euripus hath from the remotest antiquity been very remarkable, and this irregularity is found to be connected with the age of the moon. From the three last days of the old moon to the eighth day of the new moon, and from the 14th to the 20th day inclusive, they are regular; but on the other days they are irregular, flowing 12, 13, or 14 times in the space of 24 hours, and ebbing as often. The island is 90 miles long and 25 broad in the widest part; and produces corn, oil, fruit, and cattle, in great abundance. The only place in the island worth notice is the capital, which is also called *Negropont*; and which is walled, and contains about 15,000 inhabitants; but the Christians are said to be much more numerous than the Turks. The captain bashaw, or admiral of Turkey, who is also governor of the city, the island, and the adjacent continent of Greece, resides here: and the harbour, which is very safe and spacious, is seldom without a fleet of galleys, ready to be put to sea against the pirates and the Maltese. A part of the bridge between the city and the coast of Greece, consists of a draw bridge no longer than just to let a galley pass through.

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